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THE INTERLINEAR LITERAL TRANSLATION  
OF THE  
Greek New Testament

WITH  
THE AUTHORIZED VERSION  
CONVENIENTLY PRESENTED IN THE MARGINS FOR READY REFERENCE

AND WITH  
THE VARIOUS READINGS OF THE EDITIONS OF ELZEVIR 1624, GRIESBACH  
LACHMANN, TISCHENDORF, TREGELLES,  
ALFORD AND WORDSWORTH

TO WHICH HAS BEEN ADDED  
A NEW GREEK-ENGLISH NEW TESTAMENT LEXICON  
SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT,  
WITH A COMPLETE INDEX TO THE SYNONYMS

BY  
GEORGE RICKER BERRY, PH.D.  
OF THE UNIVERSITY OF CHICAGO AND COLGATE UNIVERSITY, DEPARTMENT OF  
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EDITOR OF  
THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT

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## *The Value of HEBREW and GREEK to Clergymen.*

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1. Without *some* knowledge of Hebrew and Greek, you cannot understand the critical commentaries on the Scriptures, and a commentary that is *not* critical is of doubtful value.

2. Without *some* knowledge of Hebrew and Greek, you cannot satisfy yourself or those who look to you for help as to the changes which you will find in the Revised Old and New Testaments.

3. Without *some* knowledge of Hebrew and Greek, you cannot appreciate the critical discussions, now so frequent, relating to the books of the Old and New Testaments

4. Without *some* knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text.

5. Without *some* knowledge of Hebrew and Greek, you cannot be an independent student, or a reliable interpreter of the word of God.

6. As much knowledge of Hebrew can be secured, with the same method, under the same circumstances, by the same pupil, in *one* year, with the aid of the Interlinear Old Testament, as can be gained of Latin in three years. Greek, though somewhat more difficult, may be readily acquired within a brief period with the aid of the Interlinear New Testament (which contains a lexicon) and an elementary Greek grammar.

7. The Hebrew language has, in all, about 7,000 words, and of these 1,000 occur in the Old Testament over 25 times each.

8. The Hebrew grammar has but *one* form for the Relative pronoun in all cases, numbers and genders; but *three* forms for the Demonstrative pronoun. The possible verbal forms are about 300 as compared with the 1,200 found in Greek. It has practically no declension.

9. Within ten years the average man wastes more time in fruitless reading and indifferent talk, than would be used in acquiring a good working knowledge of Hebrew and Greek that in turn would impart to his teaching that quality of independence and of reliability which so greatly enhances one's power as a teacher.

10. There is not *one* minister in *ten* who might not if he but *would* find time and opportunity for such study of Hebrew and Greek as would enable him to make a thoroughly practical use of it in his work as a Bible-preacher and Bible-teacher.

H. B. Sep. 14, 19

## INTRODUCTION.

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THERE are many ways scarcely needing mention in which the Interlinear New Testament may prove its value, not the least of which is the facility with which it enables one, even if rusty in his Greek, to put his finger on the original Greek word or phrase, and at the same instant upon a literal rendering. To many it will repay its cost in the time saved from turning to a Greek dictionary. Of course it becomes a necessary adjunct to every complete working library.

The ever-growing interest in New Testament study makes it desirable that the general reader, who would be well informed on current topics, should have some acquaintance with the relation of the standard English version to the original text, while a still more intimate knowledge on the part of the clergyman and the Bible Class teacher would seem almost imperative. Toward this end no aid is likely to be more helpful than the Interlinear New Testament.

This work is intended therefore to help the English reader of the New Testament, who may desire to refer to the actual words used in the Greek text. It has not been framed to teach people Greek, though it may be used to good advantage for that purpose.

The Interlinear Translation brings to view certain points of interest that no other translation has ever pretended to give. Take for instance the word 'master.' This word 'master' is used in the Authorized Version to translate *six* different Greek words, all bearing different shades of meaning. The word 'judgment' in the Authorized Version stands for *eight* different Greek words in the original; and so of many others. Of particles, 'but' represents *twelve* different words; 'by,' *eleven*; 'for,' *eighteen*; 'in,' *fifteen*; 'of,' *thirteen*; and 'on,' *nine*.

We do not intend to imply that a given Greek word can be, or that it is desirable that it should be, translated in all places by the same English word. On the other hand, one should be able to ascertain, on occasion, just what the facts are; and it is an interesting feature of the Interlinear New Testament that in the margin appears the English word of the Authorized Version; in the text appears the Greek original of that particular word; and immediately under it, the English word that is its nearest literal equivalent.

We give the Greek Text, with an interlinear translation as literal as may be to be useful; and in the margin the Authorized Version, divided into paragraphs to correspond to the Greek text.

This work also gives in its notes not only the various readings of *six* different



## INTRODUCTION.

editors of the Greek Testament, but also these variations *in English* whenever the sense is affected thereby, but without attempting to present in every case all the minute shades of meaning which a Greek scholar will attach to them. Many of these variations may be thought to be of no great importance, descending even to the different spelling of the same word; but from this they rise to variations of the greatest importance. All are of interest, because they concern the word of God, and are here made available to the English reader, to whom we furnish in this volume all he may require both as to the *text* of the New Testament, and for its word-for-word *translation*.

### THE GREEK TEXT.

The Greek Text is that of Stephens, 1550, which has long been in common use; but as the edition of Elzevir, 1624, is the one often called the Received Text, or Textus Receptus, because of the words, "Textum . . . ab omnibus receptum," occurring in the preface, we give the readings of this Elzevir edition in the notes, and mark them E. It is the text commonly reprinted on the Continent. In the main they are one and the same; and either of them may be referred to as the Textus Receptus.

There are a number of minute variations between the editors which we do not attempt to present. In all these cases we have followed the majority of modern editors. With them we have also added the final *ν* to the third person singular and plural in *σι*; third singular in *ε*; in datives plural in *σι*, &c. For *οὐτω* we have given *οὕτως*, and *αὐτοῦ* where some have *αὐτοῖ*.

As to the *form* of the Greek text a few words are needed.

1. PARAGRAPHS.—We were disappointed in finding nothing like *authority* for where a paragraph ought to be. Ancient manuscripts were no help: they have few or no paragraphs. The editors all differed, each making paragraphs according to his own judgment. We were therefore obliged, after referring to the best examples, to form paragraphs for ourselves. We are anxious that our readers should remember that the paragraphs have *no authority*, which they might have had if the ancient manuscripts had agreed in the placing of them.

2. PARENTHESES.—Most of the editors have placed here and there parentheses in their Greek texts. These we have disregarded, seeing that there are no such things in the early Greek copies. We have placed them in the English where we deemed them necessary to preserve the sense, but not being in the Greek they also have no authority.

3. INVERTED COMMAS.—Some editors mark with inverted commas the words that are spoken, and others in a similar way mark the quotations from the Old Testament. But in some places it is doubtful where these quotations close, and it was thought best to omit them. These also, being absent from the ancient Greek copies, have no authority.

4. POINTS.—There is no authority anywhere for the punctuation. There are few or no points in the ancient copies, and editors naturally differ in their system of pointing. We have been obliged to punctuate for ourselves as we judged

## INTRODUCTION.

best. We have not attempted to note the difference in the punctuation of the various editors, except in places where it materially alters the sense.

5. CAPITALS.—The only remark needed here is in reference to the names of God, of Christ, and of the Holy Spirit. The greatest difficulty is touching the word ‘Spirit.’ In some places it is very difficult to say whether the Holy Spirit as a person or the spirit of the Christian is referred to (see Rom. viii. 9); and if sometimes a small letter and sometimes a capital had been placed to the word *πνεῦμα*, in the Greek, persons would naturally have concluded that the question was thus indisputably settled. It was therefore judged best to put a small *π* everywhere. In the English we have been obliged to put a capital *S* when the Holy Spirit was referred to and so have retained it wherever we thought this was the case; but in some places it is really doubtful, and becomes a question for the spiritual judgment of the reader. The Greek will not help in the difficulty, because in the earliest copies every letter was a capital. In the other names we have followed the usage of modern editors; putting in the Greek a capital to Jesus but a small letter for Christ, and a small letter for Lord and for God.

6. VERSES.—In a few places it is doubtful where the verses should commence. In these cases we have followed Bruder’s “Greek Concordance,” though that work does not in all cases agree with itself.

### THE INTERLINEAR TRANSLATION.

1. The plan. The Greek words have always been kept in their right order, and where the interlinear English would not make sense in the same order, the words have been numbered to show how they must be read. Thus, “And related <sup>2</sup>to <sup>3</sup>them <sup>4</sup>also <sup>5</sup>those <sup>6</sup>who <sup>7</sup>had <sup>8</sup>seen [it]” (Luke viii. 36) are numbered so as to read “And those also who had seen [it] related to them.”

To prevent this numbering, and transposition in reading, being increased unnecessarily, a few words are often made into a phrase. This has been done at the commencement of each sentence, where needed, two or more words being joined with a *low* hyphen. Thus, instead of

*Ἐγένετο δὲ*  
It <sup>2</sup>came <sup>3</sup>to <sup>4</sup>pass <sup>5</sup>and

we have printed

*Ἐγένετο-δὲ.*  
And it came to pass.

The words in brackets [ ] are what have been added in the English to complete the sense where there is no word in the Greek to correspond to the words added.

Where a Greek word occurs which the English idiom requires should *not* be translated, the word stands alone with no English word under it: as *ὅτι*, ‘that,’ in Mark xii. 7; and *οὐ* in verse 14, where there are *two* negatives, which, if both were translated, would in English destroy one another; and so of *μή*, where it simply marks the sentence as a question.

In a few places we have been obliged to put a double translation, mostly because of the double negatives used in the Greek, where they do not immediately follow one another, and so could not be translated by such strengthened expres-



## INTRODUCTION.

sions as 'not at all,' 'in no wise,' &c. In such cases we have placed a *literal* translation below the one required in English. Thus—

οὐδέν.  
anything.  
(lit. nothing.)

2. *Points of grammar.* *The Aorist.* This tense of the Greek verb has been at all times the most difficult to deal with, being translated, in the Authorized version (and by others), sometimes by the *present*, sometimes by the *past*, sometimes by the *future*, and sometimes by the *perfect*. Grammarians say that, in the main, it is the *indefinite past*, and we have endeavored, as far as may be, to keep it to this, avoiding, except in a few places, the translation of it as a perfect. We all know what stress is often laid—and rightly so—upon the word 'have.' If I say, 'he *has* cleansed me,' it is more than saying 'he cleansed me.' The former expression indicates the *perfect*, and implies a continuance of the act, or its effects, to the present time; whereas the latter speaks of an act at some time in the past, without anything being implied as to its continuance.

For this reason it appeared unadvisable to translate the aorist as the perfect, except in a few places where the true sense would otherwise have been destroyed. It is true that the English idiom requires it elsewhere, but it was thought best to preserve the above distinction. An extreme case will illustrate this point. In 1 Corinthians v. 9 occurs the word ἐγραψα, 'I wrote;' and in verse 11 the same word precisely—'I wrote;' but the Authorized Version (and others) put for the *latter* 'I have written.' It is there accompanied with the word 'now'—'now I have written.' This is needed for good English; we have put 'I wrote' in both places, but have placed a comma after the word 'now' to make it read more smoothly. We preserve this uniformity for the sake of literalness, always remembering the fact of the Authorized Version being in proximity, which will make all plain in such instances.

In a few places we have translated the aorist as a *present* where the sense demanded it. As, for instance, ἐγνων, in 2 Timothy ii. 19: "The Lord *knows* those that are his," instead of "the Lord *knew*," &c.

*The Imperfect.* This is mostly translated as 'I was writing,' or 'I wrote.' But there are a few places where this tense is said to have a different meaning. This will be best illustrated by the much-disputed passage in Romans ix. 3: "For *I could wish* that myself were accursed from Christ for my brethren." Here the word for 'I could wish' is in the imperfect. If the learned were agreed as to a translation we should have kept to the same, but while some translate 'I could wish,' as a *conditional present*, others give 'I could have wished' as a *conditional past*. We have thought it best to keep the sense of the simple imperfect as referred by Winer to this passage. "*I felt a wish*, and should do so still, could it be gratified . . . (a conditional clause being understood)." We have put "I was wishing."

*The Perfect.* This we have kept as uniform as we could, implying an act perfected, but continuing to the present in itself or its consequences. In a few

## INTRODUCTION.

places we have translated it as a *present*: as in Matthew xii. 47, in the sense of 'they have stood and still *are standing*.'

*The Subjunctive.* In this mood perhaps we have deviated further from ordinary practice than in any other, but we have endeavored, as far as practicable, to keep it distinct from both the English *imperative* and the Greek *future*. Thus in Romans xiii. 9 for οὐ φονεύσεις (future indicative) we have, 'thou shalt not commit murder;' but in James ii. 11, for μὴ φονεύσης (aorist subjunctive) 'thou mayest not commit murder.'

**THE PRONOUNS.** At times it is important to know whether the pronouns are emphatic or not. ἐγὼ γράφω and γράφω are both 'I write;' but where the ἐγὼ is put in the Greek, it makes the pronoun emphatic. This however is somewhat due to the writer's style, and in John's Gospel and Epistles, it has been judged that, from his peculiar style of composition, he puts in the pronouns where emphasis is not always intended. John ix. 27 gives a good example of the same verb with and without the pronoun in the Greek: "Why again do ye wish to hear? do ye also wish to become his disciple?"

**COMPOUND WORDS.** It was found impracticable to translate these uniformly throughout. For instance, if γνώσις be translated 'knowledge,' it might be thought that ἐπίγνωσις should be 'full knowledge,' &c. : but on referring to a Concordance it will be seen that the latter word cannot be intensified in all places, and then to translate it by 'knowledge' in some places, and 'full knowledge' in others looks too much like interpretation. We have therefore translated both words by 'knowledge.' In the few places however where one of each of such words occurs in the same sentence, some distinction was imperative.

### THE NOTES.

The references to the notes are marked thus in the text "αὐτοῦ" : the mark" showing how far the variation extends. In a few places a note occurs *within* a note. If words are to be omitted or transposed by some editors but not by others, these latter may want to alter a word in the sentence. In such cases *one tick* shows the termination of the *inner* note. Thus " . . . . ' . . . . " See notes ' and " Matthew v. 44.

This mark — stands for *omit*; and + for *add*; but in some places all the editors do *not* actually omit, some putting the word in brackets as *doubtful*. In that case it is put thus, "—αὐτοῦ [L] TTr"; which means that Lachmann marks the word as *doubtful*, and Tischendorf and Tregelles *omit* it. In some cases, *all* mark a word as doubtful, and then it could be put either thus, δὲ [LTTr], or [δὲ] LTTr; we have adopted the latter plan. In some places the editors mark *part* of a word as doubtful, mostly in compound words. See for instance [ἐκ]διώξουσιν read by TrA in Luke xi. 49.

It will be seen by this that the marks [ ] applied to the Greek or the editors in the notes always refer to readings which the editors point out as doubtful. They must not be confounded with the same marks in the English text and notes, which always point out that there is *no* corresponding word in the Greek.



## INTRODUCTION.

In some places where a word is added by the editors, another English word is added in the note to show the *connection* of the new word. Thus in Luke xv. 2, the word 'both' is added; but it falls between the words 'the' and 'Pharisees,' therefore it is put thus in the note "+ τε both (the) LTTrA" to show that it must be read 'both the Pharisees.' Slight variations in the use of the parenthesis occur in the course of the work, but we trust the meaning intended will in all cases be plain to the student.

Where long pieces are to be omitted they are marked in the text where they commence and where they end, but in the notes the first word or two only and the last are named with . . . between. Thus in Luke ix. 55, note 'stands, "—καὶ εἶπεν (verse 55) . . . σῶσαι (verse 56) LTTrA;—ὁ γὰρ . . . σῶσαι G. The four editors omit the whole twenty words; but G omits only the last twelve. In Luke xxiv. 10, note 'is thus, ' + ἡ the [. . .], implying that *some* word must be added.

We have endeavored to make the notes as plain as possible for the English reader. One point still needs to be explained. For instance, in Luke vii. 22 occur the words "and <sup>2</sup>answering <sup>1</sup>Jesus said;," but a note omits the word 'Jesus,' and then it must be read (as stated in the note) "and answering he said." This is because the word *εἶπεν* (as already explained) stands for both 'he said,' and 'said.' Also in verse 27 occur the words *ἐγὼ ἀποστέλλω*, 'I send,' but a note omits the word *ἐγὼ*, 'I,' and then *ἀποστέλλω* is to be read 'I send,' but without emphasis on the 'I.'

### THE MONEY AND MEASURES OF THE NEW TESTAMENT.

1. MONEY. It was deemed better not to attempt to *translate* the sums of money named in the New Testament, as we have no corresponding pieces to those then in use. We have therefore used the Greek words untranslated, and give a list of them here. It is not without interest and instruction to know the approximate value of money and the extent of the measures used. For instance, in Revelation vi. 6 we read of "a measure of wheat for a penny" in the Authorized Version; but this leaves the reader in doubt as to how far it speaks of scarcity and dearth. We want at least to know the value of the 'penny,' and the capacity of the 'measure.'

The following lists, it is hoped, will be useful; but approximate values only can now be arrived at.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
λεπτόν	mite	lepton	\$ 0.001875
κοδράντης	farthing	kodrantēs	0.00375
ἀσσάριον	farthing	assarion	0.015
δηνάριον	penny	denarius	0.16
δραχμή	piece of silver	drachma	0.16
δίδραχμον	tribute money	didrachma	0.32

## INTRODUCTION.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE VALUE.
			\$
στατήρ	piece of money	stater	00.64
μνά	pound	mina	15.75
τάλαντον	talent	talent	943.66
ἀργύριον	piece of silver. This is the common word for silver and money, as <i>l'argent</i> in French. In different places it would represent wholly different coins.		

### 2. MEASURES OF CAPACITY.

GREEK.	AUTHORIZED VERSION.	IN THIS WORK.	APPROXIMATE.	
			Gallon.	Pint.
ξέστης	pot (liquid measure)	vessels*	0	1
χοῖνιξ	measure (dry " )	choenix	0	2
μόδιος	bushel (dry " )	corn measure*	2	0
σάτον	measure (dry " )	seah	2	1
βάτος	measure (liquid " )	bath	7	4
μετρητής	firkin (liquid " )	metretes	8	4
κόρος	measure (dry " )	cor	64	1

It is judged that those marked \* are referred to as measures independent of their capacity: such as "washing of vessels," &c.

3. LONG MEASURE. Here the names already in use were near enough to be retained.

			Feet.	Inches.
πῆχυς	cubit	cubit	1	6 to 9
ὀργυιά	fathom	fathom	6	0
στάδιον	furlong	furlong	606	9
μῖλιον	mile	mile	4854	0
ὁδὸς σαββάτων	sabbath day's journey	6 furlongs		



### LIST OF SIGNS AND EDITIONS USED.

E Elzevir, 1624.

G Griesbach, 1805.

L Lachmann, 1842-1850.

T Tischendorf, Eighth Edition, 1865-1872.

Tr Tregelles, 1857-1872.

A Alford, vol. i. 1868 ; vol. ii. 1871 ; vol. iii. 1865 ; vol. iv. 1862, 1870.

W Wordsworth, 1870.

+ signifies *an addition*.

— „ *an omission*.

[ ] „ in the interlinear translation, that there is *no Greek word corresponding to the English*.

[ ] signifies in the notes that an editor marks the reading as *doubtful*.

" „ how far the variation in the Greek text extends.

Text. Rec. refers to *both* Stephens 1550 and E.

**·ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.·**  
THE 'ACCORDING TO 'MATTHEW 'HOLY 'GLAD 'TIDINGS

**ΒΙΒΛΟΣ** γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ <sup>b</sup>Δαβίδ,<sup>||</sup> υἱοῦ **THE** book of [the] generation of Jesus Christ; son of David, son the generation of Jesus Christ, the son of David, the son of Abraham.

<sup>a</sup>Αβραάμ.  
of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν  
Abraham begat Isaac; and Isaac begat

Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς  
Jacob; and Jacob begat Judas and <sup>2</sup>brethren

αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρές καὶ τὸν Ζαρά ἐκ  
'his; and Judas begat Phares and Zara of

τῆς Θαμάρ· Φαρές δὲ ἐγέννησεν τὸν Ἑσρὼμ· Ἑσρὼμ δὲ  
Thamar; and Phares begat Esrom; and Esrom

ἐγέννησεν τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ·  
begat Aram; and Aram begat Aminadab;

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννη-  
and Aminadab begat Naasson; and Naasson be-

σεν τὸν Σαλμών· 5 Σαλμών δὲ ἐγέννησεν τὸν <sup>d</sup>Βοὺζ<sup>||</sup> ἐκ τῆς  
gat Salmon; and Salmon begat Booz of

Ῥαχάβ· <sup>d</sup>Βοὺζ<sup>||</sup> δὲ ἐγέννησεν τὸν <sup>e</sup>Ὠβηδ<sup>||</sup> ἐκ τῆς Ῥούθ· <sup>e</sup>Ὠβηδ<sup>||</sup>  
Rachab; and Booz begat Obed of Ruth; <sup>e</sup>Obed

δὲ ἐγέννησεν τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησεν τὸν <sup>b</sup>Δαβίδ<sup>||</sup>  
'and begat Jesse; and Jesse begat David

τὸν βασιλεῖα· <sup>b</sup>Δαβίδ<sup>||</sup> δὲ <sup>f</sup>ὁ βασιλεὺς<sup>||</sup> ἐγέννησεν τὸν <sup>e</sup>Σολο-  
the king. And David the king begat Solo-

μῶντα<sup>||</sup> ἐκ τῆς τοῦ Οὐρίου· 7 Σολομὼν δὲ ἐγέν-  
mon of the (one who had been wife) of Urias; and Solomon be-

νησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά  
gat Roboam; and Roboam begat Abia; <sup>a</sup>Abia

δὲ ἐγέννησεν τὸν Ἡσά· 8 Ἡσά δὲ ἐγέννησεν τὸν Ἰωσάφат·  
'and begat Asa; and Asa begat Josaphat;

Ἰωσάφат δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν  
and Josaphat begat Joram; and Joram begat

Ὀζιαν· 9 Ὀζίας<sup>||</sup> δὲ ἐγέννησεν τὸν Ἰωθάμ· Ἰωθάμ δὲ  
Ozias; and Ozias begat Joatham; and Joatham

ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν <sup>k</sup>Ἐζεκίαν·  
begat Achaz; and Achaz begat Ezekias·<sup>||</sup>

10 Ἐζεκίας<sup>||</sup> δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέν-  
and Ezekias begat Manasses; and Manasses be-

νησεν τὸν Ἀμών· Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν·  
gat Amon; and Amon begat Josias;

11 Ἰωσίας<sup>||</sup> δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς  
and Josias begat Jechonias and <sup>2</sup>brethren

αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ  
'his, at [the time] of the carrying away of Babylon. And after

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; 6 and Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 and Manasses begat Amon; and Amon begat Josias; 11 and Josias begat Jechonias and his brethren about the time they were carried away to Babylon: 12 and after

<sup>a</sup> Εὐαγγέλιον κατὰ Ματθαῖον (Matth. GW) GLT-W; [Evang.] κατὰ Μαθθ. Α.; κατὰ Μαθθ. T.  
<sup>b</sup> Δαβίδ GW; Daveid LTT-RA. <sup>c</sup> Ἀμειναδάβ Α. <sup>d</sup> Βοὺς LTr; Boēs TA. <sup>e</sup> Ἰωβὴδ LTI-Α.  
<sup>f</sup> — ὁ βασιλεὺς LTT-RA. <sup>g</sup> Σολομῶνα GTT-RAW. <sup>h</sup> Ἀσάφ LTT-RA. <sup>i</sup> Ὀζείαν LTT-RA.  
<sup>j</sup> Ὀζείας LTT-RA. <sup>k</sup> Ἐζεकीαν L. <sup>l</sup> Ἐζεκίας L. <sup>m</sup> Ἀμώς LTT-RA. <sup>n</sup> Ἰωσείαν LTT-RA.  
<sup>o</sup> Ἰωσείας LTT-RA.



they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

την μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἡγέννησεν<sup>1</sup> τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἡγέννησεν<sup>2</sup> τὸν Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἡγέννησεν<sup>3</sup> τὸν Ἀβιοῦδ· Ἀβιοῦδ δὲ ἡγέννησεν τὸν Ἐλιακίμ· Ἐλιακίμ δὲ ἡγέννησεν τὸν Ἀζώρ· 14 Ἀζώρ δὲ ἡγέννησεν τὸν Ἀχίμ· Ἀχίμ δὲ ἡγέννησεν τὸν Ἐλιούδ· 15 Ἐλιούδ δὲ ἡγέννησεν τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἡγέννησεν τὸν Ματθάν· Ματθάν δὲ ἡγέννησεν τὸν Ἰακώβ· 16 Ἰακώβ δὲ ἡγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Ἀδαβίδ<sup>1</sup>· So all the generations from Abraham to David [were] γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Ἀδαβίδ<sup>2</sup> ἕως τῆς μετοικεσίας βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall

18 Τοῦ δὲ Ἰησοῦ<sup>1</sup> χριστοῦ ἡ γέννησις<sup>2</sup> οὕτως ἦν. Μνηστεύσας γὰρ<sup>3</sup> τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτήν παρδειγματίσαι, ἐβουλόθη λάθρα ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαβίδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου ἐστίν. 21 Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, 23 Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα

<sup>1</sup> γενῆα begets a. <sup>2</sup> γενεαὶ γενέσκειν. <sup>3</sup> — γὰρ <sup>4</sup> γενέσκειν. <sup>5</sup> — γὰρ <sup>6</sup> γενέσκειν.

<sup>1</sup> Ματθάν LITTA. <sup>2</sup> Δαβίδ GW; Δαβίδ LITTA. <sup>3</sup> — Ἰησοῦ Tr. <sup>4</sup> γένεσις for LITTA. <sup>5</sup> δειγματίσαι LITTA. <sup>6</sup> λαβρά L. <sup>7</sup> — τοῦ (read [tho])

αὐτοῦ Ἐμμανουήλ, ὃ ἐστιν μεθερμηνεύμενον, Μεθ' ἡμῶν  
 his Emmanuel, which is, being interpreted, With us  
 ὁ θεός. 24 Διεγερθεῖς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν  
 God. And having been aroused Joseph from the sleep, did  
 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν  
 as had ordered him the angel of [the] Lord, and took to [him]  
 τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ  
 his wife, and knew not her until  
 ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν  
 she brought forth her son her the firstborn; and he called  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
 his name Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας,  
 Now Jesus having been born in Bethlehem of Judæa,  
 ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν  
 in [the] days of Herod the king, behold, magi from [the] east  
 παρεγένοντο εἰς Ἱερουσόλυμα, 2 λέγοντες, Ποῦ ἐστὶν ὁ τεχ-  
 arrived at Jerusalem, saying, Where is he who has  
 θεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα  
 been born King of the Jews? for we saw his star  
 ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας  
 in the east, and are come to do homage to him. Having heard  
 δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα  
 but Herod the king he was troubled, and all Jerusalem  
 μετ' αὐτοῦ. 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ  
 with him. And having gathered together all the chief priests and  
 γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ χριστὸς  
 scribes of the people, he inquired of them where the Christ  
 γεννᾶται. 5 Οἱ δὲ εἶπον· αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας.  
 should be born. And they said to him, In Bethlehem of Judæa.  
 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, 6 Καὶ σὺ Βηθλεὲμ,  
 for thus it has been written by the prophet, And thou, Bethlehem,  
 γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ  
 land of Judæa, in no wise least art among the governors of Judæa, for  
 σου γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν σου.  
 of thee shall go forth a leader, who shall shepherd my people  
 τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης λαθραῖα καλέσας τοὺς μάγους,  
 Israel. Then Herod, secretly having called the magi,  
 ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·  
 inquired accurately of them the time of the appearing star.  
 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἀκρι-  
 And having sent them to Bethlehem, he said, Having gone, accu-  
 βῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε,  
 rately inquire for the little child; and when ye shall have found [him]  
 ἀπαγγεῖλάτε μοι, ὅπως καγὼ ἔλθω προσκυνῆσαι αὐτῷ.  
 bring word back to me, that I also having come may do homage to him.  
 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ  
 And they having heard the king, went away; and behold, the  
 ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἐλθῶν  
 star, which they saw in the east, went before them, until having come  
 ἔστη ἐπάνω οὗ τοῦ παιδίου. 10 ἰδόντες δὲ τὸν ἀστέρα,  
 it stood over where was the little child. And having seen the star,  
 ἐχάρσαν χαρὰν μεγάλην σφόδρα· 11 καὶ ἐλθόντες εἰς  
 they rejoiced [with] joy great exceedingly. And having come into

call his name Emman-  
 uel, which being in-  
 terpreted is, God with  
 us. 24 Then Joseph be-  
 ing raised from sleep  
 did as the angel of the  
 Lord had bidden him,  
 and took unto him his  
 wife: 25 and knew  
 her not till she had  
 brought forth her  
 firstborn son: and he  
 called his name JE-  
 SUS.

II. Now when Jesus  
 was born in Bethle-  
 hem of Judæa in the days of  
 Herod the king, be-  
 hold, there came wise  
 men from the east to  
 Jerusalem, 2 saying,  
 Where is he that is born  
 King of the Jews? for  
 we have seen his star  
 in the east, and are  
 come to worship him.  
 3 When Herod the king  
 had heard these things,  
 he was troubled, and  
 all Jerusalem with  
 him. 4 And when he  
 had gathered all the  
 chief priests and  
 scribes of the people  
 together, he demanded  
 of them where Christ  
 should be born. 5 And  
 they said unto him, In  
 Bethlehem of Judæa:  
 for thus it is written  
 by the prophet, 6 And  
 thou Bethlehem, in the  
 land of Judæa, art not  
 the least among the  
 princes of Judæa: for  
 out of thee shall come  
 a Governor, that shall  
 rule my people Israel.  
 7 Then Herod, when he  
 had privily called the  
 wise men, inquired of  
 them diligently what  
 time the star appeared.  
 8 And he sent them to  
 Bethlehem, and said,  
 Go and search dili-  
 gently for the young  
 child; and when ye  
 have found him, bring  
 me word again, that I  
 may come and worship  
 him also. 9 When they  
 had heard the king,  
 they departed; and,  
 lo, the star, which they  
 saw in the east, went  
 before them, till it  
 came and stood over  
 where the young child  
 was. 10 When they saw  
 the star, they rejoiced  
 with exceeding great  
 joy. 11 And when they

<sup>a</sup> — ὁ Λ. <sup>b</sup> ἐγερθεὶς having risen LITTA.

<sup>c</sup> — ὁ T.

<sup>e</sup> — αὐτῆς τὸν πρωτότοκον LITTA. <sup>f</sup> ὁ βασιλεὺς Ἡρώδης LITTA.

<sup>g</sup> εἰπὼν T.

<sup>i</sup> ἐξετάσατε ἀκριβῶς LITTA. <sup>h</sup> ἐστάθη LITTA.



were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

τὴν οἰάν, ἔδρον" τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, the house, they found the little child with Mary his mother, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς and having fallen down did homage to him: and having opened θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ treasures their they offered to him gifts; gold and λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' frankincense and myrrh. And having been divinely instructed in ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ a dream not to return to Herod, by another way ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. they withdrew into their own country.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου Now having withdrawn they, behold, an angel of [the] Lord ἠφαίνεται κατ' ὄναρ" τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε appears in a dream to Joseph, saying, Having risen take with [thee] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, the little child and his mother, and flee into Egypt, καὶ ἔσθι ἐκεῖ ἕως ἀνείπω σοί· μέλλει γάρ Ἡρώδης ζητεῖν τὸ and be there until I shall tell thee; 'is about for Herod to seek the παιδίον, τὸ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἔγερθεὶς παρέλαβεν little child, to destroy him. And he having risen took with [him] τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς the little child and his mother by night, and withdrew into Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα Egypt, and was there until the death of Herod: that πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ might be fulfilled that which was spoken by the Lord through the προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. prophet, saying, Out of Egypt have I called my son. 16 Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, Then Herod, having seen that he was mocked by the magi, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς was enraged greatly, and having sent he put to death all the παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν ᾗσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ boys that [were] in Bethlehem and in all its borders, from διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἡκρίβω- two years old and under, according to the time which he had accurately σεν παρὰ τῶν μάγων. 17 Τότε ἐπληρώθη τὸ ῥηθὲν inquired from the magi. Then was fulfilled that which was spoken οὐπὲν Ἱερεμίου τοῦ προφήτου, λέγοντος, 18 Φωνὴ ἐν Ῥαμᾷ by Jeremias the prophet, saying, A voice in Rama ἠκούσθη, πθῆνος καὶ κλαυθμὸς καὶ ἔδυσμος πολὺς, Ῥαχὴλ was heard, lamentation and weeping and mourning great, Rachel κλαίονσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, weeping for her children, and would not be comforted, ὅτι οὐκ εἰσίν. because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying, Arise, and take the young child and his mother, and go

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου But having died Herod, behold, an angel of [the] Lord κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ- in a dream appears to Joseph in Egypt, saying, Having θεις παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου risen take with [thee] the little child and his mother, and go

ἰδοὺ they saw LITTA. w κατ' ὄναρ ἔφάνη in a dream appeared L; κατ' ὄναρ φαίνεται Tr. n — τοῦ (read [the]) LITTA. w. ο δια through LITTA. w. P — θῆνος καὶ LITTA. w. ἡ θέλησεν L. φαίνεται κατ' ὄναρ LITTA. w.

εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν  
 into [the] land of Israel: for they have died who were seeking the life  
 τοῦ παιδίου. 21 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ  
 of the little child. And he having risen took with [him] the little child and  
 τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. 22 ἀκούσας  
 his mother, and came into [the] land of Israel. "Having heard  
 δὲ ὅτι Ἀρχελαὸς βασιλεῦει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου  
 'but that Archelaus reigns over Judea instead of Herod  
 τοῦ πατρὸς αὐτοῦ," ἐφοβήθη ἐκεῖ ἀπελθεῖν·  
 his father, he was afraid there to go; "having been divinely  
 θείας δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,  
 "instructed and in a dream, he withdrew into the parts of Galilee:  
 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέθ·  
 and having come he dwelt in a city called Nazareth;  
 ὥτως πληρωθῆ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι  
 so that should be fulfilled that which was spoken by the prophets, that  
 Ναζωραῖος κληθήσεται.  
 a Nazarene shall he be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ  
 Now in those days comes John the  
 βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2\* καὶ λέγων,  
 Baptist, proclaiming in the wilderness of Judea, and saying,  
 Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ  
 Repent, for has drawn near the kingdom of the heavens. For this  
 ἐστὶν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος,  
 is he who was spoken of by Esaias the prophet, saying,  
 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυ-  
 [The] voice of one crying in the wilderness, Prepare the way of [the]  
 ρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης  
 Lord, straight make his paths. And himself John  
 εἶχεν τὸ ἐνδύμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερ-  
 had his raiment of hair of a camel, and a girdle of  
 ματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἄκριδες  
 leather about his loins, and the food of him was locusts  
 καὶ μέλι ἄγριον.  
 and honey wild.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ  
 Then went out to him Jerusalem, and all  
 Ἰουδαία καὶ πᾶσι ἡ περιχώρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτί-  
 Judea, and all the country around the Jordan, and were bap-  
 ζοντο· ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-  
 tized in the Jordan by him, confessing  
 τίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
 their But having seen many of the Pharisees and Saddu-  
 καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς,  
 cees coming to his baptism, he said to them,  
 Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελ-  
 Offspring of vipers, who forewarned you to flee from the com-  
 λούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετα-  
 ing wrath? Produce therefore fruits worthy of repent-  
 νοίας· 9 καὶ μὴ δόξτε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν  
 ance: and think not to say within yourselves ["For"] father we have

into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

III. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 and think not to say within yourselves, We have Abraham to our fa-

\* εἰσῆλθεν entered LITTA.

† — ἐπὶ (read τῆς Ἰου. over Judea) LITTA.

‡ τοῦ πατρὸς

αὐτοῦ Ἡρώδου LITTA.

\* Ναζαρέθ LIT W.

† — καὶ LIT JA.

‡ διὰ through ETT AW.

‡ ἦν αὐτοῦ LITTA.

\* + [πάντες] all L.

† + ποταμῷ river LITTA.

‡ — αὐτοῦ (read the

baptism) LITTA. ‡ καρπὸν ἄξιον fruit worthy GLTTAW.



ther: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

ἔν τῷ Ἀβραάμ· λέγω· γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων  
Abraham: for I say to you, that able is God from stones  
τοῦτων ἐγείρει τέκνα τῷ Ἀβραάμ. 10 ἤδη δὲ καὶ ἡ ἀξίνη  
these to raise-up children to Abraham. But already also the axe  
πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ  
to the root of the trees is applied: every therefore tree not  
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
producing fruit good is cut down and into [the] fire is cast.  
11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ  
I indeed baptize you with water to repentance; but he who  
ὀπίσω μου ἐρχόμενος ισχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ  
after me [i-] coming mightier than I is, of whom I am not  
ϊκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν  
fit the sandals to bear: he you will baptize with [the]  
πνεύματι ἁγίῳ καὶ πυρί. 12 οὗ τὸ πύον ἐν τῇ χειρὶ  
Spirit Holy and with fire. Of whom the winnowing fan [is] in  
αὐτοῦ, καὶ διακαθαρίει τὴν ἄλωνα αὐτοῦ, καὶ συναρξί  
his, and he will thoroughly purge his floor, and will gather  
τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
his wheat into the granary, but the chaff he will burn up  
πυρὶ ἀσβέστω.  
with fire unquenchable.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν  
Then comes Jesus from Galilee to the  
Ἰορδάνην πρὸς τὸν Ἰωάννην, ταῦ βαπτισθῆναι ὑπ' αὐτοῦ.  
Jordan to John, to be baptized by him.  
14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω  
But John was hindering him, saying, I need have  
ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 Ἀποκριθεὶς  
by thee to be baptized, and thou comest to me? Answering  
δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι οὕτως γὰρ  
but Jesus said to him, Suffer [it] now; for thus  
πρέπον ἐστίν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε  
becoming it is to us to fulfil all righteousness. Then  
ἀφίησιν αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη  
he suffers him. And having been baptized Jesus went up  
εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνεφύθησαν αὐτῷ οἱ  
immediately from the water: and behold, were opened to him the  
οὐρανοί, καὶ εἶδεν πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ  
heavens, and he saw the Spirit of God descending as  
περιστεράν, καὶ ἐρχόμενον ἐπ' αὐτόν. 17 καὶ ἰδοὺ, φωνὴ  
a dove, and coming upon him: and lo, a voice  
ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-  
out of the heavens, saying, This is my Son the be-  
πητός, ἐν ᾧ εὐδόκησα.  
loved, in whom I have found delight.

IV. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred.

4 Τότε Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ-  
Then Jesus was led up into the wilderness by the Spi-  
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας  
rit to be tempted by the devil. And having fasted  
ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον  
days forty and nights forty, afterwards

ε — καὶ LTTAW. ἡμᾶς βαπτίζω LTTW. ε + αὐτοῦ (read his granary) LTW. ἡ — Ἰωάννης (read he was hindering) LTTAW. ἰ αὐτῷ L. ἰ βαπτισθεὶς δὲ LTTAW. ἰ εὐθὺς ἀνέβη LTTW. ἰ ἠνεφύθησαν L. — αὐτῷ [L]T. α — τὸ (read [the]) [A]. ο — τοῦ [A]. π — καὶ LT. [T]A. ἰ ἠυδόκησα T. — ὁ Α. \* τεσσαράκοντα TTA. ἰ τεσσαράκοντα νύκτας T; νύκτας τεσσαρ. TTA.

ἐπείνασεν. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ  
he hungered. And having come to him the tempter said, If  
υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.  
"Son 'thou 'art of God, speak that these stones 'leaves 'may 'become.  
4 Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτων μόνων  
But he answering said, It has been written, Not by bread alone  
ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ  
shall 'live 'man, but by every word going out through  
στόματος θεοῦ. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
[the] mouth of God. Then 'takes 'him 'the 'devil to  
τὴν ἁγίαν πόλιν, καὶ ἑστήκει αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ  
the holy city, and sets him upon the edge of the  
ἱεροῦ, 6 καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυ-  
temple, and says to him, If 'Son 'thou 'art of God, cast thy-  
τὸν κάτω· γέγραπται γάρ, "Οτι τοῖς ἀγγέλοις αὐτοῦ ἐν-  
self down: for it has been written, To his angels he  
τελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσίν σε,  
will give charge concerning thee, and in [their] hands shall they bear thee,  
μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἐφῆ αὐτῷ  
lest thou strike against a stone thy foot. 7 Ἐφῆ αὐτῷ  
ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν  
'Jesus, Again it has been written, Thou shalt not tempt [the] Lord  
θεόν σου. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
'God 'thy. Again 'takes him 'the 'devil to  
ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασι-  
a mountain 'high 'exceedingly, and shews to him all the king-  
λείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ βλέπει αὐτῷ,  
doms of the world and their glory, and says to him,  
"Ταῦτα πάντα σοὶ δώσω, ἐὰν πεσὼν προσκυνήσῃς  
"These 'things 'all to thee will I give if falling down thou wilt worship  
μου. 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, σατανά·  
me. Then 'says 'to 'him 'Jesus, Get thee away, Satan;  
γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ  
for it has been written, [The] Lord thy God shalt thou worship, and  
αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος·  
him alone shalt thou serve. Then 'leaves 'him 'the 'devil,  
καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.  
and behold, angels came and ministered to him.  
12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀν-  
But 'having 'heard 'Jesus that John was delivered up, he  
εχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλιπὼν τὴν Ναζαρέτ,  
withdrew into Galilee: and having left Nazareth,  
ἔλθων κατέκτισεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν,  
having come he dwelt at Capernaum, which [is] on the sea-side,  
ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ, 14 ἵνα πληρωθῇ  
in [the] borders of Zabulon and Nephthalim, 14 ἵνα πληρωθῇ  
τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 15 Ἢ  
that which was spoken by Esaias the prophet, saying, Land  
Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ  
of Zabulon, and land of Nephthalim, way of [the] sea, beyond the  
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ κατήμενος  
Jordan, Galilee of the nations, the people which was sitting

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 that it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: 16 the people which sat in dark-

ν — αὐτῷ TTR.A. \* — αὐτῷ ὁ him LTT.A.W. † — ὁ LTT.A.W. ‡ ἐν LTR.A. § ἑστησεν set LTT.A.  
• εἶπεν said L. • εἶπεν said LTT.A. • ταῦτα σοὶ πάντα TTR.A. d + ὀπίσω μου behind  
me of L.W. e — ὁ Ἰησοῦς TT.A.W. f Ναζαράθ Nazareth L; Ναζαρέθ W; Ναζαρά Nazara TTR.A.  
g Καπερναοὺμ LTT.A.W.



ness saw great light; and to them which sat in the region and shadow of death, light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

ἐν ἡσκότει εἶδε φῶς<sup>h</sup> μέγα, καὶ τοῖς καθημένοις ἐν in darkness has seen a light<sup>h</sup> great, and to those which were sitting in [the] χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ country and shadow of death, light has sprung up to them. From τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε<sup>h</sup> that time began Jesus to proclaim and to say, Repent; ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. for has drawn near the kingdom of the heavens.

18 Περιπατῶν δὲ ἰὸ Ἰησοῦς<sup>h</sup> παρὰ τὴν θάλασσαν τῆς Γαλι- And<sup>h</sup> walking Jesus by the sea of Gali-

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

λαίας εἶδεν δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ lee he saw two brothers, Simon who is called Peter, and Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς Andrew his brother, casting a large net into τὴν θάλασσαν<sup>h</sup> ἦσαν γὰρ ἄλιεῖς. 19 καὶ λέγει αὐτοῖς,<sup>k</sup> Δεῦτε the sea, for they were fishers: and he says to them, Come ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἄλιεις ἀνθρώπων. 20 Οἱ δὲ after me, and I will make you fishers of men. And they εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ immediately having left the nets, followed him. And προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν having gone on thence, he saw other two brothers, James [the son] τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ of Zebedee, and John his brother, in the ship μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα with Zebedee their father, mending nets αὐτῶν<sup>h</sup> καὶ ἐκάλεσεν αὐτοὺς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ<sup>h</sup> their, and he called them; and they immediately having left the πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. ship and their father followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων And<sup>h</sup> went about all Galilee, teaching ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσειν τὸ εὐαγγέλιον τῆς in their synagogues, and proclaiming the glad tidings of the βασιλείας, καὶ θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν kingdom, and healing every disease and every bodily weakness ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συ- And went out the fame of him into all Sy- ρίαν<sup>h</sup> καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ria. And they brought to him all who were ill, ποικίλαι νόσοις καὶ βασάνοις συνεχομένους,<sup>m</sup> καὶ<sup>h</sup> δαιμονιζο- by various diseases and torments oppressed, and possessed by μένους, καὶ σελήνιαζομένους, καὶ παραλυτικούς<sup>h</sup> καὶ ἱερά- demons, and lunatics, and paralytics; and he πευεν αὐτοὺς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ healed them. And followed him crowds great from τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας Galilee and Decapolis and Jerusalem and Judea καὶ πέραν τοῦ Ἰορδάνου. and beyond the Jordan.

5 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος<sup>h</sup> καὶ καθίσαν- But seeing the crowds, he went up into the mountain; and having sat<sup>h</sup> τος αὐτοῦ, προσῆλθον<sup>h</sup> αὐτῷ<sup>h</sup> οἱ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοί- came to him his disciples. And having

<sup>h</sup> σκοτία φῶς εἶδεν LT.A; σκότει φῶς εἶδεν TW. — ὁ Ἰησοῦς GLTT.A.W. <sup>k</sup> + [ὁ Ἰησοῦς] Jesus L. <sup>l</sup> ὁ Ἰησοῦς ὅλη τῇ Γαλιλαίᾳ L; [ὁ Ἰησοῦς] Tr (— ὁ Ἰησοῦς TA) ἐν ὅλῃ τῇ Γαλιλαίᾳ TT.A; ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν W. <sup>m</sup> — καὶ LT.A. <sup>n</sup> προσῆλθον TTr. <sup>o</sup> — αὐτῷ L.

ξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς, λέγων, 3 Μακάριοι οἱ  
opened his mouth he taught them, saying, Blessed [are] the  
πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
poor in spirit; for theirs is the kingdom of the heavens.

4 Ὡς μακάριοι οἱ πενθούντες ὅτι αὐτοὶ παρακληθήσονται.  
Blessed they who mourn; for they shall be comforted.

5 μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.  
Blessed the meek; for they shall inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην ὅτι  
Blessed they who hunger and thirst after righteousness; for  
αὐτοὶ χορτασθήσονται. 7 μακάριοι οἱ ἐλεήμονες ὅτι αὐτοὶ  
they shall be filled. Blessed the merciful; for they

ἐλεηθήσονται. 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ ὅτι αὐτοὶ τὸν  
shall find mercy. Blessed the pure in heart; for they

θεὸν ὄψονται. 9 μακάριοι οἱ εἰρηνοποιοὶ ὅτι αὐτοὶ υἱοὶ θεοῦ  
God shall see. Blessed the peacemakers; for they sons of God

κληθήσονται. 10 μακάριοι οἱ διωγμένοι ἕνεκεν δικαιο-  
shall be called. Blessed they who have been persecuted on account of right-

σύνης ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 μακάριοι  
eousness; for theirs is the kingdom of the heavens. Blessed

ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἴπωσιν πᾶν  
are ye when they shall reproach you, and shall persecute, and shall say every

πονηρὸν ῥῆμα κατ' ὑμῶν ἕνεκεν ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαί-  
wicked word against you, lying, on account of me. Re-

ρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.  
Rejoice and exult, for your reward [is] great in the heavens;

οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.  
for thus they persecuted the prophets who [were] before you.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ,  
Ye are the salt of the earth: but if the salt become tasteless,

ἐν τίνι ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βλη-  
with what shall it be salted? for nothing has it strength any longer, but to be

θῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς  
cast out, and to be trampled upon by men. Ye

ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω  
are the light of the world, cannot a city be hid on

ὄρους κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν  
a mountain situated. Nor do they light a lamp and put it

ὑπὸ τὴν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς  
under the corn measure, but upon the lampstand; and it shines for all who

ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν  
[are] in the house. Thus let shine your light before

τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξά-  
men, so that they may see your good works, and may

σωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
glorify your Father who [is] in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-  
Think not that I came to abolish the law or the pro-

φῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ  
phets: I came not to abolish, but to fulfil. For verily

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἓν ἢ  
I say to you, Until shall pass away the heaven and the earth, iota one or

μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα  
one tittle in no wise shall pass away from the law until all

ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα  
shall be fulfilled. 19 Whosoever the Son of man shall come, until all

ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα

ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα

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ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα

opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever there-

ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα

ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα

ῥηθήσονται. 19 ὁποῖος ὁ υἱὸς τοῦ ἀνθρώπου ἔλθῃ, ἕως ἂν πάντα

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fore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from

γένηται. 19 ὅς ἐάν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν come to pass. Whoever then shall break one of these commandments the ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλαχίστος κλη- least, and shall teach <sup>so</sup> <sup>men,</sup> least shall θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὅς δ' ἂν ποιήσῃ καὶ be called in the kingdom of the heavens; but whoever shall practise and διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν shall teach [them], this [one] great shall be called in the kingdom of the οὐρανῶν. 20 λέγω γὰρ ὑμῖν, ὅτι ἐάν μὴ περισσεύσῃ ἡ δικαιο- heavens. For I say to you, That unless shall abound <sup>right-</sup> σὺν ὑμῶν <sup>eousness</sup> πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ eousness [your] above [that] of the scribes and Pharisees, in no wise εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. shall ye enter into the kingdom of the heavens.

21 Ἠκούσατε ὅτι ἑρρέθη <sup>tois</sup> ἀρχαίοις. Οὐ φονεύσεις. Ye have heard that it was said to the ancients, Thou shalt not commit murder; ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ but whoever shall commit murder, liable shall be to the judgment. But I λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ <sup>ἑκὶ</sup> ἔνοχος ἔσται τῇ κρίσει. ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, <sup>ῥακά,</sup> ἔνοχος ἔσται τῷ συνεδρίῳ. ὅς δ' ἂν εἴπῃ, Μωρέ, Raca, liable shall be to the Sanhedrim: but whoever shall say, Fool, ἔνοχος ἔσται εἰς τὴν γένναν αὐτοῦ πυρός. 23 Ἐάν οὖν προσ- liable shall be to the Gehenna of fire. If therefore thou φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακεῖ μνηστῆς shalt offer thy gift at the altar, and there shalt remember ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν that thy brother has something against thee, leave there <sup>gift</sup> σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον δια- <sup>thy</sup> <sup>before</sup> the altar, and go away, first be λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν reconciled to thy brother, and then having come offer <sup>gift</sup> σου. 25 Ἴσθι ἐννοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ <sup>thy.</sup> Be agreeing with thine adverse party quickly, whilst thou art <sup>ἐν τῇ ὁδῷ μετ' αὐτοῦ,</sup> μήποτε σε παραδῷ ὁ ἀντίδικός τῷ in the way with him, lest <sup>thee</sup> <sup>deliver</sup> <sup>the</sup> <sup>adverse party to the</sup> κριτῇ, καὶ ὁ κριτὴς <sup>be</sup> παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν judge, and the judge thee deliver to the officer, and into prison βληθήσῃ. 26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, <sup>thou</sup> <sup>be</sup> <sup>cast</sup> <sup>out</sup> <sup>thence,</sup> ἕως ἂν ἀποδῷς τὸν ἑσχατον κοδράντην. until thou pay the last kodrantes.

27 Ἠκούσατε ὅτι ἑρρέθη <sup>tois</sup> ἀρχαίοις. Οὐ μοιχεύ- Ye have heard that it was said to the ancients, Thou shalt not commit σεῖς. 28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς adultery: but I say to you, that every one that looks upon a woman to τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη ἡμοίχυσεν αὐτὴν ἐν τῇ lust after her, already has committed adultery with her in καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει <sup>heart</sup> <sup>his.</sup> But if thine eye, the right, cause <sup>to</sup> <sup>offend</sup> σε, ἐξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρεי γάρ σοι ἵνα <sup>thee,</sup> <sup>pluck out</sup> <sup>it</sup> <sup>and</sup> <sup>cast [it] from thee:</sup> <sup>for it</sup> <sup>is profitable for thee</sup> <sup>that</sup>

<sup>υ</sup> ὑμῶν ἡ δικαιοσύνη ΤΑ. <sup>ε</sup> ἑρρέθη LT-AW. <sup>γ</sup> — ἐκὶ LT[TrA]. <sup>δ</sup> ῥακά Τ. <sup>ε</sup> μετ' αὐτοῦ ἐν τῇ ὁδῷ LT-TrAW. <sup>β</sup> — σε παραδῷ LT[Tr]. <sup>ζ</sup> — τοῖς ἀρχαίοις GLT-TrAW. <sup>δ</sup> αὐτὴν LT-AW; — αὐτῆς Τ. <sup>ε</sup> αὐτοῦ L.

ἀπόλῃται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ  
should perish one of thy members, and not whole thy body be cast  
εἰς γέενναν. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον  
into Gehenna. And if thy right hand cause to offend thee, cut off

αὐτήν καὶ βύλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπόλῃται  
it and cast [it] from thee: for it is profitable for thee that should perish  
ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.<sup>1</sup>  
one of thy members, and not whole thy body be cast into Gehenna.

31 Ἐρρήθη<sup>2</sup> δέ, ἥτι<sup>3</sup> ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
It was said also that whoever shall put away his wife,

ὅτω αὐτῇ ἀποστάσιον. 32 ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὅς ἂν  
let him give to her a letter of divorce: but I say to you, that whoever

ἀπολύσῃ<sup>4</sup> τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ  
shall put away his wife, except on account of fornication, causes

αὐτὴν μοιχεύσασθαι<sup>5</sup> καὶ ὅς ἂν ἀπολελυμένην<sup>6</sup> γαμήσῃ,<sup>7</sup>  
her to commit adultery; and whoever her who has been put away shall marry,

μοιχᾷται.  
commits adultery.

33 Πάλιν ἠκούσατε, ὅτι ἐρρήθη<sup>8</sup> τοῖς ἀρχαίοις, Οὐκ ἐπιор-  
Again, ye have heard that it was said to the ancients, Thou shalt not

κῆσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου<sup>9</sup> 34 ἐγὼ  
forswear thyself, but thou shalt render to the Lord thine oaths.

δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος  
but say to you not to swear at all, neither by the heaven, because [the] throne

ἐστὶν τοῦ θεοῦ<sup>10</sup> 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν  
it is of God; nor by the earth, because [the] footstool it is

ποδῶν αὐτοῦ<sup>11</sup> μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ  
of his feet: nor by Jerusalem, because [the] city it is of the

μεγάλου βασιλέως<sup>12</sup> 36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι  
great King. Neither by thy head shalt thou swear, because

οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.<sup>13</sup> 37 ἔστω<sup>14</sup>  
thou art not able one hair white or black to make.

δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ  
but your word, Yea, yea; Nay, nay: but what [is] more than these from

τοῦ πονηροῦ ἐστίν.  
evil is.

38 Ἠκούσατε ὅτι ἐρρήθη,<sup>15</sup> Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ  
Ye have heard that it was said, Eye for eye, and

δόντα ἀντὶ δόντος<sup>16</sup> 39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ  
tooth for tooth; but I say to you not to resist

πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει ἐπὶ τὴν δεξιάν σου σιαγόνα<sup>17</sup>  
evil; but whosoever thee shall strike on thy right cheek,

στρέψον αὐτῷ καὶ τὴν ἄλλην<sup>18</sup> 40 καὶ τῷ θέλοντί σοι κρι-  
turn to him also the other; and to him who would with thee go

θῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον<sup>19</sup>  
to law and thy tunic take, yield to him also [thy] cloak;

41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὑπάγε μετ' αὐτοῦ δύο,  
and whosoever thee will compel to go two mile one, go with him two.

42 τῷ αἰτοῦντί σε ῥάιδον<sup>20</sup> καὶ τὸν θέλοντα ἀπὸ σου δανεί-  
To him who asks of thee give; and him that wishes from thee to bor-

σασθαι<sup>21</sup> μὴ ἀποστραφῆς.  
row thou shalt not turn away from.

thee: for it is profit-  
able for thee that one  
of thy members should  
perish, and not that  
thy whole body should  
be cast into hell.  
30 And if thy right  
hand offend thee, cut  
it off, and cast it from  
thee: for it is profit-  
able for thee that one  
of thy members should  
perish, and not that thy  
whole body should be  
cast into hell.

31 It hath been said,  
Whosoever shall put  
away his wife, let him  
give her a writing of  
divorcement: 32 but I  
say unto you, That  
whosoever shall put  
away his wife, saving  
for the cause of forni-  
cation, causeth her to  
commit adultery: and  
whosoever shall marry  
her that is divorced  
committeth adultery.

33 Again, ye have  
heard that it hath  
been said by them of  
old time, Thou shalt  
not forswear thyself,  
but shalt perform unto  
the Lord thine oaths:  
34 but I say unto you,  
Swear not at all; nei-  
ther by heaven; for it  
is God's throne: 35 nor  
by the earth; for it is  
his footstool: neither  
by Jerusalem; for it is  
the city of the great  
King. 36 Neither shalt  
thou swear by thy  
head, because thou  
canst not make one  
hair white or black.  
37 But let your commu-  
nication be, Yea, yea;  
Nay, nay: for what-  
soever is more than  
these cometh of evil.

38 Ye have heard  
that it hath been said,  
An eye for an eye, and  
a tooth for a tooth:  
39 but I say unto you,  
That ye resist not  
evil: but whosoever  
shall smite thee on  
thy right cheek, turn  
to him the other also.  
40 And if any man will  
sue thee at the law,  
and take away thy  
coat, let him have thy  
cloak also. 41 And  
whosoever shall com-  
pel thee to go a mile,  
go with him twain.  
42 Give to him that  
asketh thee, and from  
him that would bor-

<sup>1</sup> εἰς γέενναν ἀπέλθῃ into Gehenna go away LITRA.

<sup>2</sup> ἐρρήθη LITRAW.

<sup>3</sup> ὅτι LITRA.

<sup>4</sup> πᾶς ὁ ἀπολύων every one that puts away LITRA.

<sup>5</sup> μοιχεύσασθαι LITRA.

<sup>6</sup> ὅς τις LITRA.

<sup>7</sup> γαμήσας has married L. <sup>8</sup> ποιῆσαι ἡ μέλαιναν LITRA. <sup>9</sup> ἔστω shall be LA. <sup>10</sup> ῥαπίζει εἰς strikes upon LITRA.

<sup>11</sup> σιαγόνα σου LITRA; — σου (read the right cheek) T. <sup>12</sup> δός LITRA.

<sup>13</sup> δανίσασθαι T.



row of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

43 Ἠκούσατε ὅτι ἱερέθῃ, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς. 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἔαν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι ἵπὸ αὐτὸ ποιοῦσιν; 47 καὶ ἔαν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἑτεῶναι ἡ οὕτως ποιοῦσιν; 48 ἔσεσθε οὖν ὡς ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ὅτι ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.

VI. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets,

6 Προσεχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ, ἡ μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσξῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ὀδοῖς, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοὺ δὲ ποιούντος ἐλεη- 4 ὅπως εἴ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερωῷ. 5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσθ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν

<sup>1</sup> ἱερέθῃ LT AW. <sup>2</sup> — εὐλογεῖτε . . . μισοῦντας ὑμᾶς LTTA. <sup>3</sup> τοῖς μισοῦσιν ὑμᾶς LW. <sup>4</sup> — ἐπηρεάζοντων ὑμᾶς καὶ LTTA. <sup>5</sup> οὕτως SO LTA. <sup>6</sup> ἐθνικοὶ heathen GLTTAW <sup>7</sup> τὸ αὐτὸ, the same LTTAW. <sup>8</sup> ὡς AS LTTA. <sup>9</sup> ὁ οὐράνιος the heavenly LTTA. <sup>10</sup> + δὲ but T[ ]. <sup>11</sup> δικαιοσύνην righteousness GLTTAW. <sup>12</sup> — τοῖς T. <sup>13</sup> ἡ σου ἐλεημοσύνη ἡ T. <sup>14</sup> — αὐτός LTTA. <sup>15</sup> — ἐν τῷ φανερωῷ LTTAW. <sup>16</sup> προσεύχεσθε, οὐκ ἔσεσθε ὡς ye pray, ye shall not be as LTTA.

πλατειῶν ἱστῶτες προσεύχεται, ὥπως ἴαν<sup>1</sup> φανῶσιν τοῖς  
streets standing to pray, so that they may appear  
ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι<sup>2</sup> ἀπέχουσιν τὸν μισθὸν  
to men. Verily I say to you, that they have <sup>2</sup>reward  
αὐτῶν. 6 σὺ δέ, ὅταν προσέχῃ, εἰσελθε εἰς τὸ<sup>3</sup> ταμιεῖόν σου,  
'their. But thou, when thou prayest, enter into thy chamber,  
καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν  
and having shut thy door, pray to thy Father who [is] in  
τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-  
secret; and thy Father who sees in secret will  
δώσει σοι<sup>4</sup> ἐν τῷ φανερῷ<sup>5</sup>. 7 Προσευχόμενοι δὲ μὴ<sup>6</sup> βαττολο-  
render to thee openly. But when ye pray do not use vain  
γήσητε, ὥσπερ οἱ ἔθνη οἱ δοκοῦσιν· γὰρ ὅτι ἐν τῇ πολυλογίᾳ  
repetitions, as the heathens: for they think that in <sup>7</sup>much <sup>8</sup>speaking  
αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῇτε αὐτοῖς·  
'their they shall be heard. <sup>2</sup>Not <sup>2</sup>therefore <sup>3</sup>be like to them:  
οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρειαν ἔχετε πρὸ τοῦ ὑμᾶς  
for <sup>4</sup>knows <sup>5</sup>your <sup>6</sup>Father of what things <sup>7</sup>need <sup>8</sup>ye have before ye  
αἰτήσαι αὐτόν. 9 οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ· ἡμῶν  
ask him. Thus therefore pray ye: Our Father who art  
ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· 10 ἔλθέτω<sup>11</sup>  
who [art] in the heavens, sanctified be thy name; let come  
ἡ βασιλεία σου· γεννηθῇ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ  
thy kingdom; let be done thy will as in heaven, [so] also  
ἐπὶ τῆς<sup>12</sup> γῆς· 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σή-  
upon the earth; our bread the needed give us to-  
μερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς  
day; and forgive us our debts, as also we  
<sup>13</sup>ἀφίεμεν<sup>14</sup> τοῖς ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς  
forgive our debtors; And lead not us into  
πειρασμόν, ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν  
temptation, but deliver us from evil. For thine is  
ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.<sup>15</sup>  
the kingdom and the power and the glory to the ages. Amen.  
14 Ἐάν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,  
For if ye forgive men their offences,  
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 ἰάν δὲ μὴ  
<sup>16</sup>will <sup>17</sup>forgive <sup>18</sup>also <sup>19</sup>you <sup>20</sup>your <sup>21</sup>Father <sup>22</sup>the <sup>23</sup>heavenly. but if <sup>24</sup>not  
ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ  
<sup>25</sup>ye <sup>26</sup>forgive men their offences, neither  
πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.  
<sup>27</sup>Father <sup>28</sup>your <sup>29</sup>will forgive your offences.  
16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡσπερ<sup>17</sup> οἱ ὑποκριταὶ  
And when ye fast, be not as the hypocrites,  
σκυθρωποὶ· ἀφανίζουσιν γὰρ τὰ πρόσωπα<sup>18</sup> αὐτῶν,<sup>19</sup>  
downcast in countenance; for they disfigure their faces,  
ὥπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω  
so that they may appear to men fasting. Verily I say  
ὑμῖν, ὅτι<sup>20</sup> ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων  
to you, that they have their reward. But thou, fasting,  
ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὥπως  
anoint thy head, and <sup>21</sup>thy <sup>22</sup>face and wash, so that  
μὴ φανῇς<sup>23</sup> τοῖς ἀνθρώποις νηστεύων,<sup>24</sup> ἀλλὰ τῷ πατρὶ  
thou mayest not appear to men fasting, but to <sup>25</sup>Father

that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face: 18 that thou appear not unto men to fast, but unto thy Fa-

1 — ἀν LITTA. W. m — ὅτι LITTA. n ταμιεῖόν TA. o — ἐν τῷ φανερῷ LITTA. p βαττολογήσητε TA. q ἐλθάτω T. r — τῆς LITTA. W. s ἀφῆκαμεν have forgiven LITTA. t — ὅτι σοὺ τοῦ end of verse GLITTA. W. u — τὰ παραπ. αὐτῶν T. v ὡς LITTA. w ἐάντων L. x — ὅτι LITTA. y νηστ. τοῖς ἀνθρώπ. L.

ther which is in secret:  
and thy Father, which  
seeth in secret, shall  
reward thee openly.

σου τῷ ἐν τῷ κρυπτῷ·<sup>1</sup> καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ  
'thy who [is] in secret; and thy Father who sees in  
<sup>2</sup>κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.<sup>2</sup>  
secret will render to thee openly.

19 Lay not up for  
yourselves treasures  
upon earth, where  
moth and rust doth  
corrupt, and where  
thieves break through  
and steal: 20 but lay  
up for yourselves trea-  
sures in heaven, where  
neither moth nor rust  
doth corrupt, and  
where thieves do not  
break through nor  
steal: 21 for where  
your treasure is, there  
will your heart be al-  
so. 22 The light of  
the body is the eye: if  
therefore thine eye be  
single, thy whole body  
shall be full of light.  
23 But if thine eye be  
evil, thy whole body  
shall be full of dark-  
ness. If therefore the  
light that is in thee be  
darkness, how great is  
that darkness!

19 Μή θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου  
Treasure not up for yourselves treasures upon the earth, where  
σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διорήσσουσιν καὶ  
moth and rust spoil, and where thieves dig through and  
κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,  
steal: but treasure up for yourselves treasures in heaven,  
ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ δι-  
where neither moth nor rust spoils and where thieves do not  
ορήσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς  
dig through nor steal: for where 'is treasure  
ὑμῶν,<sup>1</sup> ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.<sup>2</sup> 22 Ὁ λύχνος τοῦ  
'your, there will be also heart 'your. The lamp of the  
σώματος ἐστὶν ὁ ὀφθαλμός·<sup>3</sup> ἐὰν ὁ οὖν ὁ ὀφθαλμὸς σου  
body is the eye; if therefore thine eye  
ἁπλοῦς ᾖ,<sup>4</sup> ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ  
single be, 'whole 'thy body light will be. But if  
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.  
thine eye evil be, 'whole 'thy body dark will be.

εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;  
If therefore the light that [is] in thee darkness is, the darkness how great;

24 No man can serve  
two masters: for ei-  
ther he will hate the  
one, and love the other;  
or else he will hold to  
the one, and despise  
the other. Ye cannot  
serve God and mam-  
mon. 25 Therefore I  
say unto you, Take no  
thought for your life,  
what ye shall eat, or  
what ye shall drink;  
nor yet for your body,  
what ye shall put on.  
Is not the life more  
than meat, and the  
body than raiment?  
26 Behold the fowls of  
the air: for they sow  
not, neither do they  
reap, nor gather into  
barns; yet your hea-  
venly Father feedeth  
them. Are ye not much  
better than they?  
27 Which of you by tak-  
ing thought can add  
one cubit unto his sta-  
ture? 28 And why take  
ye thought for rai-  
ment? Consider the  
lilies of the field, how  
they grow; they toil  
not, neither do they  
spin: 29 and yet I say  
unto you, That even  
Solomon in all his  
glory was not arrayed  
like one of these.  
30 Wherefore, if God  
so clothe the grass of  
the field, which to day

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἑνα  
No one is able two lords to serve; for either the one

μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθήξει, καὶ  
he will hate, and the other he will love; or [the] one he will hold to, and  
τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμ-  
the other he will despise. Ye cannot serve God 'to serve and mam-  
μωνι.<sup>1</sup> 25 διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν.  
mon. Because of this I say to you, be not careful as to your life.

τί φάγητε καὶ ἢ τι πίητε· μηδὲ τῷ σώματι ὑμῶν,  
what ye should eat and what ye should drink; nor as to your body  
τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ  
what ye should put on. 'Not 'the 'life 'more 'is than the food and  
τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ  
of the body than the raiment? Look at the birds of the

οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν  
heaven, that they sow not, nor do they reap, nor do they gather  
εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ  
into granaries, and your Father the heavenly feeds them: 'not  
ὅμως μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μερι-  
'ye 'much 'are better than they? But which out of you by being  
μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα;  
careful is able to add to his stature 'cubit 'one?

28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα  
and about raiment why are ye careful? observe the lilies  
τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ μνήθει· 29 λέ-  
of the field, how they grow: they labour not nor do they spin: 'I  
γὼ δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περι-  
'say 'but to you that not even Solomon in all his glory was  
βάλετο ὡς ἐν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον  
clothed as one of these. But if the grass of the field, to day

<sup>1</sup> κρυφαῖω LITTA. <sup>2</sup> ἐν τῷ φανερῷ GLTTRAW. <sup>3</sup> σου thy LITTA. <sup>4</sup> — καὶ L. <sup>5</sup> + σου thy L.  
• — οὖν T. <sup>6</sup> ὁ ὀφθαλμός σου ἁπλοῦς LTA. <sup>7</sup> μαμωνᾶ GLTTRAW. <sup>8</sup> ἢ ἢ or LIT; — καὶ L.  
— τί φάγητε T. <sup>9</sup> αὐξάνουσιν LITTA. <sup>10</sup> κοπιῶσιν LT; κοπιούσιν TA. <sup>11</sup> μνήθουσιν LITTA.



ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως  
 'which is and to-morrow into an oven is cast, God thus  
 ἀμφιέννυσιν, οὐ πολλὰ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ  
 arrays, [will he] not much rather you, O [ye] of little faith? 'not  
 οὖν μεριμνήσητε, λέγοντες, τί φάγωμεν. ἢ τί πίωμεν,  
 'therefore 'be careful, saying, What shall we eat? or what shall we drink?  
 ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπι-  
 or with what shall we be clothed? For all these things the nations seek  
 ζητεῖ. οἰδεὶν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε  
 after. For knows your Father the heavenly that ye have need  
 τούτων ἀπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ  
 of these things 'all. But seek ye first the kingdom  
 θεοῦ καὶ τὴν δικαιοσύνην. αὐτοῦ, καὶ ταῦτα πάντα προσ-  
 of God and his righteousness, and these things 'all shall  
 τεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὐριον  
 be added to you. 'Not 'therefore 'be careful for the morrow:  
 ἡ γὰρ αὐριον μεριμνήσει ἑαυτῆς. ἰκανὸν τῇ  
 for the morrow shall be careful about the [things] of itself. Sufficient to the  
 ἡμέρᾳ ἡ κακία αὐτῆς.  
 day [is] the evil of it.

7 Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 2 ἐν ᾧ γὰρ κρίματι κρίνετε,  
 Judge not, that ye be not judged: 'with 'what 'for judgment ye judge,  
 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται.  
 ye shall be judged; and with what measure ye mete, it shall be measured again  
 ὑμῖν. 3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ  
 to you. But why lookest thou on the mote that [is] in the eye  
 ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;  
 of thy brother, but the 'in 'thine ['own] 'eye 'beam perceivest not?  
 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ  
 Or how wilt thou say to thy brother, Suffer [that] I may cast out the  
 κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ  
 mote from thine eye: and behold, the beam [is] in  
 ὀφθαλμῷ σου; 5 ὑποκρίτε, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ  
 thine [own] eye! hypocrite, cast out first the beam out of  
 τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος  
 thine [own] eye, and then thou wilt see clearly to cast out the mote  
 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.  
 out of the eye of thy brother.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν· μηδὲ βάλητε τοὺς  
 Give not that which [is] holy to the dogs, nor cast  
 μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε κατα-  
 'pearls 'your before the swine, lest they should  
 πατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες  
 trample upon them with their feet, and having turned  
 ῥήξωσιν ὑμᾶς.  
 they rend you.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησете.  
 Ask, and it shall be given to you: seek, and ye shall find:  
 κρούετε, καὶ ἀνοίγεται ὑμῖν. 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει,  
 knock, and it shall be opened to you. For everyone that asks receives,  
 καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται.  
 and he that seeks finds, and to him that knocks it shall be opened.

is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

VII. Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or

<sup>a</sup> ἐπιζητοῦσιν LITTA. <sup>o</sup> τὴν δικαιοσύνην καὶ τὴν βασιλείαν L; — τοῦ θεοῦ (read its righteousness) LT[A]. <sup>p</sup> μεριμνήσετε E. <sup>q</sup> — τὰ (omit the [things] of) LITTA.W. <sup>r</sup> αὐτῆς Δ. <sup>s</sup> μετρηθήσεται it shall be measured GLTTA.W. <sup>t</sup> ἐκ out of LTT. <sup>v</sup> ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν LITTA. <sup>w</sup> καταπατήσουσιν they shall trample upon LITTA. <sup>x</sup> ἀνοίγεται it is opened LTT.

what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much moreshall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my

9 ἢ τίς ἴστιν ἔξ ὑμῶν ἄνθρωπος, ὃν ἑάν· αἰτήσῃ ὁ υἱὸς  
Or what <sup>is</sup> there <sup>of</sup> you <sup>man</sup> who if <sup>should</sup> ask <sup>son</sup>  
αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν  
<sup>his</sup> bread, <sup>a</sup> stone will he give him? and if <sup>a</sup> fish  
αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ  
he should ask, <sup>a</sup> serpent will he give him? If therefore ye, <sup>evil</sup>  
ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ  
<sup>being</sup>, know [how] <sup>gifts</sup> good to give <sup>to</sup> your children, how much  
μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ  
more your Father who [is] in the heavens will give good things  
τοῖς αἰτοῦσιν αὐτόν;  
to them that ask him?

12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ  
All things therefore whatever ye desire that <sup>should</sup> do <sup>to</sup> you  
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἴστιν ὁ  
<sup>men</sup>, so also <sup>ye</sup> do to them: for this is the  
νόμος καὶ οἱ προφῆται.  
law and the prophets.

13 Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη· καὶ  
Enter in through the narrow gate; for wide the gate  
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ  
and broad the way that leads to destruction, and  
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι στενὴ ἡ  
many are they who enter through it: for narrow the  
πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ  
gate and straitened the way that leads to life, and  
ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.  
few are they who find it.

15 Προσέχετε· ὁ δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται  
But beware of the false prophets, who come  
πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἄρ-  
to you in raiment of sheep, but within are wolves <sup>ra-</sup>  
παγεῖς. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μή τι  
pacious. By their fruits ye shall know them.  
συλλέγουσιν ἀπὸ ἀκανθῶν ἱσταφυλὴν ἢ ἀπὸ τριβόλων σῦκα;  
they gather from thorns a bunch of grapes, or from thistles figs?  
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ· τὸ δὲ  
So every <sup>tree</sup> <sup>good</sup> <sup>fruits</sup> <sup>good</sup> produces, but the  
σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ. 18 οὐ δύναται  
corrupt tree <sup>fruits</sup> bad produces. <sup>Cannot</sup>  
δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ δένδρον σα-  
<sup>a</sup> tree <sup>good</sup> <sup>fruits</sup> <sup>evil</sup> produce, nor <sup>a</sup> tree <sup>cor-</sup>  
πρὸν καρποῦς καλοῦς ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν  
rupt <sup>fruits</sup> <sup>good</sup> <sup>produce</sup>. Every tree not producing  
καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 20 ἄραγε  
<sup>fruit</sup> <sup>good</sup> is cut down and into fire is cast. <sup>Then surely</sup>  
ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.  
by their fruits ye shall know them.

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς  
Not every one who says to me, Lord, Lord, shall enter into  
τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ  
the kingdom of the heavens, but he who does the will

7 — ἴστιν Ltr [A]. \* — ἑάν LTT-A. \* αἰτήσῃ shall ask LTT-A. <sup>b</sup> ἡ καὶ ἰχθὺν αἰτήσῃ or also a fish shall ask LTT-A. <sup>c</sup> ἐάν T. <sup>d</sup> εἰσελθετε LTT-A. <sup>e</sup> — ἡ πύλη L[T]. <sup>f</sup> τι how GLT. <sup>g</sup> [ἡ πύλη] LT. <sup>h</sup> — δὲ but LT [T-A]. <sup>i</sup> σταφυλὰς grapes LTT-A. <sup>j</sup> ἐνεγκεῖν bear T. <sup>k</sup> + [οὖν] now L. <sup>l</sup> ἀρα γε LTT-A. <sup>m</sup> ἐκ L.

πατρός μου τοῦ ἐν ὁυρανοῖς. 22 πολλοὶ ἐροῦσίν μοι ἐν  
 of my Father who [is] in [the] heavens. Many will say to me in  
 ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ·σὺ ὀνόματι ὁ προφη-  
 that day, Lord, Lord, not through thy name? did we  
 τεύσαμεν,<sup>11</sup> καὶ τῷ·σὺ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ  
 'prophecy, and through thy name demons cast out, and  
 τῷ·σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ  
 through thy name 'works of power many perform? And  
 τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε  
 then will I confess to them, Never knew I you: depart ye  
 ἀπ' ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
 from me, who work lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους,<sup>12</sup>  
 Every one therefore whosoever hears my words these,  
 καὶ ποιῇ αὐτούς, ὁμοιωθῶ αὐτὸν<sup>13</sup> ἀνδρὶ φρονίμῳ, ὅστις ψοκοδό-  
 and does them, I will liken him to a man prudent, who built  
 μυσεν τὴν οἰκίαν αὐτοῦ<sup>14</sup> ἐπὶ τὴν πέτραν· 25 κατέβη ἡ  
 his house upon the rock: and came down the  
 βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ  
 rain, and came the streams, and blew the winds, and  
 'προσέπεσον<sup>15</sup> τῷ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν<sup>16</sup> τεθεμελίωτο γὰρ  
 fell upon that house, and it fell not; for it had been founded  
 ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους  
 upon the rock, and everyone who hears my words  
 τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ,<sup>17</sup>  
 these and does not do them, he shall be likened to a man foolish,  
 ὅστις ψοκοδύμυσεν τὴν οἰκίαν αὐτοῦ<sup>18</sup> ἐπὶ τὴν ἄμμον· 27 καὶ  
 who built his house upon the sand: and  
 κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ  
 came down the rain, and came the streams, and blew the  
 ἄνεμοι, καὶ προσέκοψαν τῷ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν  
 winds, and beat upon that house, and it fell, and was  
 ἡ πτώσις αὐτῆς μεγάλη.  
 the fall of it great.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν<sup>19</sup> ὁ Ἰησοῦς τοὺς λόγους  
 And it came to pass when he had finished Jesus words  
 τούτους ἐξεπλήρσοντο οἱ ὄχλοι ἐπὶ τῷ διδαχῇ αὐτοῦ· 29 ἦν  
 these astonished were the crowds at his teaching: he was  
 γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ  
 for teaching them as authority having, and not as the  
 γραμματεῖς.  
 scribes.

8 Καταβάντι δὲ αὐτῷ<sup>20</sup> ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ  
 And when he had come down he from the mountain, followed him  
 ὄχλοι πολλοί· 2 καὶ ἰδοὺ, λεπρὸς ἔλθων<sup>21</sup> προσεκύνει αὐτῷ,  
 'crowds great. And behold, a leper having come did homage to him,  
 λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. 3 Καὶ  
 saying, Lord, if thou wilt thou art able me to cleanse. And  
 ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ<sup>22</sup> ὁ Ἰησοῦς,<sup>23</sup> λέγων,  
 having stretched out [his] hand touched him Jesus, saying,  
 Θέλω, καθαρίσθητι. Καὶ εὐθὺς ἐκαθαρίσθη<sup>24</sup> αὐτοῦ ἡ λέπρα.  
 I will, be thou cleansed. And immediately was cleansed his leprosy.

<sup>11</sup> + τοῖς τῆς ΛΙΤ.Α. ὁ ἐποφθεύσαμεν ΛΙΤ.Α. Ρ [τούτους] ΛΙΤ. ὁμοιωθήσεται he shall be likened ΛΙΤ. ὁ αὐτοῦ τὴν οἰκίαν ΛΙΤ.Α. ἤλθον τ. προσέπαισαν struck against L; προσέπεσαν ΤΙΤ.Α. ὁ αὐτοῦ τὴν οἰκίαν ΛΙΤ.Α. ἔτελεσεν ΛΙΤ.Α. ὁ αὐτῶν (read their scribes) ΛΙΤ.Α.; + καὶ οἱ Φαρισαῖοι and the Pharisees L. ὁ καὶ καταβάντος αὐτοῦ L; καταβάντος δὲ αὐτοῦ τ. ὁ προσελθὼν having come to [him] ΛΙΤ.Α. W. ὁ — ὁ Ἰησοῦς (read he touched) ΛΙΤ.Α. ὁ ἐκαθάρσθη τ.

Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from ye, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29 for he taught them as one having authority, and not as the scribes.

VIII. When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. 4 And



Jesus saith unto him,  
See thou tell no man;  
but go thy way, shew  
thyself to the priest,  
and offer the gift that  
Moses commanded, for  
a testimony unto them.

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ορα μὴ δένει εἶπης· ἀλλ'" ὕπαγε,  
And <sup>says</sup> <sup>to</sup> <sup>him</sup> <sup>Jesus</sup>, See no one thou tell; but go  
σεαυτὸν δείξον τῷ ἱερεὶ, καὶ προσένεγκε<sup>11</sup> τὸ δῶρον ὃ προσ-  
thyself shew to the priest, and offer the gift which <sup>for</sup>-  
έταξεν ὁ Μωϋσῆς,<sup>12</sup> εἰς μαρτύριον αὐτοῖς.  
<sup>dedared</sup> <sup>Moses</sup> for a testimony to them.

5 And when Jesus  
was entered into Ca-  
pernaum, there came  
unto him a centurion,  
beseeching him, 6 and  
saying, Lord, my ser-  
vant lieth at home sick  
of the palsy, grievously  
tormented. 7 And Jesus  
saith unto him, I will  
come and heal him.  
8 The centurion an-  
swered and said, Lord,  
I am not worthy that  
thou shouldst come  
under my roof: but  
speak the word only,  
and my servant shall  
be healed. 9 For I am  
a man under authority,  
having soldiers under  
me: and I say to this  
man, Go, and he goeth;  
and to another, Come,  
and he cometh; and  
to my servant, Do  
this, and he doeth it.  
10 When Jesus heard  
it, he marvelled, and  
said to them that fol-  
lowed, Verily I say  
unto you, I have not  
found so great faith,  
no, not in Israel.  
11 And I say unto you,  
That many shall come  
from the east and west,  
and shall sit down with  
Abraham, and Isaac,  
and Jacob, in the king-  
dom of heaven. 12 But  
the children of the  
kingdom shall be cast  
out into outer dark-  
ness: there shall be  
weeping and gnashing  
of teeth. 13 And Jesus  
said unto the centu-  
rion, Go thy way; and  
as thou hast believed,  
so be it done unto thee.  
And his servant was  
healed in the selfsame  
hour.

5 Ἐἰσελθόντι<sup>11</sup> δὲ εἰς τὴν Καπερναοὺμ,<sup>12</sup> προσῆλθεν  
And <sup>having</sup> <sup>entered</sup> <sup>Jesus</sup> into Capernaum, <sup>came</sup>  
αὐτῷ ἑκατόνταρχος<sup>13</sup> παρακαλῶν αὐτόν 6 καὶ λέγων, Κύριε,  
<sup>to</sup> <sup>him</sup> <sup>a</sup> <sup>centurion</sup>, beseeching him and saying, Lord,  
ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βαστα-  
my servant is laid in the house paralytic, grievously tor-  
νιζόμενος. 7 Καὶ<sup>14</sup> λέγει αὐτῷ ὁ Ἰησοῦς, "Εγὼ ἔλθων θροῦ-  
mented. And <sup>says</sup> <sup>to</sup> <sup>him</sup> <sup>Jesus</sup>, I having come will  
πεύσω αὐτόν. 8 Καὶ ἀποκριθεὶς<sup>15</sup> ὁ ἑκατόνταρχος<sup>16</sup> ἔφη, Κύριε,  
heal him. And <sup>answering</sup> <sup>the</sup> <sup>centurion</sup> said, Lord,  
οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον  
I am not worthy that <sup>my</sup> <sup>under</sup> <sup>roof</sup> thou shouldst come, but only  
εἰπέ "λόγον," καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ γὰρ ἐγὼ ἀν-  
speak a word, and shall be healed my servant. For also I  
θρωπός εἰμι ὑπὸ ἐξουσίαν<sup>17</sup>, ἔχων ὑπ' ἑμαυτὸν στρατιώτας·  
man am under authority, having under myself soldiers;  
καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου,  
and I say to this [one], Go, and he goes; and to another, Come,  
καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.  
and he comes; and to my bondman, Do this, and he does [it].  
10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολου-  
And <sup>having</sup> <sup>heard</sup> <sup>Jesus</sup> wondered, and said to those follow-  
θοῦσιν<sup>18</sup>, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην  
ing, Verily I say to you, Not even in Israel so great  
πίστιν<sup>19</sup> εὑρόν. 11 λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν  
faith have I found. But I say to you, that many from east  
καὶ δυσμῶν ἵξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ  
and west shall come, and shall recline [at table] with Abraham and  
Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 οἱ δὲ υἱοὶ  
Isaac and Jacob in the kingdom of the heavens; but the sons  
τῆς βασιλείας ἐκβληθήσονται<sup>20</sup> εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ  
of the kingdom shall be cast out into the darkness the outer: there  
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν  
shall be the weeping and the gnashing of the teeth. And <sup>said</sup>  
ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ<sup>21</sup>, "Ὑπαγε, καὶ<sup>22</sup> ὥς ἐπίστευσας  
<sup>Jesus</sup> to the <sup>centurion</sup>, Go, and as thou hast believed  
γενήθη σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ<sup>23</sup> ὥρ<sup>24</sup> τῇ ὥρᾳ  
be it to thee. And was healed his servant in <sup>hour</sup>  
ἐκεῖν<sup>25</sup>.  
<sup>that</sup>.

14 And when Jesus  
was come into Peter's  
house, he saw his wife's  
mother laid, and sick  
of a fever. 15 And he

14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν  
And <sup>having</sup> <sup>come</sup> <sup>Jesus</sup> to the house of Peter, saw  
τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσσούσαν, 15 καὶ  
his wife's mother laid and in a fever; and

<sup>c</sup> ἀλλὰ ἐγίττα. <sup>d</sup> προσένεγκον LITTAU. <sup>e</sup> Μωϋσῆς LITTAU. <sup>f</sup> εἰσελθόντος LITTAU. <sup>g</sup> αὐτῷ  
he GW; αὐτοῦ he LITTAU. <sup>h</sup> Καπερναοὺμ LITTAU. <sup>i</sup> ἑκατοντάρχης T. <sup>k</sup> — καὶ LT[Tr] A.  
1 — ὁ Ἰησοῦς (read he says) LT[Tr] A. <sup>m</sup> ἀποκριθεὶς δὲ LITTAU. <sup>n</sup> λόγῳ by a word GLTTAW.  
o + τοσαύτους placed L. <sup>p</sup> + αὐτῷ hita L. <sup>q</sup> παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῇ Ἰσραὴλ  
with no one so great faith in Israel LITTAU. <sup>r</sup> ἐξελεύσονται shall go forth T. <sup>s</sup> ἑκατοντάρχη  
GLTTAW. <sup>t</sup> — καὶ LT[Tr] A. <sup>v</sup> — αὐτοῦ (read the servant) LITTAU. <sup>w</sup> ἀπὸ τῆς ὥρας ἐκείνης  
from that hour L.

ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτοῖς.<sup>1</sup>  
 he touched her hand, and left her the fever; and she arose and ministered to them.

16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἰθεράπευσεν· 17 ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.  
 And evening being come, they brought to him possessed with devils many, and he cast out the spirits by a word, and all who were sick: 17 that might be fulfilled that which was spoken by Esaias the prophet, saying, Himself the infirmities of us took, and the diseases bore.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλούς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 καὶ προσελθὼν ἐγράμματεν· εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐάν ἀπέρχῃ. 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν. 21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπιτρέψον μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.  
 And seeing Jesus great crowds around him, he commanded to depart to the other side. And having come to [him] one scribe said to him, Teacher, I will follow thee whithersoever thou mayest go. And says to him Jesus, The foxes have holes, and the birds of the heaven nests, but the Son of man has not where the head he may lay. Another of his disciples said to him, Lord, allow me first to go and bury my father. But Jesus said to him, Follow me, and leave the dead to bury their own dead.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς, Τί δεῖλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;  
 And having entered he into the ship, followed him the disciples of him. And lo, a tempest great arose in the sea, so that the ship was covered by the waves; and he was sleeping. And having come to [him] the disciples of him awoke him, saying, Lord, save us, we perish. Then he arose and rebuked the winds and the sea, and there was a calm great. And the men wondered, saying, What kind [of man] is this, that even the winds and the sea obey him?

touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

<sup>a</sup> αὐτῷ to him LITTAW. <sup>y</sup> ὄχλον a crowd L. <sup>z</sup> — αὐτοῦ (read the disciples) LITTAW. <sup>a</sup> — Ἰησοῦς (read he said) T. <sup>b</sup> λέγει says LITTAW. <sup>c</sup> — τὸ (read a ship) LITTAW. <sup>d</sup> — οἱ μαθηταὶ [LITTAW. <sup>e</sup> — αὐτοῦ GLITTAW. <sup>f</sup> — ἡμᾶς LITTAW. <sup>g</sup> — καὶ L. <sup>h</sup> αὐτῷ ὑπακούουσιν LITTAW.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

28 Καὶ ἰελθόντι αὐτῷ<sup>1</sup> εἰς τὸ πέραν εἰς τὴν χώραν τῶν  
And when<sup>2</sup> had<sup>3</sup> come<sup>4</sup> he<sup>5</sup> to the other side to the country of the  
<sup>1</sup>Γεργεσηνῶν<sup>2</sup> ὑπὸντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν  
Gergesenes,<sup>3</sup> met<sup>4</sup> him<sup>5</sup> two<sup>6</sup> possessed<sup>7</sup> by<sup>8</sup> demons out of the  
μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ  
tombs coming, violent very, so that not<sup>9</sup> was<sup>10</sup> able<sup>11</sup> any<sup>12</sup> one  
παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· 29 καὶ ἰδοὺ, ἐκραζάν λέγοντες,  
to pass by that way. And lo, they cried out, saying,  
Τί ἡμῖν καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ  
What to us and to thee, Jesus, Son of God? art thou come here before [the]  
καιροῦ βασανίσαι ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλην  
time to torment us? Now there was far off from them a herd  
χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν  
of swine many feeding; And the demons besought  
αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν<sup>13</sup>  
him, saying, If thou cast out us, allow us to go away  
εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς<sup>14</sup>, Ὑπάγετε.  
into the herd of the swine. And he said to them, Go.  
Οἱ δὲ ἐξελθόντες ὁπῆλθον<sup>15</sup> εἰς τὴν ἀγέλην τῶν χοίρων<sup>16</sup>.  
And they having gone out went away into the herd of the swine:  
καὶ ἰδοὺ, ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων<sup>17</sup> κατὰ τοῦ  
and behold, rushed all the herd of the swine down the  
κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.  
steep into the sea, and died in the waters.  
33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν  
But those who fed [them] fled, and having gone away into the city  
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.  
related everything, and the [events] concerning those possessed by demons.  
34 καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν<sup>18</sup> τῷ Ἰησοῦ.  
And behold, all the city went out to meet Jesus;  
καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὅπως<sup>19</sup> μεταβῇ ἀπὸ  
and seeing him, they besought [him] that he would depart from  
τῶν ὁρίων αὐτῶν.  
their borders.

IX. And he entered into a ship, and passed over; and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be for-

9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασεν καὶ ἦλθεν εἰς  
And having entered into the ship he passed over and came to  
τὴν ἰδίαν πόλιν. 2 καὶ ἰδοὺ, προσέφερον<sup>20</sup> αὐτῷ παραλυτικόν  
his own city. And behold, they brought to him a paralytic  
ἐπὶ κλίνῃς βεβλημένον<sup>21</sup> καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν  
on a bed lying; and seeing Jesus their faith  
εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον, ἃ ἄφενται<sup>22</sup>  
said to the paralytic, Be of good courage, child; have been forgiven  
σοι αἱ ἁμαρτίαι σου. 3 Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον<sup>23</sup>  
thee thy sins. And lo, some of the scribes said  
ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 Καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
in themselves, This [man] blasphemes. And perceiving Jesus  
ἐνθυμήσεις αὐτῶν, εἶπεν, Ὡνατί<sup>24</sup> ὑμεῖς<sup>25</sup> ἐνθυμήσθε πονηρά  
their thoughts, said, Why ye think evil  
ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,  
For which is easier, to say,

<sup>1</sup> ἐλθόντος αὐτοῦ LITR. <sup>2</sup> Γερασσηνῶν L; Γαδαρηνῶν Gadarenes TTR. <sup>3</sup> — Ἰησοῦ GLTTR. <sup>4</sup> ἀποστείλον ἡμᾶς send us GLTTR. <sup>5</sup> + [ὁ Ἰησοῦς] Jesus L. <sup>6</sup> ὁπῆλθον LTR. <sup>7</sup> τοὺς χοίρους the swine GLTR. <sup>8</sup> — τῶν χοίρων GLTTR. [A]. <sup>9</sup> ὑπάντησιν LITR. <sup>10</sup> τοῦ T. <sup>11</sup> ὕνα L. <sup>12</sup> — τὸ (read a ship) LITR. [A]. <sup>13</sup> προσφέρουσιν they bring L. <sup>14</sup> ἀφένται are forgiven LITR. <sup>15</sup> σου αἱ ἁμαρτίαι LITR. <sup>16</sup> εἶπαν LTR. <sup>17</sup> εἰδώς knowing LTR. <sup>18</sup> ὕνατί GTW. <sup>19</sup> — ὑμεῖς LITR.



Ἄφένονται<sup>1</sup> σοι<sup>2</sup> αἱ ἁμαρτίαι· ἢ εἰπὲν, Ἐγείραι<sup>3</sup> καὶ  
 "Have<sup>4</sup> been<sup>5</sup> forgiven<sup>6</sup> thee<sup>7</sup> [thy] sins, or to say, Arise and  
 περιπάτει· ὁ ἄναξ δὲ εἰδὼς ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀν-  
 walk? But that ye may know that authority has the Son of  
 θρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παρα-  
 man on the earth to forgive sins: then he says to the para-  
 λυτικῷ, Ἐγερθεῖς<sup>8</sup> ἄρῳ σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν  
 lytic, Having arisen, take up thy bed, and go to  
 οἶκόν σου· 7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ.  
 "house thy. And having arisen he went away to his house.  
 8 ἰδόντες δὲ οἱ ὄχλοι ἠθαύμασαν,<sup>9</sup> καὶ ἐδόξασαν τὸν θεόν,  
 And "having seen<sup>10</sup> the "crowds wondered, and glorified  
 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.  
 who gave<sup>11</sup> authority<sup>12</sup> such to men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον  
 And "passing<sup>13</sup> Jesus thence saw a man sitting  
 ἐπὶ τῷ τελωνίῳ, Ματθαῖον<sup>14</sup> λεγόμενον, καὶ λέγει αὐτῷ, Ἀκο-  
 at the tax-office, "Matthew<sup>15</sup> called, and says to him, Fol-  
 λούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο  
 low me. And having arisen he followed him. And it came to pass  
 αὐτοῦ ἀνακείμενον<sup>16</sup> ἐν τῇ οἰκίᾳ,<sup>17</sup> καὶ ἰδοὺ, πολλοὶ τελῶναι  
 at his reclining [at table] in the house, that behold, many tax-gatherers  
 καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ  
 and sinners having come were reclining [at table] with Jesus and  
 τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι<sup>18</sup> εἶπον<sup>19</sup>  
 his disciples. And having seen [it] the Pharisees said  
 τοῖς μαθηταῖς αὐτοῦ, Ὁ Διὰ<sup>20</sup> μετὰ τῶν τελωνῶν καὶ ἁμαρ-  
 to his disciples, Why with the tax-gatherers and sin-  
 τῶν ἔσθιει ὁ διδάσκαλος ὑμῶν; 12 Ὁ δὲ Ἰησοῦς<sup>21</sup> ἀκούσας  
 ners eats your teacher? But Jesus having heard  
 εἶπεν αὐτοῖς, Οὐ<sup>22</sup> χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,  
 he said to them, "Not<sup>23</sup> need<sup>24</sup> have<sup>25</sup> they<sup>26</sup> who<sup>27</sup> are<sup>28</sup> strong of a physician,  
 ἀλλ<sup>29</sup> οἱ κακῶς ἔχοντες. 13 Πορευθέντες δὲ μάθετε τί ἐστίν,  
 but they who<sup>30</sup> ill are. But having gone learn what is,  
 "Ἐλεον<sup>31</sup> θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλεῖσαι δικαίους,  
 Mercy I desire, and not sacrifice: "not<sup>32</sup> for<sup>33</sup> I<sup>34</sup> came to call righteous  
 ἀλλ<sup>35</sup> ἁμαρτωλοὺς εἰς μετάνοιαν.<sup>36</sup>  
 [ones], but sinners to repentance.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντές,  
 Then come near to him the disciples of John, saying,  
 "Διὰ<sup>37</sup> τί μεις καὶ οἱ Φαρισαῖοι νηστεύομεν<sup>38</sup> πολλὰ,<sup>39</sup> οἱ δὲ μαθη-  
 Why "we<sup>40</sup> and the Pharisees do fast much, but disci-  
 ταῖ σου οὐ νηστεύουσιν; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ  
 ples thy fast not? And "said<sup>41</sup> to them Jesus, Mē  
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν  
 Can the sons of the bridechamber mourn while with them  
 ἐστὶν ὁ νυμφίος; ἐλευσονται δὲ ἡμέραι ὅταν ἀπαρθῇ  
 is the bridegroom? "will<sup>42</sup> come<sup>43</sup> but<sup>44</sup> days when will have been taken away  
 ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. 16 οὐδεὶς δὲ  
 from them the bridegroom, and then they will fast. But no one  
 ἐπιβάλλει ἐπιβλήμα ῥάκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ·  
 puts a piece of cloth unfilled on an old garment:

given thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which

<sup>1</sup> ἀφίενται are forgiven LITR. <sup>2</sup> σου (read thy sins) GLTTRAW. <sup>3</sup> ἔγειρε LITRAW. <sup>4</sup> ἔγειρε arise LITR. <sup>5</sup> ἐφοβήθησιν were afraid LITRA. <sup>6</sup> Ματθαῖον LITRA. <sup>7</sup> ἠκολούθει T. <sup>8</sup> ἀνακει- μένον αὐτοῦ L. <sup>9</sup> — καὶ T. <sup>10</sup> ἔλεγον LITR. <sup>11</sup> διὰ T LITRA. <sup>12</sup> — Ἰησοῦς LITRA. <sup>13</sup> — αὐτοῖς LITRA. <sup>14</sup> ἀλλὰ LITR. <sup>15</sup> Ἐλεος LITRA. <sup>16</sup> ἀλλὰ TITRAW. <sup>17</sup> — εἰς μετάνοιαν GLTTRAW. <sup>18</sup> Διὰ T LITRA. <sup>19</sup> — πολλά LIT.

is put into to fill it up  
taken from the gar-  
ment, and the rout is  
made worse. 17 Neither  
do men put new wine  
into old bottles: else  
the bottles break, and  
the wine runneth out,  
and the bottles perish:  
but they put new wine  
into new bottles, and  
both are preserved.

18 While he spake  
these things unto  
them, behold, there  
came a certain ruler,  
and worshipped him,  
saying, My daughter  
is even now dead: but  
come and lay thy hand  
upon her, and she shall  
live. 19 And Jesus a-  
rose, and followed  
him, and so did his  
disciples.

20 And, behold, a  
woman, which was  
diseased with an issue  
of blood twelve years,  
came behind him, and  
touched the hem of his  
garment: 21 for she  
said within herself, If  
I may but touch his  
garment, I shall be  
whole. 22 But Jesus  
turned him about, and  
when he saw her, he  
said, Daughter, be of  
good comfort; thy  
faith hath made thee  
whole. And the wom-  
an was made whole  
from that hour.

23 And when Jesus  
came into the ruler's  
house, and saw the  
minstrels and the peo-  
ple making a noise,  
24 he said unto them,  
Give place: for the  
maid is not dead, but  
sleepeth. And they  
laughed him to scorn.  
25 But when the people  
were put forth, he  
went in, and took her  
by the hand, and the  
maid arose. 26 And  
the fame hereof went  
abroad into all that  
land.

27 And when Jesus  
departed thence, two  
blind men followed  
him, crying, and say-  
ing, Thou Son of Da-  
vid, have mercy on us.  
28 And when he was  
come into the house,  
the blind men came to  
him: and Jesus saith

αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον  
takes away for its filling up from the garment, and a worse  
σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς  
rent takes place. Nor put they wine new into skins  
παλαιούς· ἐι δὲ μήγε ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται,  
old, otherwise are burst the skins, and the wine is poured out,  
καὶ οἱ ἀσκοί ἀπολοῦνται· ἅλλα ἑβάλλουσιν οἶνον νέον εἰς  
and the skins will be destroyed; but they put wine new into  
ἀσκοὺς· καὶ αἰνοῦς, καὶ ἀμφοτέρᾳ συντηροῦνται.  
skins new, and both are preserved together.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων<sup>b</sup> ἐλθὼν<sup>c</sup>  
These things as he is speaking to them, behold, a ruler having come  
προσεκύνει αὐτῷ, λέγων, ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύ-  
did homage to him, saying, My daughter just now has  
τησεν· ἅλλα ἐλθὼν ἐπίθες τὴν χειρά σου ἐπ' αὐτήν, καὶ  
died; but having come lay thy hand upon her, and  
ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἐκολούθησεν αὐτῷ  
she shall live. And having arisen Jesus followed him,  
καὶ οἱ μαθηταὶ αὐτοῦ.  
and his disciples.

20 Καὶ ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελ-  
And behold, a woman having had a flux of blood twelve years, having  
θοῦσα ὀπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.  
came behind touched the border of his garment.

21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐάν μόνον ἅψωμαι τοῦ ἱματίου  
For he said within herself, If only I shall touch garment  
αὐτοῦ σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ἑπιστραφεὶς καὶ ἰδὼν  
his I shall be cured. But Jesus having turned and having seen  
αὐτήν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου εἰσώκων σε.  
her he said, Be of good courage, daughter; thy faith hath cured thee.  
καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.  
And was cured the woman from that hour.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος,  
And having come Jesus into the house of the ruler,  
καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβομένον,  
and having seen the flute-players and the crowd making a tumult,

24 λέγει αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον,  
says to them, Withdraw, not for is dead the damsel,  
ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη  
but sleeps. And they laughed at him. But when had been put out  
ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη  
the crowd, having entered he took hold of her hand, and arose  
τὸ κοράσιον. 26 καὶ ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν  
the damsel. And went out this report into all  
γῆν ἐκείνην.  
land that.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ<sup>d</sup>  
And passing on thence Jesus, followed him  
δύο τυφλοί, κρίζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, ὅτι  
two blind men, crying and saying, Have pity on us, Son  
Δαβίδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσήλθον αὐτῷ οἱ  
of David. And having come into the house, came to him the

<sup>γ</sup> ἀπόλλυνται are destroyed LITR.

<sup>α</sup> οἶνον νέον εἰς ἀσκοὺς βάλλουσιν L.

<sup>β</sup> ἀμφοτέρῃ L.

<sup>γ</sup> LITR. <sup>δ</sup> + εἰς (read a certain ruler) GLTR. <sup>ε</sup> προσελθὼν having come to [him] L; εἰσελθὼν  
having entered TAV. <sup>ς</sup> — ὅτι T. <sup>ζ</sup> ἠκολούθει LITR. <sup>η</sup> — Ἰησοῦς T. <sup>θ</sup> στραφεὶς LITR. <sup>ι</sup>

<sup>κ</sup> ἔλεγεν said LITR. <sup>λ</sup> — αὐτῷ L[TR]. <sup>μ</sup> υἱὸς Δαβίδ LITR; υἱὲ Δαβὶδ GW. <sup>ν</sup> προσήλθον LITR. <sup>ξ</sup>

τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι  
blind [men], and <sup>2</sup>says <sup>2</sup>to them <sup>1</sup>Jesus, Believe ye that I am able  
τοῦτο ποιῆσαι; Ἄκουσιν αὐτῷ, Naί, κύριε. 29 Τότε ἥψατο  
this to do? They say to him, Yea, Lord. Then he touched  
τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενή-  
their eyes, saying, According to your faith be  
θήτω ὑμῖν. 30 Καὶ ἠνεψήχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ  
it to you. And were opened their eyes; and  
ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινω-  
<sup>2</sup>strictly <sup>2</sup>charged <sup>4</sup>them <sup>1</sup>Jesus, saying, See <sup>2</sup>no <sup>2</sup>one <sup>1</sup>let  
σκέτω. 31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ  
know [it]. But they having gone out made <sup>2</sup>known <sup>1</sup>him in all  
γῇ ἐκείνῃ.  
<sup>1</sup>land <sup>1</sup>that.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄν-  
And as they were going out, behold, they brought to him a  
θρωπον· κωφὸν δαιμονιζόμενον. 33 καὶ ἐκβληθέντος  
man dumb, possessed by a demon. And <sup>2</sup>having <sup>4</sup>been <sup>2</sup>cast <sup>2</sup>out  
τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι,  
<sup>1</sup>the <sup>2</sup>demon, <sup>2</sup>spoke <sup>7</sup>the <sup>2</sup>dumb. And <sup>2</sup>wondered <sup>1</sup>the <sup>2</sup>crowds,  
λέγοντες, ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῇ Ἰσραὴλ. 34 Οἱ δὲ  
saying, That never was it seen thus in Israel. But the  
Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει  
Pharisees said, By the prince of the demons he casts out  
τὰ δαιμόνια.  
the demons.

35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,  
And <sup>2</sup>went <sup>2</sup>about <sup>1</sup>Jesus <sup>2</sup>the <sup>2</sup>cities <sup>2</sup>all and the villages,  
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγ-  
teaching in their synagogues, and proclaiming the glad  
γέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
tidings of the kingdom, and healing every disease and every  
μαλακίαν ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους, ἐ-  
bodily weakness among the people. And having seen the crowds he was  
σπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι· καὶ  
moved with compassion for them, because they were wearied and  
ἐρριμμένοι· ὥσει· πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει  
cast away as sheep not having a shepherd. Then he says  
τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θерισμὸς πολὺς, οἱ δὲ ἐργάται  
to his disciples, The <sup>2</sup>indeed <sup>1</sup>harvest [is] great, but the workmen  
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θерισμοῦ, ὅπως  
[are] few; supplicate therefore the Lord of the harvest, that  
ἐκβάλῃ ἐργάτας εἰς τὸν θерισμὸν αὐτοῦ.  
he may send out workmen into his harvest.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,  
And having called to [him] <sup>2</sup>twelve <sup>2</sup>disciples <sup>1</sup>his  
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε  
he gave to them authority over <sup>2</sup>spirits <sup>2</sup>unclean, so as  
ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν  
to cast out them, and to heal every disease and every  
μαλακίαν.  
bodily weakness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα·  
Now of the twelve apostles the names are these:

unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few: 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

X. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these; The

<sup>1</sup> ποιῆσαι τοῦτο L. <sup>2</sup> ἠνεψήχθησαν LTrA. <sup>3</sup> ἐνεβριμήθη LITrA. P — ἄνθρωπον (read [one]) LTrA. <sup>4</sup> — ὅτι GLTTAW. <sup>5</sup> — ἐν τῷ λαῷ GLTTAW. <sup>6</sup> ἐσκυλμένοι harassed GLTTAW. <sup>7</sup> περιμμένοι L; ἐριμμένοι TrA. <sup>8</sup> ὥς Tr.



first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddæus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφός  
first Simon who is called Peter, and Andrew  
αὐτοῦ. \* Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφός  
his; James the [son] of Zebedee, and John  
αὐτοῦ. 3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ \*Ματθαῖος<sup>11</sup>  
his; Philip, and Bartholomew; Thomas, and Matthew  
ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Ὑλεββαῖος<sup>12</sup>  
James the [son] of Alphaeus, and Lebbeus who  
ἐπικληθεὶς Θαδδαῖος.<sup>13</sup> 4 Σίμων ὁ Ῥανανίτης,<sup>14</sup> καὶ Ἰούδας  
was surnamed Thaddæus; Simon the Canaite, and Judas  
a b Ἰσκαριώτης,<sup>15</sup> ὁ καὶ παραδούς αὐτόν.  
Iscariote, who also delivered up him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας  
These twelve sent forth Jesus, having charged  
αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς  
them, saying, Into [the] way of the Gentiles go not off, and into  
πόλιν \*Σαμαρειτῶν<sup>16</sup> μὴ εἰσέλθῃτε· 6 πορεύεσθε δὲ μᾶλλον  
a city of [the] Samaritans enter not; but go rather  
πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 7 πο-  
to the sheep the lost of [the] house of Israel. 7 πο-  
ρεύομενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία  
ing and proclaim, saying, Has drawn near the kingdom  
τῶν οὐρανῶν. 8 ἀσθενούντας θεραπεύετε, ἁλεπούς καθαρί-  
of the heavens. Sick heal, lepers cleanse,  
ζετε, νεκροὺς ἐγείρετε,<sup>17</sup> δαίμονια ἐκβάλλετε. δωρεὰν ἐλάβετε,  
dead raise, demons cast out: gratuitously ye received,  
δωρεὰν δότε. 9 Μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον, μηδὲ  
gratuitously impart. Provide not gold, nor silver, nor  
χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πῆραν εἰς ὁδόν, μηδὲ  
money in your belts, nor provision-bag for [the] way, nor  
δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον.<sup>18</sup> ἄξιός-γάρ ὁ  
two tunics, nor sandals, nor a staff: worthy the  
ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.<sup>19</sup> 11 Εἰς ἣν δ' αἶ πόλιν ἢ  
workman of his food is. And into whatever city or  
κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ  
village ye enter, inquire who in it worthy is, and there  
μείνατε, ἕως ἂν ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,  
remain until ye go forth. But entering into the house,  
ἀσπάσασθε αὐτήν. 13 καὶ ἐάν μὲν ᾗ ἡ οἰκία ἄξια, ἐλθέτω<sup>20</sup>  
salute it: and if indeed be the house worthy, let come  
ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐάν δὲ μὴ ᾗ ἄξια, ἡ εἰρήνη ὑμῶν  
your peace upon it; but if it be not worthy, your peace  
πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὅς ἂν μὴ δεξῆται ὑμᾶς,  
to you let return. And whoever will not receive you,  
μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς  
nor will hear your words, going forth of [that] house or  
πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.  
city that, shake off the dust of your feet.  
15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων  
Verily I say to you, More tolerable it shall be for [the] land of Sodom  
καὶ Γομορρῶν<sup>21</sup> ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ,  
and of Gomorrah in day of judgment, than for that city. Lo,

\* + καὶ and LT. \* Ματθαῖος LTTA. † - ὁ ἐπικληθεὶς Θαδ-  
δαῖος TA. ‡ Καναθαῖος Cananean LTTA. § + ὁ the EGTAW. ¶ Ἰσκαριώτ L. \* Σαμαριτανῶν T.  
δ νεκροὺς ἐγείρετε, λεπρούς καθαρίζετε GLTTAW. ε ῥάβδον slaves W. † - ἐστίν (read [is])  
LT A. § ἐλθάτω TTr. † ἂν LTTA. ‡ + ἐξω out LTTA. § + ἐκ (read from your feet) LT.  
1 Γομορρῶς TTA.

ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε  
I send forth you as sheep in [the] midst of wolves: be ye

οὖν φρόντοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστῆραι.  
therefore prudent as the serpents, and harmless as the doves.

17 Πρὸςέχετε. δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν· γὰρ ὑμᾶς  
But beware of men; for they will deliver you

εἰς συναγῶγας, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν  
to synagogues, and in their synagogues they will scourge

ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε  
you: and before governors also and kings ye shall be brought

ἔνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.  
on account of me, for a testimony to them and to the nations.

19 ὅταν δὲ ἡ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί  
But when they deliver up you, be not careful how or what

ἡ λαλήσητε· ἡδοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί ἡ λαλή-  
ye should speak: for it shall be given you in that hour what ye shall

σετε· 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα  
speak: for ye are they who speak, but the Spirit

τοῦ πατρὸς ὑμῶν· τὸ λαλοῦν ἐν ὑμῖν. 21 Παραδώσει δὲ  
of your Father which speaks in you. But will deliver up

ἀδελφὸς ἀδελφῶν· θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπ' ἀνα-  
brother brother to death; and father child: and will

στήθονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτοῦς.  
rise up children against parents, and will put to death them.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·  
And ye will be hated by all on account of my name;

ὁ δὲ ὑπομένει εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ  
but he that endures to [the] end, he shall be saved. But when

διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· 24  
they persecute you in this city, flee to another:

ἀμὴν· γὰρ λέγω ὑμῖν, οὐ μὴ τελήσητε τὰς πόλεις  
for verily I say to you, In no wise will ye have completed the cities

τουτοῦ Ἰσραὴλ ἕως ἡνίκα ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ  
of Israel until be come the Son of man. Not

ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ  
is a disciple above the teacher, nor a bondman above

τὸν κύριον αὐτοῦ. 25 ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς  
his lord. Sufficient for the disciple that he become as

ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν  
his teacher, and the bondman as his lord. If the

οἰκοδεσπότην· Βεελζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον  
master of the house Beelzebub they called, how much more

τοὺς οἰκιακοὺς αὐτοῦ; 26 Μὴ οὖν φοβηθῆτε αὐτούς  
those of his household? Not therefore ye should fear them;

οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται·  
for nothing is covered which shall not be uncovered,

καὶ κρυπτόν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ  
and hidden which shall not be known. What I tell you in the

σκοτία εἶπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε κη-  
darkness speak in the light; and what in the ear ye hear pro-

ρῶζατε ἐπὶ τῶν ὀρυμάτων. 28 καὶ μὴ φοβηθῆτε ἀπὸ  
claim upon the housetops. And ye should not fear because of

as sheep in the midst  
of wolves: be ye there-  
fore wise as serpents,  
and harmless as doves.

17 But beware of men:  
for they will deliver  
you up to the councils,  
and they will scourge  
you in their syna-  
gogues; and ye shall  
be brought before go-  
vernors and kings for  
my sake, for a testi-  
mony against them

and the Gentiles.  
19 But when they deli-  
ver you up, take no  
thought how or what  
ye shall speak: for it  
shall be given you in  
that same hour what  
ye shall speak. 20 For  
it is not ye that speak,  
but the Spirit of your  
Father which speaketh  
in you. 21 And the  
brother shall deliver  
up the brother to death,

and the father the  
child: and the child-  
ren shall rise up a-  
gainst their parents,  
and cause them to be  
put to death. 22 And  
ye shall be hated of all  
men for my name's  
sake: but he that en-  
dureth to the end shall  
be saved. 23 But when  
they persecute you in  
this city, flee ye into  
another: for verily I  
say unto you, Ye shall  
not have gone over the  
cities of Israel, till the  
Son of man be come.

24 The disciple is not  
above his master, nor  
the servant above his  
lord. 25 It is enough  
for the disciple that he  
be as his master, and  
the servant as his lord.  
If they have called the  
master of the house  
Beelzebub, how much  
more shall they call  
them of his household?

26 Fear them not there-  
fore: for there is no-  
thing covered, that  
shall not be revealed;  
and hid, that shall not  
be known. 27 What I  
tell you in darkness,  
that speak ye in light:

and what ye hear in  
the ear, that preach  
ye upon the housetops.  
28 And fear not them

1 παραδῶσιν they shall have delivered GLTTR. 2 [δοθή. γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλή.] L. 3 λαλήσητε ye should speak GLTTR. 4 τὴν ἐτέραν the next GLTTR. 5 καὶ ἐν τῇ ἐτέρᾳ (καὶ ἐκ ταύτης) ye should speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. 6 οὐκ ἀποκαλυφθήσεται· they shall not be uncovered, and what ye hear in the ear, that preach ye upon the housetops. 7 μὴ φοβηθῆτε fear ye not GLTTR. 8 τοῖς οἰκιακοῖς L. 9 μὴ φοβείσθε fear ye not GLTTR.

which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And who-soever shall give to drink unto one of these little ones a cup of cold

τῶν ἀποκτείνοντων<sup>1</sup> τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δύναμιν  
those who kill the body, but the soul are not able  
ἀποκτείνειν<sup>2</sup> φοβήθητε.<sup>3</sup> δὲ μᾶλλον τὸν δυνάμενον<sup>4</sup> καὶ<sup>5</sup>  
to kill; but ye should fear rather him who is able both  
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ. 29 οὐχὶ δύο στρουθία  
soul and body to destroy in Gehenna. 29 Not two sparrows  
ἀσάριον πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν  
for an assarion are sold? and one of them shall not fall to the  
γῆν ἀνεν τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς  
ground without your Father. 30 But of you even the hairs of the  
κεφαλῆς πᾶσαι ἡριθμημέναι εἰσιν. 31 μὴ οὖν φοβηθῆτε<sup>6</sup> |  
head all numbered are. 31 Not therefore ye should fear;  
πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅς-  
than many sparrows better are ye. 32 Every one therefore who so-  
πολλὸν ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω  
ever shall confess me before men, I will confess  
ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.  
also I him before my Father who [is] in [the] heavens.  
33 ὅστις δ' ἂν<sup>7</sup> ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων,  
But whosoever shall deny me before men,  
ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν  
I will deny him also I before my Father who [is] in  
οὐρανοῖς. 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ  
[the] heavens. Think not that I came to place peace on  
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον  
the earth: I came not to place peace, but a sword. 35 I came  
γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα-  
for to set at variance a man against his father, and a daugh-  
τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πεν-  
ter against her mother, and a daughter-in-law against mother-  
θερᾶς αὐτῆς. 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιοῦ  
in-law her. And enemies of the man [shall be] household  
αὐτοῦ. 37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν  
his. He that loves father or mother above me is not  
μὲν ἄξιός· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ  
of me worthy; and he that loves son or daughter above me not  
ἔστιν μὲν ἄξιός· 38 καὶ ὁ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ  
is of me worthy. And he that takes not his cross  
καὶ ἀκολουθεῖ ὀπίσω μου οὐκ ἔστιν μὲν ἄξιός. 39 ὁ εὐρῶν,  
and follows after me not is of me worthy. He that has found  
τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν  
his life shall lose it; and he that has lost  
ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησεν αὐτήν. 40 Ὁ δεχόμενος  
life his on account of me shall find it. He that receives  
ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀπο-  
you me receives; and he that me receives receives him who sent  
στείλαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προ-  
me. He that receives a prophet in [the] name of a  
φήτου μισθὸν προφήτου ἁλίσκει· καὶ ὁ δεχόμενος  
prophet [the] reward of a prophet shall receive; and he that receives  
δικαίον εἰς ὄνομα δικαίου μισθὸν δικαίου  
a righteous [man] in [the] name of a righteous [man] the reward of a righteous  
ἁλίσκει. 42 καὶ ὁς ἐάν<sup>8</sup> ποτίσῃ ἓνα τῶν μικρῶν  
[man] shall receive. And whoever shall give to drink to one little ones

<sup>1</sup> ἀποκτείνοντων G; ἀποκτενόντων LTTra. <sup>2</sup> φοβείσθε fear ye TA. <sup>3</sup> [καὶ] L. <sup>4</sup> φοβείσθε fear ye LTTra. <sup>5</sup> + τοῖς the [Tr]a. <sup>6</sup> δὲ LTTra. <sup>7</sup> καὶ γὰρ αὐτὸν LTTra. <sup>8</sup> + τοῖς the [Tr]a. <sup>9</sup> ἁλίσκει LTTra. <sup>10</sup> εἰς ὄνομα LTTra.



τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ,  
 'of=these a cup of cold [water] only in [the] name of a disciple,  
 ἀμὴν λέγω ὑμῖν, οὐ-μὴ ἀπολέσῃ τὸν-μισθὸν αὐτοῦ.  
 verily I say to you, in nowise shall he lose his reward.

*water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

11 Καὶ ἐγένετο ὅτε ἐπέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς  
And it came to pass when <sup>2</sup>had <sup>3</sup>finished <sup>4</sup>Jesus<sup>5</sup> commanding  
δώδεκα μαθηταῖς αὐτοῦ, μετ' ἐξῆθεν τοῦ διδάσκειν καὶ  
<sup>6</sup>twelve <sup>7</sup>disciples <sup>8</sup>this, he departed thence to teach and  
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.  
to preach in their cities.

**XI.** And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ  
Now John having heard in the prison the works of the  
χριστοῦ, πέμψας ἁδύον τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ,  
Christ, having sent two of his disciples, said to him,  
Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκρι-  
Art thou the coming [one], or another are we to look for? And ʼanswer-  
θεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννι  
ing ʼJesus said to them, Having gone relate to John  
ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπονσιν, ἱκανῶς  
what ye hear and see: blind receive sight, and  
χωλοὶ περιπατοῦσιν· λεπροὶ καθαρίζονται, καὶ κωφοὶ  
lame walk; lepers are cleansed, and deaf  
ἀκούουσιν· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·  
hear; dead are raised, and poor are evangelized.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 and said unto him, Art thou he that should come, or do we look for another? And he answered and said unto them, Go and shew John again those things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and so forth: and ye shall have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me, ,

6 καὶ μακάριός ἐστιν, ὃς.<sup>m</sup> ἐὰν<sup>n</sup> μὴ-σκανδαλισθῇ ἐν ἐμοί.

in me. ,

7 Τούτων·δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, τί ἐξηγήθετε<sup>1</sup> εἰς τὴν ἔρημον  
But as these were going began Jesus to say to the  
crowds concerning John, What went ye out into the wilderness  
 θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ τί ἐξηγήθετε<sup>2</sup> ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ὀματίοις<sup>3</sup> ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις  
to look at? a reed by [the] wind shaken? But what went ye out to see? a man in soft garments ar-  
rayed? Behold, those who the soft [garments] wear in the houses  
 τὸν βασιλέων<sup>4</sup> εἰσὶν· 9 ἀλλὰ τί ἐξηγήθετε<sup>5</sup> ἰδεῖν; προφήτην;<sup>6</sup> ναι, λέγω ὑμῖν, καὶ περὶ σφόδρην προφήτην·  
of kings are. But what went ye out to see? a prophet? Yea, I say to you, and [one] more excellent than a prophet.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the

10 οὗτος γάρ<sup>1</sup> ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἔγωγ<sup>1</sup>  
 For this is [he] concerning whom it has been written, Behold, I  
 ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὅς<sup>1</sup> κατα-  
 send my messenger before thy face, who shall  
 σκευάσει τὴν ὁδόν σου ἔμπροσθέν σου· 11 Ἄμην λέγω ὑμῖν,  
 prepare thy way before thee. Verily I say to you,  
 οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου  
 there has not risen among [those] born of women a greater than John  
 τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν  
 the Baptist. But he that [is] less in the kingdom of the  
 οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου  
 heavens greater than he is. But from the days of John

<sup>h</sup> διὰ by (his disciples) LTT<sup>h</sup>AW. <sup>1</sup> [καὶ] LTR. <sup>h</sup> [καὶ] L. <sup>1</sup> + καὶ and [L]TTrA. <sup>m</sup> ἄν LTr. <sup>o</sup> ἐξήλαθε LTrA. <sup>o</sup> — ἱματίους (read [garments]) [L]TTrA. <sup>p</sup> — εἰσὶν (read [are]) TrA. <sup>q</sup> προφήτην ἰδεῖν; (read But why went ye out? to see a prophet? TrA. <sup>r</sup> — νᾶρ for TrA. <sup>s</sup> [εἶναι]. <sup>t</sup> καὶ (read and he shall prepare) L. <sup>v</sup> ἐστὶν αὐτοῦ. A.

Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the law prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But wherunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom at the day of judgment, than for thee.

τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιά-  
the Baptist until now, the kingdom of the heavens is taken by  
ζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ  
violence, and [the] violent seize it. For all the  
προφήται καὶ ὁ νόμος ἕως Ἰωάννου ᾤκησαν. 14 καὶ  
prophets and the law 'until John prophesied. And  
εἰ θέλετε δεξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.  
if ye are willing to receive [it], he is Elias who is about to come.  
15 ὁ ἔχων ὦτα ἀκούειν, ἀκούτω. 16 Τίνι δὲ ὁμοιωσώ  
He that has ears to hear, let him hear. But to what shall I liken  
τὴν γενεάν ταύτην; ὅμοια ἐστὶν παιδαρίοις ἐν ἀγοραῖς  
this generation? like 'it is to little children in [the] markets  
καθημένοι, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, 17 καὶ  
sitting, and calling to their companions, and  
λέγουσιν, Ἡδύσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἔθρηνησαμεν  
saying, We piped to you, and ye did not dance; we mourned  
ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίειν  
to you, and ye did not wail. For John neither eating  
μήτε πίνειν, καὶ λέγουσιν, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ υἱὸς  
nor drinking, and they say, A demon he has. Came 'the Son  
τοῦ ἀνθρώπου ἐσθίειν καὶ πίνειν, καὶ λέγουσιν, Ἰδοὺ,  
of man eating and drinking, and they say, Behold,  
ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ  
a man a glutton and a wine bibber, of tax-gatherers a friend and  
ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.  
of sinners. And 'was justified wisdom by 'children 'her.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο  
Then he began to reproach the cities in which had taken place  
αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ  
the most of his works of power, because they repented not. Woe  
σοι, Ὁραζίν· οὐαὶ σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ  
to thee, Chorazin! woe to thee, Bethsaida! for if in Tyre and  
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν,  
Sidon had taken place the works of power which have taken place in you,  
πάλα ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω  
long ago in sackcloth and ashes they had repented. But I say  
ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως  
to you, For Tyre and Sidon more tolerable shall it be in day of judgment  
ἢ ὑμῖν. 23 Καὶ σύ, Καπερναούμ, ἡ ἕως ἰτοῦ οὐρανοῦ  
than for you. And thou, Capernaum, who to the heaven  
ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδό-  
hast been lifted up, to hades shalt be brought down: for if in Sod-  
μοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί,  
om had taken place the works of power which have taken place in thee,  
οἴμαι ἂν μέχρι τῆς σήμερον. 24 Πλὴν λέγω ὑμῖν, ὅτι  
it had remained until to-day. But I say to you, that  
γῶ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως  
ior [the] land of Sodom more tolerable shall it be in day of judgment  
ἢ σοί.  
than for thee.

\* ἐπροφήτευσαν LITTA. x Ἡλίας T. y — ἀκούειν TITTA. z παιδίους GLTTAW.  
b καθήμενοι ἐν ἀγορᾷ (market) L; καθήμενοι ἐν ταῖς ἀγοραῖς TITTA. b προσφωνοῦντα τοῖς  
ἐταίροις who calling to the companions (ἐτέροις read calling to the others TITTA) (+ αὐτῶν)  
their αἱ λέγουσιν say LITTA. c — ὑμῖν LITTA. d ἔργων works TITTA. e Χοραζείν TITTA. f Βηθ-  
σαιδὰ LITTA. g Καπερναοῦμ LITTA. h μὴ LITTA. h w. i — τοῦ LITTA. k ὑψωθείσῃ;  
shalt thou be lifted up? LITTA; ὑψώθῃς w. l καταβήσῃ thou shalt descend LITTA.  
m ἐγενήθησαν LITTA. n ἐν σοὶ γενόμεναι L. o ἔμεινεν LITTA.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ῥάπεκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἡμπροσθέν σου. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπικινώσκει τὸν υἱὸν εἰμὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπικινώσκει εἰμὴ ὁ υἱός, καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, ἀγάθ' ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι ἥμεῖς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

μου ἐλαφρόν ἐστιν.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββατον διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἐξεστὶν ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἄνεγνωτε τί ἐποίησεν Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς· καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰμὴ τοῖς ἱερεῦσιν μόνοις; 5 Ἡ οὐκ ἄνεγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββατον οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. 7 εἰ δὲ ἐγὼν ἠγνοῦκετε τί ἐστιν, ἡ ἐλεος καὶ οὐ θυσία, οὐκ ἂν

XII. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I would have mercy, and not sacrifice, ye would not

ῥάπεκρυψας LITTA. ἡ εὐδοκία ἐγένετο LT. ἡ πραῖς LITTA. ἡ σαββάτοις L. εἶπαν LITTA. ἡ δαυὶδ LITTA; Δαβὶδ GW. — αὐτὸς GLITTA. ἔφαγον LT. ὁ LITTA. ἡ μείζων LITTA. ἡ ἐλεος LITTA.



have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.

κατεδικάσατε τοὺς ἀναιτίους· 8 κύριος γὰρ ἐστὶν ἡ καὶ τοῦ ἡμέτερον ἔχειν τὸν ἥτις ἐστὶν ὁ κύριος τοῦ σαββάτου· ὁ υἱὸς τοῦ ἀνθρώπου.

9 And when he was departed thence, he went into their synagogue: 10 and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

9 Καὶ μεταβὰς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Ἐξεστὶν τοῖς σάββασιν ἡμετέροις ἐξελθεῖν; 11 Ὁ δὲ εἶπεν αὐτοῖς, τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπίσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατῆσει αὐτὸ καὶ ἔγερει; 12 Πόσῳ οὖν διαφέρει ἄνθρωπος ἀπὸ πρόβατου; ὥστε ἐξεστὶν τοῖς σάββασιν καλῶς ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἐκτείνε τὴν χεῖρά σου. Καὶ ἐξέτεινεν, καὶ ἠποκατεστάθη ὡς ἡ ἄλλη.

14 Then the Pharisees went out, and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 and charged them that they should not make him known: 17 that it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

14 Ὁ δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γινώσκων ἡ ἀνεχώρησεν ἐκείθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἰεράτευσε αὐτοὺς πάντας. 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, 18 Ἴδού ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν πρὸς ἐλπίδα ἡ ψυχὴ μου θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 οὐκ ἐρίσει αὐτὸν, οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆς φωνῆς αὐτοῦ. 20 κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ὥς ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν. 21 καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπίουσιν.

b — καὶ GLITTAW. c — ἦν τὴν LITTA. d θεραπεύσαι; T. e — ἔσται TTA. f ἐγείρει he raises [it] up L. g σαββάτους L. h σου τὴν χεῖρα LITTA. i ἀποκατεστάθη LITTAW. k ἐξαλαβόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ LITTAW. l — ὄχλοι (read πολλοί) many LITTA. m ἵνα that LITTA. n ἠρέτισα Tr. o ἐν ᾧ Tr; — εἰς LA. p ὑπόδοκ-σεν TTr. q — ἐν (read [on]) GLITTAW.

22 Τότε <sup>τ</sup>προσηνέχθη<sup>||</sup> αὐτῷ <sup>δ</sup>δαιμονιζόμενος, τυφλὸς  
 Then was brought to him one possessed by a demon, blind  
 καὶ κωφός<sup>||</sup> καὶ ἰθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ<sup>||</sup>  
 and dumb, and he healed him, so that the blind and  
 κωφὸν <sup>καὶ</sup> λαλεῖν καὶ βλέπειν. 23 καὶ ἐξίσταντο πάντες  
 dumb both spake and saw. And <sup>τ</sup>were amazed<sup>||</sup> all

οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς <sup>τ</sup>Δαβίδ<sup>||</sup>;  
 the crowds and said, This is the son of David?

24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει  
 But the Pharisees having heard said, This [man] casts not out  
 τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.  
 the demons except by Beelzebub prince of the demons.

25 Εἰδὼς δὲ <sup>τ</sup>ὁ Ἰησοῦς<sup>||</sup> τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς,  
 But knowing Jesus their thoughts he said to them,

Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιόυται καὶ  
 Every kingdom divided against itself is brought to desolation, and  
 πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.  
 every city or house divided against itself will not stand.

26 καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτόν ἔμε-  
 And if Satan Satan cast<sup>||</sup> out, against himself he was

ρίσθη<sup>||</sup> πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ  
 is divided his kingdom stand? And if I by Beelzebub cast out

ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.<sup>||</sup>  
 do they cast out? on account of this they of you shall be judges.

28 εἰ δὲ ἐγὼ ἐν πνεύματι θεοῦ<sup>||</sup> ἐκβάλλω τὰ δαιμόνια, ἀρα  
 But if I by [the] Spirit of God cast out the demons, then

ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται  
 has come upon you the kingdom of God. Or how is able

τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη  
 anyone to enter into the house of the strong [man] and goods

αὐτοῦ <sup>τ</sup>διαρπάσαι<sup>||</sup>, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν;  
 his to plunder, unless first he bind the strong [man]?

καὶ τότε τὴν οἰκίαν αὐτοῦ <sup>τ</sup>διαρπάσει<sup>||</sup>. 30 ὁ μὴ ὦν μετ' ἐμοῦ  
 and then his house he will plunder. He who is not with me

κατ' ἐμοῦ ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.  
 against me is; and he who gathers not with me scatters.

31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία  
 Because of this. I say to you, Every sin and blasphemy

ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία  
 shall be forgiven to men; but the concerning the Spirit blas-

φημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 καὶ ὅς ἐάν τις  
 phemy shall not be forgiven to men. And whoever speaks

λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·  
 a word against the Son of man, it shall be forgiven him;

ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφε-  
 but whoever speaks against the Spirit the Holy, it shall not

θήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλον-  
 be forgiven him, neither in this age nor in the coming

τι. 33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν  
 [one]. Either make the tree good and fruit

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, in-much that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the Son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devil. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satanica-tou Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit

<sup>τ</sup> προσήνεγκαν they brought L. <sup>δ</sup> δαιμονιζόμενον τυφλὸν καὶ κωφόν L. <sup>τ</sup> — τυφλὸν καὶ LTTA. <sup>τ</sup> — καὶ LTTA. <sup>τ</sup> Δαβὶδ GW; Δαυεὶδ LTTA. <sup>τ</sup> — ὁ Ἰησοῦς LTTA. <sup>τ</sup> κριταὶ ἔσονται ὑμῶν LTTA. <sup>τ</sup> ἐν πνεύματι θεοῦ ἐγὼ GLTTAW. <sup>τ</sup> ἀρπάσαι to seize upon LTTA. <sup>τ</sup> ἀρπάσει he will seize upon L; διαρπάσῃ he might plunder T. <sup>τ</sup> + [ὑμῖν] to you A. <sup>τ</sup> — τοῖς ἀνθρώποις LTTA. <sup>τ</sup> ἐάν LTTAW. <sup>τ</sup> οὐ μὴ ἀφεθῇ in nowise shall it be forgiven L.

good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν  
its good, or make the tree corrupt and fruit  
αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.  
its corrupt: for from the fruit the tree is known.

34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ  
Offspring of vipers, how are ye able good things to speak, wicked  
ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα  
being? for out of the abundance of the heart the mouth  
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
speaks. The good man out of the good treasure

ἐτῆς καρδίας<sup>h</sup> ἐκβάλλει<sup>h</sup> τὰ<sup>h</sup> ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρω-  
of the heart puts forth the good things; and the wicked man  
πος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει<sup>h</sup> πονηρά. 36 λέγω δὲ  
out of the wicked treasure puts forth wicked things. But I say  
ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον δ. ἂν<sup>i</sup> ὃ<sup>i</sup> λαλήσωσιν<sup>h</sup> οἱ ἄνθρωποι,  
to you, that every word idle whatsoever may speak  
ἀποδώσουσιν<sup>h</sup> περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ  
they shall render of it an account in day of judgment. By  
γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου  
for thy words thou shalt be justified, and by thy words

καταδικασθήσῃ.  
thou shalt be condemned.

39 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he

38 Τότε ἀπεκρίθησάν<sup>i</sup> τινες τῶν γραμματέων καὶ Φαρι-  
Then answered some of the scribes and Phari-  
σαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.  
sees, saying, Teacher, we wish from thee a sign to see.

39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοι-  
But he answering said to them, A generation wicked and adul-  
χάλις σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ,  
terous a sign seeks for, and a sign shall not be given to it,  
εἰ μὴ τὸ σημεῖον Ἰωάν<sup>a</sup> τοῦ προφήτου. 40 Ὡς περ γὰρ ἦν Ἰωνᾶς  
except the sign of Jonas the prophet. For even as was Jonas

ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως  
in the belly of the great fish three days and three nights, thus  
ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς  
shall be the Son of man in the heart of the earth three  
ἡμέρας καὶ τρεῖς νύκτας. 41 Ἄνδρες Νινευίται ἀναστήσονται  
days and three nights. Men Ninevites shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν·  
in the judgment with this generation, and shall condemn it;  
ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν<sup>a</sup> καὶ ἰδοὺ, πλεῖον  
for they repented at the proclamation of Jonas; and behold, more

Ἰωάν<sup>a</sup> ὧδε. 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει  
than Jonas here. A queen of [the] south shall rise up in the judgment  
μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν  
with this generation, and shall condemn it; for she came

ἐκ τῶν περὶ τῶν τῆς γῆς ἀκούσαι τὴν σοφίαν<sup>h</sup> Ὁ Σολομῶντος·  
from the ends of the earth to hear the wisdom of Solomon;  
καὶ ἰδοὺ, πλεῖον Ὁ Σολομῶντος· ὧδε. 43 Ὁταν δὲ τὸ ἀκάθαρτον  
and behold, more than Solomon here. But when the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
spirit is gone out from the man, he goes through waterless  
τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. 44 τότε λέγει,  
places, seeking rest, and finds not [it]. Then he says,

g — τῆς καρδίας GLTTRAW. h — τὰ LTRW. i — ἐὰν (read which) LTRTA. k λαλήσωσιν shall speak TTR. l + αὐτῷ him LTRTA. m — καὶ Φαρισαίων L. n Νινευίται TTR. o Σολομῶντος GLTTRAW.



ἡ Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἔλθον  
I will return to my house, whence I came out. And having come  
εὑρίσκει σχολάζοντα, ἑσσεαρωμένον καὶ κεκοσμημένον. 45 τότε  
he finds [it] unoccupied, swept and adorned. Then  
πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἐπτά ἕτερα πνεύματα  
he goes and takes with himself seven other spirits  
πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται  
more wicked than himself and entering in they dwell there; and becomes  
τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως  
the last of that man worse than the first. Thus  
ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.  
it shall be also to this generation the wicked.

46 Ἐπὶ δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοῦ, ἡ μήτηρ  
But while yet he was speaking to the crowds, behold, [his] mother  
καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἐξω, ζητοῦντες αὐτῷ λα-  
and his brethren were standing without, seeking to him to  
λῆσαι. 47 εἶπεν δὲ τις αὐτῷ, Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί  
speak. Then said one to him, Behold, thy mother and brethren  
σου ἐξω ἐσθήκασιν, ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀπο-  
thy without are standing, seeking to thee to speak. But he an-  
κριθεὶς εἶπεν τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου;  
swering said to him who spoke to him, Who is my mother?  
καὶ τίνες εἰσιν οἱ ἀδελφοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα  
and who are my brethren? And stretching out hand  
αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ εἶπεν, Ἰδοῦ, ἡ μήτηρ μου καὶ  
his to his disciples he said, Behold, my mother and  
οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ  
my brethren. For whosoever shall do the will  
πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ  
of my Father who [is] in [the] heavens, he my brother and  
ἀδελφή καὶ μήτηρ ἐστίν.  
sister and mother is.

13 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ  
And in that day having gone forth Jesus from  
τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν  
the house sat down by the sea. And were gathered together  
πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-  
to him crowds great, so that he into the ship having  
βάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.  
entered sat down, and all the crowd on the shore stood.  
3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοῦ,  
And he spoke to them many things in parables, saying, Behold,  
ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν  
went out the sower to sow. And as he sowed  
ἂ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ  
some fell by the way, and came the birds and  
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου  
devoured them. And some fell upon the rocky places, where  
οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ  
they had not earth much, and immediately sprang up because of not  
ἔχειν βάθος γῆς. 6 ἡλιὸν δὲ ἀνατείλαντος ἐκανατίσθη,  
having depth of earth; and [the] sun having risen they were scorched,

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

XIII. The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 and when the sun was up, they were scorched; and because

ἡ εἰς τὸν οἶκόν μου ἐπιστρέψω LITTA. + καὶ and [L]T. \*— δὲ but LITTA. † [αὐτοῦ] L. Verse 17 in [ ] T. \* λέγοντι LITTA. \*— αὐτοῦ (read [his] hand) T. † ποιῇ A. \*— δὲ and LITTA. \* ἐκ out of LT; — ἀπὸ (read ἐξελ. having gone out of) Tr. b— τὸ (read a ship) LITTA. \* ἦλθον LTr; ἐλθόντα having come A. d— καὶ A. e + τῆς L.

they had no root, they withered away. 7 And some fell among thorns; and the thorns sprang up, and choked them: 8 but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and

καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ ἄπεπνιξαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ εἰδὺς καρπὸν, 9 ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἰσκούειν ἰσκούετω.

ears to hear let him hear.

10 Καὶ προσελθόντες οἱ μαθηταὶ ἔλεγον αὐτῷ, ὁ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῖν δέδοται γινώσκειν τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσιν. 14 καὶ ἀναπληροῦται ἐν αὐτοῖς ἡ προφητεία Ἑσαίου, ἡ λέγουσα, ἰσκούετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἰδῇτε. 15 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυσαν, μήποτε ἴδωσιν τοὺς ὀφθαλμοῖς, καὶ τοῖς ὠσίν ἀκούσωσιν, καὶ τῇ καρδίᾳ συν- ὦσιν, καὶ ἐπιστρέψωσιν καὶ ἰάσωμαι αὐτούς. 16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουν· καὶ τὰ ὦτα ἰσκούουσιν, ὅτι ἰσκούετε. 17 ἀμὴν· γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος· 19 Παντὶς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ

When any one hears the word of the kingdom and not [it]

ἰ ἐπνιξαν T. 2 — ἀκούειν T[Tr]A. 3 + αὐτοῦ (read his disciples) L. 4 εἶπαν TTrA. 5 διὰ τί LTrA. 6 — αὐτοῖς T. 7 — ἐπ' (read αὐτοῖς in them) GLTTrAW. 8 + [αὐτῶν] (read their ears) L. 9 ἰάσονται I shall heal LTrA. 10 — ὡμῶν L[Tr]A. 11 ἀκούουσιν LTrA. 12 γὰρ for T. 13 εἶδαν LTr; ἰδαν T. 14 σπειράντος LTrA.



συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον  
 understands, <sup>1</sup>comes <sup>2</sup>the <sup>3</sup>wicked <sup>4</sup>one and catches away that which was sown  
 ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.  
 in <sup>1</sup>his heart. This is he who by the way was sown.  
 20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον  
 And he who upon the rocky places was sown, this is he who the word  
 ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν 21 οὐκ  
 hears and immediately with joy receives it; <sup>2</sup>no  
 ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ  
<sup>3</sup>has <sup>4</sup>but root in himself, but temporary is; but <sup>5</sup>having <sup>6</sup>risen  
 θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν-  
<sup>7</sup>tribulation <sup>8</sup>or <sup>9</sup>persecution on account of the word, immediately he is  
 δαλιζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν  
 offended. And he who among the thorns was sown, this is  
 ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος· τούτου  
 he who the word hears, and the care of this life  
 καὶ ἡ ἀπάτη τοῦ πλούτου <sup>10</sup>συνπνίγει<sup>11</sup> τὸν λόγον, καὶ ἄκαρπος  
 and the deceit of riches chokes the word, and unfruitful  
 γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν<sup>12</sup> σπαρείς, οὗτός  
 it becomes. But he who on the ground the good was sown, this  
 ἐστιν ὁ τὸν λόγον ἀκούων καὶ ὁ συνιὺν<sup>13</sup> ὃς δὴ καρ-  
 is he who the word hears and understands; who indeed brings  
 ποφορεῖ, καὶ ποιεῖ <sup>14</sup>ὅ· μὲν ἑκατόν, <sup>15</sup>ὃ· δὲ ἑξήκοντα, <sup>16</sup>ὃ· δὲ  
 forth fruit, and produces one a hundred, another sixty, another  
 τριάκοντα.  
 thirty.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοιω-  
 Another parable put he before them, saying, <sup>1</sup>has <sup>2</sup>become  
 θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ <sup>3</sup>σπεῖροντι<sup>4</sup> καλὸν  
<sup>5</sup>like <sup>6</sup>the <sup>7</sup>kingdom <sup>8</sup>of <sup>9</sup>the <sup>10</sup>heavens to a man sowing good  
 σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῇ καθεύδειν τοὺς ἀνθρώ-  
 seed in <sup>1</sup>his field; but while <sup>2</sup>slept <sup>3</sup>the <sup>4</sup>men  
 πύς ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ <sup>5</sup>ἐσπείρεν<sup>6</sup> ζιζάνια ἀνὰ μέσον  
 came his enemy and sowed darnel in <sup>7</sup>the <sup>8</sup>midst  
 τοῦ σίτου, καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος,  
 of the wheat, and went away. And when <sup>1</sup>sprouted <sup>2</sup>the <sup>3</sup>blade,  
 καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 προσελ-  
 and fruit produced, then appeared also the darnel. <sup>1</sup>Having <sup>2</sup>come  
 θόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε,  
<sup>3</sup>to <sup>4</sup>him <sup>5</sup>and the bondmen of the master of the house said to him, Sir,  
 οὐχὶ καλὸν σπέρμα <sup>6</sup>ἐσπείρας<sup>7</sup> ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν  
<sup>8</sup>not <sup>9</sup>good <sup>10</sup>seed <sup>11</sup>didst <sup>12</sup>thou <sup>13</sup>sow in <sup>14</sup>thy field? whence then  
 ἔχει <sup>15</sup>τὰ<sup>16</sup> ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου  
 has it the darnel? And he said to them, <sup>1</sup>an <sup>2</sup>enemy <sup>3</sup>a <sup>4</sup>man  
 τοῦτο ἐποίησεν. οἱ δὲ δούλοι<sup>5</sup> εἶπον αὐτῷ, Θέλεις οὖν  
<sup>6</sup>this <sup>7</sup>did. And the bondmen said to him, Wilt thou then  
 ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἐξέφη, Οὐ·  
 [that] having gone forth we should gather them? But he said, No;  
 μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν  
 lest gathering the darnel, ye should uproot with them the  
 σῖτον. 30 ἄφετε συναζάνεσθαι ἀμφοτέρα <sup>1</sup>μέχρι<sup>2</sup> τοῦ θερισμοῦ·  
 wheat. Suffer to grow together both until the harvest;

understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in

<sup>1</sup> — τουτου (read of life, LITRA.

<sup>2</sup> συνπνίγει TA.

<sup>3</sup> καλὴν γῆν LITRA.

<sup>4</sup> συνιὺς

LITRA. <sup>5</sup> ὁ LE. <sup>6</sup> σπεῖροντι [who] sowed LITRA.

<sup>7</sup> ἐσπείρεν sowed over LITRA.

<sup>8</sup> ἐσπείρες Tr. <sup>9</sup> — τα GLTFAW.

<sup>10</sup> — δούλοι (read οἱ δὲ and they) A.

<sup>11</sup> αὐτῷ λέγου-

σιν say to him LITRA; <sup>12</sup> λέγουσιν αὐτῷ T.

<sup>13</sup> φησιν says LITRA.

<sup>14</sup> ὥς until LITRA.



the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

καὶ ἐν ἰϋῳ<sup>1</sup> καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλ-  
and in the time of the harvest I will say to the harvest men, Ga-  
λέετε πρώτον τὰ ζιζάνια, καὶ ὀψάτε αὐτὰ· εἰς<sup>2</sup> ὅσµατα  
ther first the darnel, and bind them into bundles  
ποὺς τὸ κατακαῦσαι αὐτὰ· τὸν δὲ σίτον συναγάγετε<sup>3</sup> εἰς τὴν  
to burn them; but the wheat bring together into

ἀποθήκην μου.  
my granary.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is the least of all seeds: but when it is grown, it 'is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοια  
Another parable put he before them, saying, Like  
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λα-  
is the kingdom of the heavens to a grain of mustard, which having  
βὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὁ μικρότερον  
taken, a man sowed in his field; which less  
μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ  
indeed ἐστὶν than all the seeds, but when it be grown,  
μείζων τῶν λαχάνων ἐστίν, καὶ γίνεται δένδρον, ὥστε  
greater than the herbs is, and becomes a tree, so that  
ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνύουσιν ἐν τοῖς  
come the birds of the heaven and roost in the  
κλάδοις αὐτοῦ.  
branches of it.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοία ἐστὶν ἡ  
 Another parable spoke he to them, Like is the  
 βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν  
 kingdom of the heavens to leaven, which having taken, a woman hid  
 εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμῶθη ὀλον.  
 in 3<sup>of</sup> meal 3<sup>seahs</sup> three, until 2<sup>was</sup> leavened all.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς  
<sup>2</sup>These things all spoke Jesus in parables to the  
ὄχλῳ, καὶ χωρὶς παραβολῆς <sup>μ</sup>οὐκ ἔλαλε αὐτοῖς· 35 ὅπως  
crowds, and without a parable <sup>2</sup>not <sup>he</sup>s<sup>2</sup>poke to them; so that  
πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου<sup>ν</sup>, λέγοντος,  
might be fulfilled that which was spoken by the prophet, saying,  
'Ἀνοίξῃ ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα  
I will open in parables my mouth: I will utter things hidden  
ἀπὸ καταβολῆς <sup>ο</sup>κόσμου.<sup>||</sup>  
from [the] foundation of [the] world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 the enemy that sowed them is the devil; the harvest is the end of the world;

36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν  
 Then having dismissed the crowds, <sup>1</sup> went <sup>2</sup> into <sup>3</sup> the house  
 Ῥό Ἰησοῦ· καὶ ἦλθεν πρὸς αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες,  
<sup>1</sup> Jesus; and came to him his disciples, saying,  
 Φάρασον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.  
 Expound to us the parable of the darnel of the field.  
 37 Ὁ δὲ ἀποκρίσας εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν  
 And he answering said to them, He who sows the good  
 σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἄγρος ἐστὶν ὁ  
 seed is the Son of man; and the field is the  
 κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·  
 world; and the good seed, these are the sons of the kingdom;  
 τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρὸς  
 but the darnel are the sons of the evil [one]; and the enemy  
 ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συν-  
 who sowed them is the devil; and the harvest [the] com-

<sup>1</sup> — τῷ GLTTA.W. <sup>2</sup> — εἰς (read[in]) [Tr].A. <sup>3</sup> συνάγετε LTr. <sup>4</sup> κατασκευοῖν LTTA. <sup>5</sup> οὐδὲν nothing LTTA. <sup>6</sup> + Ἡσαίου Isaiah T. <sup>7</sup> — κόσμους LTTA. <sup>8</sup> — ὁ Ἰησοῦς (read he went) LTTA. <sup>9</sup> προσήλθαν LTr. <sup>10</sup> διασάφισον explain LTr. <sup>11</sup> — αὐτοῖς LTTA. <sup>12</sup> ἐστὶν ὁ σπείρας αὐτὰ L.

τέλεια τοῦ αἰῶνος ἔστιν· οἱ δὲ θερισταὶ ἀγγέλους εἰσιν.  
pletion of the age is, and the harvest men angels are.

40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· τούτου.  
As therefore is gathered the darnel, and in fire is consumed, thus it shall be in the completion of this age.

41 ἀποστέλλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ,  
shall send forth the Son of man his angels,

καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα  
and they shall gather out of his kingdom all the offences

καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς  
and those who practise lawlessness, and they shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμός καὶ ὁ  
into the furnace of the fire: there shall be the weeping and the

βρυγμός τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς  
gnashing of the teeth. Then the righteous shall shine forth as

ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα  
the sun in the kingdom of their Father. He that has ears

ἰακούειν ἀκούτω.  
to hear let him hear.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ  
Again like is the kingdom of the heavens to treasure

κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἐκρυψεν,  
hid in the field, which having found a man hid,

καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει  
and for the joy of it goes and all things as many as he has

πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.  
he sells, and buys that field.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ  
Again like is the kingdom of the heavens to a man

ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· 46 βὼς εὐρὼν ἕνα  
a merchant, seeking beautiful pearls; who having found one

πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα  
very precious pearl, having gone away has sold all things as many as

εἶχεν, καὶ ἠγόρασεν αὐτόν.  
he had, and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ  
Again like is the kingdom of the heavens to a drag-net

βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-  
cast into the sea, and of every kind gathering

γούσῃ· 48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν  
together; which when it was filled having drawn up on the

αἰγιαλόν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα,  
shore, and having sat down they collected the good into vessels,

τὰ δὲ σαπρὰ ἐξω ἔβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ  
and the corrupt out they cast. Thus shall it be in the completion

τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς  
of the age: shall go out the angels, and shall separate the

πονηροὺς ἐκ μέσου τῶν δικαίων, 50 καὶ βαλοῦσιν αὐτοὺς  
wicked from [the] midst of the righteous, and shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμός καὶ ὁ  
into the furnace of the fire: there shall be the wailing and the

βρυγμός τῶν ὀδόντων.  
gnashing of the teeth.

the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 so shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

τ — τοῦ (read of [the]) LTRa. \* καίεται is burned GTRa. † — τούτου (read the age) LTR [A].

† — ἀκούειν [L] [TR] A. ‡ — πάλιν [L] [TR] A. § — πάντα ὅσα ἔχει LTRa. ¶ — εὐρὼν δὲ GLTTA.

• + αὐτὴν it L [A]. ὁ καὶ ἐπὶ τὸν αἰγιαλὸν L; ἐπὶ τὸν αἰγιαλὸν [καὶ] A. \* ἄγγη TRa.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe *which is instructed unto the kingdom of heaven* is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 and his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

51 Ἐλέγει αὐτοῖς ὁ Ἰησοῦς, ὁ <sup>2</sup>Says <sup>2</sup>to <sup>1</sup>them <sup>1</sup>Jesus, <sup>2</sup>Have ye understood <sup>2</sup>these <sup>2</sup>things <sup>2</sup>all? <sup>1</sup>Λέγουσιν αὐτῷ, Naί, κύριε. 52 Ὁ δὲ εἶπεν αὐτοῖς, Διὰ <sup>1</sup>They say <sup>1</sup>to him, Yea, <sup>1</sup>Lord. <sup>1</sup>And he said <sup>1</sup>to them, Because of <sup>1</sup>τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν <sup>1</sup>this <sup>1</sup>every <sup>1</sup>scribe <sup>1</sup>discipled <sup>1</sup>into <sup>1</sup>the <sup>1</sup>kingdom <sup>1</sup>of the <sup>1</sup>οὐρανῶν ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει <sup>1</sup>heavens <sup>1</sup>like <sup>1</sup>'is <sup>1</sup>to a man <sup>1</sup>a master of a house, who <sup>1</sup>puts forth <sup>1</sup>ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. <sup>1</sup>out of <sup>1</sup>his treasure <sup>1</sup>[things] new and old.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς  
And it came to pass when <sup>had</sup> finished <sup>Jesus</sup> <sup>parables</sup>  
ταῦτα, μετῆρεν ἐκείθεν· 54 καὶ ἔλθων εἰς τὴν πατρίδα  
<sup>these</sup>, he withdrew thence; and having come into <sup>country</sup>  
αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἑκπλήρη  
his [own], he taught them in their synagogue, so that <sup>were</sup>  
θεσθαῖ<sup>||</sup> αὐτοὺς καὶ λέγειν, Πόθεν τοῦτο ἡ σοφία αὐτῇ καὶ  
<sup>astonished</sup> they and said, Whence to this [man] this wisdom and  
αἱ δυνάμεις; 55 οὐχ οὗτος ἐστὶν ὁ τοῦ τέκτονος υἱός;  
the works of power? <sup>not</sup> this is <sup>the</sup> of the <sup>carpenter</sup> son? [Ja]  
<sup>no</sup> <sup>his</sup> mother called Mary, and his brethren  
οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ  
James and Joses and Simon and Judas? and  
ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτω  
<sup>his</sup> sisters <sup>not</sup> all <sup>with</sup> us <sup>are</sup> whence then to this  
ταῦτα πάντα; 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ  
[man] these things all? And they were offended in him. But  
Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος ἐμῇ  
<sup>Jesus</sup> said to them, <sup>not</sup> is <sup>a</sup> prophet without honour except  
ἐν τῷ πατρίδι. Ραῦτόν<sup>||</sup> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ  
in his [own] country and in his [own] house. And <sup>not</sup>  
ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.  
<sup>he</sup> did there works of power many because of their unbelief.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης·  
At that time heard Herod the tetrarch  
τὴν ἀκοὴν Ἰησοῦ, 2 καὶ εἶπεν τοῖς παῖσιν αὐτοῦ, Οὗτός ἐστιν  
the fame of Jesus, and said to his servants, This is  
Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγήρθη ἀπὸ τῶν νεκρῶν, καὶ  
John the Baptist: he is risen from the dead, and  
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὅ γὰρ  
because of this the works of power operate in him. For  
Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδραμεν αὐτόν· καὶ ἔθετο  
Herod having seized John bound him and put  
ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου·  
[him] in prison, on account of Herodias the wife of Philip  
τοῦ ἀδελφοῦ αὐτοῦ. 4 Ἐλεγεν γάρ αὐτῷ ὁ Ἰωάννης, Ὁὐκ  
of this brother. For said to him John, Not  
ἔξεστιν σοι ἔχειν αὐτήν. 5 Καὶ θέλων αὐτὸν ἀποκτείνειν,  
it is lawful for thee to have her. And wishing him to kill.

8 — λέγει αὐτοῖς ὁ Ἰησοῦς LTTA. <sup>h</sup> — κύριε LTTA. <sup>i</sup> λέγει says L. <sup>k</sup> ἐν τῇ βασιλείᾳ in the kingdom L; τῇ βασιλείᾳ to the kingdom GTTA. <sup>i</sup> ἐκπλήσσεσθαι LTTA. <sup>m</sup> οὐχ LTTA. <sup>n</sup> Ἰωσήφ Joseph LTTA. <sup>o</sup> + ἰδίᾳ own T. <sup>p</sup> — φύλον (read [his]) LTTA. <sup>q</sup> τετραάρχης T. <sup>r</sup> — αὐτὸν T. <sup>s</sup> ἐν τῇ (— τῇ T) φυλακῇ ἀπέθρον in the prison put [him] aside LTTA. <sup>t</sup> — Φίλιππον [T]A. <sup>v</sup> ὁ (— ὁ T) Ἰωάννης αὐτῷ LT.



ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφῆτην αὐτὸν εἶχον.  
he feared the multitude, because as a prophet him they held.

6 ὡγενεῖων δὲ ἀγομέων<sup>ω</sup> τοῦ Ἡρώδου, ὠρχίσατο ἡ θυγάτηρ  
But a birthday being celebrated of Herod, danced the daughter

τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ· 7 ὅθεν  
of Herodias in the midst, and pleased Herod; Whereupon

μετ' ὀρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ᾧ αὐτὴ αἰτήσεται. 8 Ἡ δὲ  
with oath he promised to her to give whatever she should ask. But she

προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὦδε  
being urged on by her mother, Give me, she says, here

ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ  
upon a dish the head of John the Baptist. And

ἤλυπθη ὁ βασιλεὺς· διὰ δὲ τούτους ὀρκους καὶ τοὺς  
was grieved the king; but on account of the oaths and those who

συνανακειμένους ἐκέλευεν δοθῆναι· 10 καὶ πέμψας  
reclined with [him at table] he commanded [it] to be given. And having sent

ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη  
he beheaded John in the prison. And was brought

ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῇ κορασίῳ· καὶ ἦν  
his head on a dish, and was given to the damsel; and she

εἷγεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ  
brought [it] to her mother. And having come his disciples

ἦραν τὸ σῶμα, καὶ ἐθαύαν αὐτό· καὶ ἰθύντες ἀπήγγειλαν  
took the body, and buried it; and having come told

τῷ Ἰησοῦ. 13 καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν  
[it] to Jesus. And having heard Jesus withdrew thence

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.  
by ship to a desert place apart.

Καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ἐπεζῆν<sup>ω</sup>  
And having heard [of it] the crowds followed him on foot

ἀπὸ τῶν πόλεων. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν  
from the cities. And having gone out Jesus saw great

ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, καὶ ἐθεράπευσεν  
a crowd, and was moved with compassion towards them, and healed

τούς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ γενομένης προσῆλθον<sup>ω</sup>  
their infirm. And evening having come came

αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος,  
to him his disciples, saying, Desert is the place,

καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα  
and the time already is gone by: dismiss the crowds, that

ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.  
having gone into the villages they may buy for themselves meat.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν·  
But Jesus said to them, No need they have to go away:

δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν  
give them ye to eat. But they say to him, We have not

ὦδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπεν, Φέρετε  
here except five loaves and two fishes. And he said, Bring

μοι αὐτούς ὦδε. 19 Καὶ κελύσας τοὺς ὄχλους ἀνα-  
to me them here. And having commanded the crowds to re-

κλιθῆναι ἐπὶ τοὺς χόρτους, παβὼν τοὺς πέντε ἄρτους  
cline on the grass, and having taken the five loaves

he feared the multi-  
tude, because they  
counted him as a pro-

phet. 6 But when  
Herod's birthday was  
kept, the daughter of

Herodias danced be-  
fore them, and pleased  
Herod. 7 Whereupon he

promised with an oath  
to give her whatsoever  
she would ask. 8 And

she, being before in-  
structed of her mother,  
said, Give me here

John Baptist's head  
in a charger. 9 And the  
king was sorry: never-

theless for the oath's  
sake, and them which  
sat with him at meat,

he commanded it to be  
given her. 10 And he  
sent, and beheaded

John in the prison.  
11 And his head was  
brought in a charger,

and given to the dam-  
sel: and she brought  
it to her mother.

12 And his disciples  
came, and took up the  
body, and buried it,

and went and told  
Jesus. 13 When Jesus  
heard of it, he departed

thence by ship into a  
desert place apart.

And when the people  
had heard thereof; they  
followed him on foot

out of the cities. 14 And  
Jesus went forth. and  
saw a great multitude,

and was moved with  
compassion toward  
them, and he healed

their sick. 15 And  
when it was evening,  
his disciples came to

him, saying, This is a  
desert place, and the  
time is now past; send

the multitude away,  
that they may go into  
the villages, and buy

themselves victuals.  
16 But Jesus said unto  
them, They need not

depart; give ye them  
to eat. 17 And they  
say unto him, We

have here but five  
loaves, and two fishes.  
18 He said, Bring them

hither to me. 19 And  
he commanded the  
multitude to sit down

on the grass, and took  
the five loaves, and the

<sup>ω</sup> γενεαῖων δὲ γενομένων LITR. <sup>ω</sup> ἄν LITR. <sup>ω</sup> λυπηθείς being grieved LITR. \* — δὲ but

LITR. A. — τὸν LITR. A. πῶμα corpse LITR. C. αὐτὸν TITR. A. ἀκούσας δὲ LITR. A.

εἰς τοὺς T. — ὁ Ἰησοῦς (read he saw) LITR. A. εἰς αὐτούς GLITR. A. B. προσῆλθον LITR.

A. — αὐτοῖς (read the disciples) LITR. A. C. παρήλθεν ἤδη T. 1 + οὖν therefore T [A].

ω — Ἰησοῦς (read he said) T. — ὦδε αὐτούς LITR. A. οὗ τοῦ χόρτου LITR. A. P — καὶ LITR. A.



αὐτῷ, Ὁλιγόπιστε, εἰς τί ἐδίστασας; 32 Καὶ ἰεμβάντων<sup>1</sup> τοῦ ὁ [thou] of little faith, why didst thou doubt? And <sup>2</sup>having entered αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος<sup>3</sup> 33 οἱ δὲ ἐν τῷ<sup>4</sup> they into the ship <sup>5</sup>ceased the <sup>6</sup>wind. And those in the πλοίῳ<sup>7</sup> ἐμῆλθόντες<sup>8</sup> προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς<sup>9</sup> ship having come worshipped him, saying, Truly θεοῦ υἱὸς εἶ.<sup>10</sup>

<sup>10</sup>of God <sup>11</sup>Son thou art!

34 Καὶ διαπερίσαντες ἦλθον εἰς<sup>12</sup> τὴν γῆν<sup>13</sup> Ρεγννησαρέτ.<sup>14</sup> And having passed over they came to the land of Gennesaret.

35 καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέ- And having recognized him the men of that place sent

στεῖλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ to all that country round, and brought to him

πάντας τοὺς κακῶς ἔχοντας<sup>15</sup> 36 καὶ παρεκάλουν αὐτὸν ἵνα all those who were ill; and besought him that

μόνον ἄψονται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ<sup>16</sup> καὶ only they might touch the border of his garment; and

οἱ ὅσοι ἤψαντο διεσώθησαν. as many as touched were cured.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Then come to Jesus the from Jerusalem

γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 Διὰ τί οἱ μαθηταὶ scribes and Pharisees, saying, Why disciples

σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ thy transgress the tradition of the elders? not

γὰρ νίπτονται τὰς χεῖρας αὐτῶν<sup>17</sup> ὅταν ἄρτον ἐσθίσωσιν. 3 Ὁ δὲ for they wash their hands when bread they eat. 3 But he answered and said unto

ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν answering said to them, Why also ye transgress the

ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 Ὁ γὰρ commandment of God on account of your tradition? For

θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα σου καὶ τὴν God commanded, saying, Honour thy father and

μητέρα<sup>18</sup> καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τε mother; and, He who speaks evil of father or mother, by death let

λευτάτω. 5 ὑμεῖς δὲ λέγετε, Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῷ him die. 5 But ye say, Whoever shall say to father or

μητρί, Δῶρον, ὃ ἐάν ἐξ ἐμοῦ ὠφεληθῇς, καὶ mother, [It is] a gift whatever by me thou mightest be profited—: and

οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ<sup>19</sup> in no wise honour his father or his mother:

6 καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παρά- and ye made void the commandment of God on account of

δοσιν ὑμῶν. 7 Ὑποκριταί, καλῶς προεφήτευσεν<sup>20</sup> περὶ ὑμῶν dition your. Hypocrites! well prophesied concerning you

Ἠσαΐας, λέγων, 8 Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι Esaias, saying, Draws near to me this people with mouth

αὐτῶν, καὶ τοῖς χεῖλεσιν με τιμᾷ<sup>21</sup> ἡ δὲ καρδία αὐτῶν πόρρω their, and with the lips me it honours; but their heart far

thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

XV. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

<sup>1</sup> ἀναβάντων having gone up LITTA. <sup>2</sup> — ἐλθόντες T[A.]. <sup>3</sup> ἐπὶ TT. <sup>4</sup> + εἰς (read at Gennesaret) TTR. <sup>5</sup> Ρεγννησαρέτ LW. <sup>6</sup> — οἱ LITR. <sup>7</sup> Φαρισαῖοι καὶ γραμματεῖς TTR. <sup>8</sup> διὰ τί LITR. <sup>9</sup> — αὐτῶν (read the hands) T[Tr.]. <sup>10</sup> εἶπεν said LTR. <sup>11</sup> — σου (read [thy]) GLITTA. <sup>12</sup> — καὶ LITR. <sup>13</sup> τιμήσει will he honour LITR. <sup>14</sup> — ἡ τὴν μητέρα αὐτοῦ L[A.]. <sup>15</sup> τὸν λόγον the word LIT; τὸν νόμον the law TA. <sup>16</sup> ἐπροφήτευσεν LITTA. <sup>17</sup> — Ἐγγίξει μοι GLITTA. <sup>18</sup> — τῷ στόματι αὐτῶν καὶ GLITTA.



9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονται με, διδάσκοντες ἐκ τῶν ἐντάλματων ἀνθρώπων. 10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· τὰ ἅλλα τὰ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 these are the things which defile a man: but to eat with unwashen hands defileth not a man.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐκάνομισθησαν; 13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. 14 ἄφετε αὐτοὺς· ὁδοῦχοί εἰσιν τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν ἔαν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. 16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ἡμεῖς ἀνύμετοί ἐστε; 17 οὐκ ὡς νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφ᾽ οὗρου ἐκβάλλεται; 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κακείνα κοινοῖ τὸν ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχφαί, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτα ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disci-

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. 22 καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὁρίων ἐκείνων ἐξεληθούσα ἠκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσ-

ε — αὐτοῦ (read the disciples) LTA. h — ταύτην (read the parable) LTT[Α].

1 λέγουσιν say LTTA. 2 τυφλοὶ εἰσιν ὁδοῦχοί LTT. 3 οὐ not LTTT.

1 ἐκραύζεν LTT; ἐκραξεν T. 2 — αὐτῷ LTTA. 3 υἱὲ Δαβὶδ SW; υἱὸς Δαβὶδ LTTA.

ελθόντες οἱ μαθηταὶ αὐτοῦ ᾠρώτων<sup>1</sup> αὐτόν, λέγοντες,  
 come to [him] his disciples asked him, saying,  
 Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν· 24 Ὁ δὲ ἀποκρι-  
 Dismiss her, for she cries after us. But he answer-  
 θείς εἶπεν, Οὐκ ἀπεστάλην εἰς τὰ πρόβατα τὰ ἀπολωλότα  
 ing said, I was not sent except to the sheep the lost  
 οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ,  
 of [the] house of Israel. But she having come did homage to him,  
 λέγουσα, Κύριε, βοήθει μοι. 26 Ὁ δὲ ἀποκριθείς εἶπεν, Οὐκ  
 saying, Lord, help me! But he answering said, Not  
 ῥέσται καλὸν<sup>2</sup> λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν  
 'it is good to take the bread of the children, and to cast [it]  
 τοῖς κυναρίοις. 27 Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια  
 to the little dogs. But she said, Yea, Lord: for even the little dogs  
 ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης  
 eat of the crumbs which fall from the table  
 τῶν κυριῶν αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ,  
 of their masters. Then answering Jesus said to her,  
 Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.  
 O woman, great [is] thy faith: be it to thee as thou desirest.  
 Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.  
 And was healed her daughter from that hour.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-  
 And having departed thence Jesus came towards the sea  
 σαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο  
 of Galilee; and having gone up into the mountain he was sitting  
 ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ'  
 there. And came to him crowds great, having with  
 ἑαυτῶν χωλοὺς, τυφλοὺς, κωφούς, κυλλοὺς, καὶ ἐτέρους πολ-  
 them lame, blind, maimed, and others many,  
 λούς, καὶ ῥέριψαν<sup>3</sup> αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ·  
 and they cast down them at the feet of Jesus,  
 καὶ ἱεράπευσεν αὐτούς· 31 ὥστε τὸν ὄχλον<sup>4</sup> θαυμάσαι,  
 and he healed them; so that the crowds wondered,  
 βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, ἡ χωλοὺς περι-  
 seeing dumb speaking, maimed sound, lame walk-  
 πατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἑδόξασαν<sup>5</sup> τὸν θεὸν  
 ing, and blind seeing; and they glorified the God  
 Ἰσραὴλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς  
 of Israel. But Jesus having called to [him] disciples  
 αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη  
 'his said, I am moved with compassion towards the crowd, because already  
 ἡμέρας<sup>6</sup> τρεῖς προσμένουσιν μοι, καὶ οὐκ ἔχουσιν τί φάγω-  
 -days three they continue with me, and have not what they may  
 σιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις· οὐ θέλω, μήποτε ἐκλυθῶσιν  
 eat; and to send away them fasting I am not willing, lest they faint  
 ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ· αὐτοῦ, Πόθεν  
 in the way. And say to him his disciples, Whence  
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;  
 to us in a desert loaves so many as to satisfy a crowd so great?  
 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ  
 And says to them Jesus, How many loaves have ye? And they  
 εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 Καὶ ἐκέλευσεν τοῖς  
 said, Seven, and a few small fishes. And he commanded the

ples came and he-  
 sought him, saying,  
 Send her away; for she  
 crieth after us. 24 But  
 he answered and said,  
 I am not sent but unto  
 the lost sheep of the  
 house of Israel. 25 Then  
 came she and worship-  
 ped him, saying, Lord,  
 help me. 26 But he  
 answered and said, It  
 is not meet to take the  
 children's bread, and  
 to cast it to dogs.  
 27 And she said, Truth,  
 Lord: yet the dogs eat  
 of the crumbs which  
 fall from their masters'  
 table. 28 Then Jesus  
 answered and said unto  
 her, O woman, great is  
 thy faith: be it unto thee  
 as thou wilt. And her  
 daughter was made  
 whole from that very  
 hour.

29 And Jesus depart-  
 ed from thence, and  
 came nigh unto the sea  
 of Galilee; and went  
 up into a mountain,  
 and sat down there.  
 30 And great multi-  
 tudes came unto him,  
 having with them those  
 that were lame, blind,  
 dumb, maimed, and  
 many others, and cast  
 them down at Jesus'  
 feet; and he healed  
 them: 31 inasmuch that  
 the multitude wonder-  
 ed, when they saw the  
 dumb to speak, the  
 maimed to be whole,  
 the lame to walk, and  
 the blind to see: and  
 they glorified the God  
 of Israel. 32 Then  
 Jesus called his disci-  
 ples unto him, and said,  
 I have compassion on  
 the multitude, because  
 they continue with me  
 now three days, and  
 have nothing to eat:  
 and I will not send  
 them away fasting,  
 lest they faint in the  
 way. 33 And his disci-  
 ples say unto him,  
 Whence should we  
 have so much bread in  
 the wilderness, as to  
 fill so great a multi-  
 tude? 34 And Jesus  
 saith unto them, How  
 many loaves have ye?  
 And they said, Seven,  
 and a few little fishes.  
 35 And he commanded  
 the multitude to sit

<sup>1</sup> ᾠρώτων LTTA. <sup>2</sup> ῥέσται it is allowed LTA. <sup>3</sup> ῥέριψαν T. <sup>4</sup> αὐτοῦ of him LTTA. <sup>5</sup> τὸν ὄχλον the crowd TA. <sup>6</sup> ἡμέρας GLTTA. <sup>7</sup> ἐδόξαζον T. <sup>8</sup> ἡμέραι GLTTA. <sup>9</sup> αὐτοῦ (read the disciples) [LH]TJ. <sup>10</sup> παραγγείλας τῷ ὄχλῳ having commanded the crowd LTT.

down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

XVI. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7 And they reasoned among themselves, saying, It is because we have taken no bread. 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of

ὄχλοις ἄναπεσῖν ἐπὶ τὴν γῆν 36 καὶ λαβὼν τοὺς ἑπτὰ  
crowds to recline on the ground; and having taken the seven  
ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἐκλασεν καὶ ἔδωκεν  
loaves and the fishes, having given thanks he broke and gave  
τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ 37 Καὶ  
to his disciples, and the disciples to the crowd. And  
ἔφαγον πάντες, καὶ ἔχορτάσθησαν καὶ ἦσαν τὸ περισ-  
ate all, and were satisfied; and they took up that which was over  
σεῖον τῶν κλασμάτων ἑπτὰ σπυρίδας πλήρεις. 38 οἱ δὲ  
and above of the fragments seven baskets full; and they who  
ἐσθιοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ  
ate were four thousand men, besides women and  
παιδίων. 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ  
children. And having dismissed the crowds he entered into the  
πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι  
And having come to [him] the Pharisees and Sadducees  
πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ  
tempting [him] asked him a sign out of the heaven  
ἐπιδείξαι αὐτοῖς 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ ψίφας  
to shew them. But he answering said to them, Evening  
γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. 3 καὶ  
having come ye say, Fine weather; for 'is 'red 'the 'heaven. And  
πρωτὶ. Σήμερον χειμὼν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός.  
at morning, To-day a storm; for 'is 'red 'lowering 'the 'heaven.  
ὑποκριταί! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε  
Hypocrites! the 'indeed 'face 'of 'the 'heaven ye know [how]  
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; 4 γενεὰ  
to discern, but the signs of the times ye cannot! A generation  
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθή-  
wicked and adulterous a sign seeks, and a sign shall not be  
σεται αὐτῇ. εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ  
given to it, except the sign of Jonas the prophet. And  
καταλιπὼν αὐτοὺς ἀπῆλθεν.  
leaving them he went away.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο  
And having come his disciples to the other side they forgot  
ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρατε καὶ προσ-  
loaves 'to 'take. And Jesus said to them, See and be-  
έχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 Οἱ δὲ  
ware of the leaven of the Pharisees and Sadducees. And they  
διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἔλα-  
reasoned among themselves, saying, Because loaves 'not 'we  
βομεν. 8 Γινούσδε ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί δια-  
took. And having known [this] Jesus said to them, Why rea-  
λογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ  
son ye among yourselves, O [ye] of little faith, because loaves 'not  
ῥεῖλάβετε; 9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε  
ye 'took? Do ye not yet perceive, nor remember the five

ἔλαβεν he took LIT. + καὶ and LT. ἔδιδον TIT. αὐτοῦ (read the disciples) [LIT.] αὐτοῖς τοῖς ὄχλοις to the crowds TIT. τὸ περισσεῖον τῶν κλασμάτων ἦσαν LIT. α. παιδίων καὶ γυναικῶν T. ἀνέβη he went up GT. LW. Μαγδαλάν Magdala LIT. α. ἐπηρώτων T. Ὁ ψίφας . . . to end of verse 3 [TA]. ὑποκριταί LIT. α; + καὶ and L. — τοῦ προφήτου LIT. α. αὐτοῦ (read the disciples) LIT. α. αὐτοῖς GLIT. α. έχετε ye have L.



άρτους τῶν πεντακισχίλων, καὶ πόσους κοφίνους ἐλάβετε,  
loaves of the five thousand, and how many hand-baskets ye took [up]?

10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχίλων, καὶ πόσας  
nor the seven loaves of the four thousand, and how many

ἄσπυριδας<sup>a</sup> ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ  
baskets ye took [up]? How perceive ye not that not concerning

ἄρτον<sup>b</sup> εἶπον ὑμῖν ἡ προσέχειν<sup>c</sup> ἀπὸ τῆς ζύμης τῶν Φαρισαίων  
bread I spoke to you to beware of the leaven of the Pharisees

καὶ Σαδδουκαίων; 12 Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν  
and Sadducees? Then they understood that he said not to beware

ἀπὸ τῆς ζύμης τοῦ ἄρτου,<sup>d</sup> ἅλλ' ἀπὸ τῆς διδασχῆς τῶν  
of the leaven of bread, but of the teaching of the

Φαρισαίων καὶ Σαδδουκαίων.  
Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς  
And ἔχων<sup>e</sup> come Ἰησοῦς into the parts of Caesarea

Φιλιππου ἠρώτα τοὺς μαθητάς αὐτοῦ, λέγων· τίνα<sup>f</sup> με<sup>g</sup>  
Philippi he questioned his disciples, saying, Whom me

λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ  
do pronounce men to be the Son of man? And they

εἶπον, Ὅτι μὲν Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἠλίαν<sup>h</sup>  
said, Some John the Baptist; and others Elias;

ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει αὐτοῖς,<sup>i</sup>  
and others Jeremias, or one of the prophets. He says to them,

Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ Σί-  
But ye whom me do ye pronounce to be? And answering Si-

μων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ  
mon Peter said, Thou art the Christ, the Son of God the

ζῶντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος  
living. And answering Jesus said to him, Blessed

εἶ, Σίμων<sup>j</sup> Βαρ-Ἰωνᾶ,<sup>k</sup> ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψεν  
art thou, Simon Bar-Jonas, for flesh and blood revealed [it] not

σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Καγὼ δὲ  
to thee, but my Father who [is] in the heavens. And I also

σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδο-  
to thee say, That thou art Peter, and on this rock I will

μῆσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατισχύουσιν  
build my assembly, and gates of hades shall not prevail against

αὐτῆς. 19 Καὶ ὁσὼ σοὶ τὰς κλεῖς<sup>l</sup> τῆς βασιλείας τῶν  
it. And I will give to thee the keys of the kingdom of the

οὐρανῶν καὶ ὃ ἐὰν<sup>m</sup> δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον  
heavens: and whatever thou mayest bind on the earth, shall be bound

ἐν τοῖς οὐρανοῖς καὶ ὃ ἐὰν<sup>n</sup> λύσῃς ἐπὶ τῆς γῆς, ἔσται  
in the heavens; and whatever thou mayest loose on the earth, shall be

λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε ἐδιδασκίλατο<sup>o</sup> τοὺς μαθη-  
loosed in the heavens. Then charged he the disciples

ταῖς αὐτοῦ<sup>p</sup> ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς<sup>q</sup>  
ciples his that to no one they should say that he is Jesus

ὁ χριστός.  
the Christ.

the five thousand, and how many baskets ye took up? - 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not understand that I spoke it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

<sup>a</sup> ἀσπυριδας L. <sup>b</sup> ἄρτων loaves LITRA. <sup>c</sup> ; (the question ends at you) προσέχετε δὲ but beware LITRA. <sup>d</sup> τῶν ἄρτων of the loaves LITRA; τῶν Φαρισαίων καὶ Σαδδουκαίων of the Pharisees and Sadducees T. <sup>e</sup> ἅλλ' ἀλλὰ TITRA. <sup>f</sup> — με [L] TITRA. <sup>g</sup> εἶπαν LITRA. <sup>h</sup> οἱ L.

<sup>i</sup> Ἡλίαν T. <sup>j</sup> + [ὁ Ἰησοῦς] Jesus (says) L. <sup>k</sup> καὶ ἀποκριθεὶς W. <sup>l</sup> ἀποκριθεὶς δὲ LITRA. <sup>m</sup> Βαριων LTA. <sup>n</sup> — τοῖς (read [the]) L [T]. <sup>o</sup> — καὶ T [A]. <sup>p</sup> κλεῖδας LITRA. <sup>q</sup> ἄν LITRA.

<sup>r</sup> ἄν T. <sup>s</sup> ἐπετίμησεν he earnestly charged L. <sup>t</sup> — αὐτοῦ (read the disciples) LITRA.

<sup>u</sup> — Ἰησοῦς GLITRA W.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ῥῆξάτο· ἐπιτιμᾷ αὐτῷ, λέγων, Ἰλεῶς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, σατανᾶ, σκάνδαλόν ἐμοι· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐάν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. 28 Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ ἔλαμψεν τὰ ἱμάτια αὐτοῦ ὡς ὁ ἥλιος.

21 — ὁ [τ]ῷ Α. ο εἰς Ἱερουσόλυμα ἀπελθεῖν LITTA. P — ἤρξατο Α. 9 αὐτῷ ἐπιτιμᾷ λέγων I; λέγει αὐτῷ ἐπιτιμᾷ says to him rebuking [him] A. εἰ ἐμοῦ LITTA. εἰ ἐάν LITTA. 21 ὠφεληθήσεται shall be profited LITTA. 21 + ὅτι that LI. 2 τῶν ὧδε ἐστώτων OLITTA; ὧδε ἐστώτες W.

τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς. 3 καὶ ἰδοὺ, ἔφω-  
 θησαν αὐτοῖς Ὑμῶς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες.  
 appeared to them Moses and Elias with him talking.

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστίν  
 And answering Peter said to Jesus, Lord, good it is

ἡμῶς ὧδε εἶναι εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς,  
 for us here to be. If thou wilt, let us make here three tabernacles:

σοὶ μίαν, καὶ Ὑμῶς μίαν, καὶ Ἡλίας μίαν. 5 Ἐτι αὐτοῦ  
 for thee one, and for Moses one, and one for Elias. While yet he

λαλοῦντος, ἰδοὺ, νεφέλῃ φωτεινῇ ἐπεσκίασεν αὐτούς· καὶ  
 was speaking, behold, a cloud bright overshadowed them: and

ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου  
 lo, a voice out of the cloud, saying, This is my Son

ὁ ἀγαπητός, ἐν ᾧ ἔυδόκησα. 6 καὶ  
 the beloved, in whom I have found delight: him hear ye. And

ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ  
 hearing [it] the disciples fell upon their face, and

ἐφοβήθησαν φόβῳ. 7 καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο  
 were terrified greatly. And having come to [them] Jesus touched

αὐτὸν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες  
 them, and said, Rise up, and be not terrified. Having lifted up

δὲ τοὺς ὀφθαλμούς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν  
 and their eyes no one they saw except Jesus

μόνον.  
 alone.

9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους ἐνετείλατο  
 And as were descending they from the mountain charged

αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἶπτε τὸ ὄραμα, ἕως οὗ ὁ  
 them Jesus, saying, To no one tell the vision, until the

υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 Καὶ ἐπι-  
 Son of man from among [the] dead be risen. And ask-

ρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμ-  
 ed him his disciples, saying, Why then the scribes

ματεῖς λέγουσιν ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον; 11 Ὁ δὲ  
 say that Elias must come first? And

Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἡλίας μὲν ἔρχεται  
 Jesus answering said to them, Elias indeed comes

πρῶτον καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι  
 first and shall restore all things. But I say to you that

Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίη-  
 Elias already is come, and they knew not him, but did

σαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
 to him whatever they desired. Thus also the Son of man

μέλλει πάσχειν ὑπ' αὐτῶν. 13 Τότε συνῆκαν οἱ μαθηταὶ ὅτι  
 is about to suffer from them. Then understood the disciples that

περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
 concerning John the Baptist he spoke to them.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν  
 And having come they to the crowd came

was white as the light.  
 3 And, behold, there  
 appeared unto them  
 Moses and Elias talk-  
 ing with him. 4 Then  
 answered Peter, and  
 said unto Jesus, Lord,  
 it is good for us to be  
 here: if thou wilt, let  
 us make here three  
 tabernacles: one for  
 thee, and one for Mo-  
 ses, and one for Elias.  
 5 While he yet spake,  
 behold, a bright cloud  
 overshadowed them: and  
 behold a voice out of  
 the cloud, which  
 said, This is my be-  
 loved Son, in whom I  
 am well pleased: hear  
 ye him. 6 And when  
 the disciples heard it,  
 they fell on their face,  
 and were sore afraid.  
 7 And Jesus came and  
 touched them, and  
 said, Arise, and be not  
 afraid. 8 And when  
 they had lifted up  
 their eyes, they saw no  
 man, save Jesus only.

9 And as they came  
 down from the moun-  
 tain, Jesus charged  
 them, saying, Tell the  
 vision to no man, until  
 the Son of man be  
 risen again from the  
 dead. 10 And his dis-  
 ciples asked him, say-  
 ing, Why then say the  
 scribes that Elias must  
 first come? 11 And Je-  
 sus answered and said  
 unto them, Elias truly  
 shall first come, and  
 restore all things.  
 12 But I say unto you,  
 That Elias is come al-  
 ready, and they knew  
 him not, but have done  
 unto him whatsoever  
 they listed. Likewise  
 shall also the Son of  
 man suffer of them.  
 13 Then the disciples  
 understood that he  
 spake unto them of  
 John the Baptist.

14 And when they  
 were come to the mul-  
 titude, there came to

ἡ ὥφθη LITTA. Ὑ Ὑμῶς LITTA. Ἡλίας T. συλλαλοῦντες (συνλαλ. τ) μετ' αὐτοῦ LITTA. ποιήσω I will make LTA. Ὑμῶς LITTA; Μωσὴν w. Ἡλίας (Ἡλίας τ) μίαν LITTA. φῶτος of light G. ἡ ἐυδόκησα LITTA. ἀκούετε αὐτοῦ LITTA. ἔπεσαν LITTA. προσῆλθεν came to LITTA. καὶ ἀψάμενος and touching LT; καὶ ἥψατο Tr. καὶ LT. ἔκ GLITTA. ἐγερθῇ be raised LITTA. αὐτοῦ (read the disciples) LITTA. Ἡλίας T. Ἰησοῦς (read he said) LITTA. αὐτοῖς LITTA. Ἡλίας T. πρῶτον LITTA. ἀλλὰ Tr. αὐτῶν LITTA.



him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 and they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Pe-

αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, 15 καὶ λέγων, Κύριε, ἐλῆσόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ ὥκαῶς πάσχει· ἔλῃσόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ ὥκαῶς πάσχει· πολλὰκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε μεθ' ὑμῶν; 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαίμονιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, αἰατί· ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἄπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει ὑμῖν, ἔνθα ἔχῃς πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Ἐμετάβηθι ἐντεῦθεν· ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 τούτου δὲ τοῦ γένους οὐκ ἐκπορεύεται ἡμεῖς ἐν προσευχῇ καὶ νηστείᾳ.

22 Ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἡγεροθήσεται. Καὶ ἐλυπήθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐτελεῖ τὰ δίδραχμα; 25 λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τῶν λαμβάνονσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ξένων;

\* αὐτόν GLTTAW. † ὥκαῶς ἔχει is ill LTR. ‡ μεθ' ὑμῶν ἔσομαι LTTA. § διὰ τί LTTAW.  
b — Ἰησοῦς LTTA. ‖ λέγει he says LTTA. ‡ οὐλοπιστίαν little faith LTTA. ‡ Μετάβα  
ἐνθεν LTTA. ‡ — verse 21 [TTA]. ‡ Συστρεφόμενοι were abiding together LTT.  
b ἀναστήσεται he shall rise again L. ‡ Καπερναοὺμ LTTAW. ‡ εἶπαν LTTA. ‡ — τὰ τ.  
m εἰσελθόντα entering LT; ἐλθόντα having come TA.

τῶν ἀλλοτρίων; 26 Ἄγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλ-  
 the strangers? <sup>2</sup>says <sup>2</sup>to <sup>1</sup>him <sup>1</sup>Peter, From the stran-  
 λοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ὁ Ἀραγεῖ ἑλευθεροὶ εἰσιν οἱ  
 gers. <sup>2</sup>said <sup>2</sup>to <sup>1</sup>him <sup>1</sup>Jesus, Then indeed free are the  
 υἱοί. 27 ἵνα δὲ μὴ ὀσκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς  
 sons. But that we may not offend them, having gone to  
 τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον  
 the sea cast a hook, and the <sup>2</sup>coming up <sup>1</sup>first  
 ἰχθύν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὗρήσεις στα-  
 fish take, and having opened its mouth thou shalt find a sta-  
 τήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.  
 ter; that having taken give to them for me and thee.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ,  
 In that hour came the disciples to Jesus,  
 λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐ-  
 saying, Who then [the] greater is in the kingdom of the hea-  
 ρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παῖδιον, ἔστησεν  
 vens? And <sup>2</sup>having called <sup>2</sup>to [him] <sup>1</sup>Jesus a little child, he set  
 αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ  
 it in their midst, and said, Verily I say to you, Unless  
 στραφῇτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθῃτε εἰς  
 ye are converted and become as the little children, in no wise shall ye enter into  
 τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσῃ  
 the kingdom of the heavens. Whosoever therefore will humble  
 ἑαυτὸν ὡς τὸ παῖδιον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασι-  
 himself as this little child, he is the greater in the king-  
 λείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξῃται ἓξ παῖδιον τοιοῦτον  
 dom of the heavens; and whoever will receive <sup>2</sup>little child <sup>2</sup>such  
 ἐν ἑπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. 6 ὃς δ' ἂν σκανδαλίσῃ  
 one in my name, <sup>2</sup>me receives. But whoever shall cause <sup>2</sup>to offend  
 ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει  
 one of these little ones who believe in me, it is profitable  
 αὐτῷ ἵνα κρεμασθῇ μύλος ὄνικος ὑπὲρ τοῦ  
 autum that should be hung <sup>2</sup>a millstone <sup>2</sup>turned by <sup>2</sup>an ass <sup>2</sup>upon  
 τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσ-  
 his neck, and he be sunk in the depth of the sea.  
 σης. 7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γάρ  
 Woe to the world because of the offences! For necessary  
 ἔστιν ἡλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ· ἡ ἐκείνῳ  
 it is <sup>2</sup>to come the offences, yet woe to that man  
 αἰ οὐ τὸ σκάνδαλον ἐρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου  
 by whom the offence comes! And if thy hand or thy foot  
 σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ καλὸν  
 cause <sup>2</sup>to offend thee, cut off them and cast [them] from thee; good  
 σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἥ ἡμιμαλὸν, ἢ  
 for thee it is to enter into life lame or maimed, [rather] than  
 δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰώνιου.  
 two hands or two feet having to be cast into the fire the eternal.  
 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε  
 And if thine eye cause <sup>2</sup>to offend thee, pluck out it and cast  
 ἀπὸ σοῦ καλὸν σοι ἐστὶν μονόφθαλμος εἰς τὴν ζωὴν  
 [it] from thee; good for thee it is one-eyed into life

ter saith unto him, Of  
 strangers. Jesus saith  
 unto him, Then are the  
 children free. 27 Not-  
 withstanding, lest we  
 should offend them,  
 go thou to the sea, and  
 cast an hook, and take  
 up the fish that first  
 cometh up; and when  
 thou hast opened his  
 mouth, thou shalt find  
 a piece of money: that  
 take, and give unto  
 them for me and thee!

XVIII. At the same  
 time came the disci-  
 ples unto Jesus, say-  
 ing, Who is the greatest  
 in the kingdom of  
 heaven? 2 And Jesus  
 called a little child  
 unto him, and set him  
 in the midst of them,  
 3 and said, Verily I say  
 unto you, Except ye  
 be converted, and be-  
 come as little children,  
 ye shall not enter into  
 the kingdom of hea-  
 ven. 4 Whosoever  
 therefore shall humble  
 himself as this little  
 child, the same is  
 greatest in the king-  
 dom of heaven. 5 And  
 whoso shall receive  
 one such little child in  
 my name receiveth me.  
 6 But whoso shall of-  
 fend one of these little  
 ones which believe in  
 me, it were better for  
 him that a millstone  
 were hanged about his  
 neck, and that he were  
 drowned in the depth  
 of the sea. 7 Woe unto  
 the world because of  
 offences! for it must  
 needs be that offences  
 come; but woe to  
 that man by whom  
 the offence cometh!  
 8 Wherefore if thy  
 hand or thy foot of-  
 fend thee, cut them  
 off, and cast them from  
 thee: it is better for  
 thee to enter into life  
 halt or maimed, rather  
 than having two hands  
 or two feet to be cast  
 into everlasting fire.  
 9 And if thine eye of-  
 fend thee, pluck it  
 out, and cast it from  
 thee: it is better for  
 thee to enter into life  
 with one eye, rather

<sup>a</sup> εἰπόντος δέ and having said LTR. <sup>o</sup> — ὁ Πέτρος LTR. <sup>p</sup> Ἀρα γε TRA. <sup>q</sup> σκαν-  
 δαλίσωμεν T. <sup>r</sup> — τὴν (read [the]) LTR. <sup>s</sup> ἡμέραν day L. <sup>t</sup> — ὁ Ἰησοῦς TTR. <sup>u</sup>  
<sup>v</sup> ταπεινώσει LTR. <sup>w</sup> ἂν LTR. <sup>x</sup> ἐν παίδιον τοιοῦτον (— ν τ) LTR. <sup>y</sup> περὶ about LTR.  
 εἰς το A. <sup>z</sup> — ἔστιν (read [it is]) LTR. <sup>a</sup> — ἐκείνῳ (read to the man) LTR. <sup>b</sup> αὐτὸν  
 it (and cast [it]) LTR. <sup>c</sup> κίλλον ἢ χαλδόν LT

than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν  
to enter, [rather] than two eyes having to be cast into the  
γέενναν τοῦ πυρός. 10 Ὅρατε μὴ καταφρονήσῃτε ἑνὸς τῶν  
Gehenna of the fire. See ye despise not one  
μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν<sup>d</sup> ἐν  
of these little ones, for I say to you, that their angels in [the]  
οὐρανοῖς<sup>h</sup> διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου  
heavens continually behold the face of my Father  
τοῦ ἐν οὐρανοῖς. 11 Ἐλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
who [is] in [the] heavens. For is come the Son of man  
σῶσαι τὸ ἀπολωλός. 12 Τί σμὶν δοκεῖ; ἐὰν γένηται  
to save that which has been lost. What think ye? If there should be  
τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν,  
to any man a hundred sheep, and be gone astray one of them,  
οὐχὶ ἄφει<sup>h</sup> τὰ ἑννεηκονταεννέα<sup>h</sup> ἐπὶ τὰ ὄρη  
[does he] not, having left the ninety-nine on the mountains,  
ἠπορευθεὶς ζητεῖ τὸ πλανημένον; 13 καὶ ἐὰν γένηται  
having gone seek that which is gone astray? and if it should be  
εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον  
that he find it, verily I say to you, that he rejoices over it more  
ἢ ἐπὶ τοῖς ἑννεηκονταεννέα<sup>h</sup> τοῖς μὴ πεπλανημένοις. 14 οὐ-  
than over the ninety-nine which have not gone astray. So  
τως οὐκ ἐστὶν θέλημα ἑμπροσθεν τοῦ πατρὸς ὑμῶν<sup>h</sup> τοῦ  
it is not [thé] will before "Father who [is]  
ἐν οὐρανοῖς, ἵνα ἀπόληται<sup>h</sup> εἷς<sup>h</sup> τῶν μικρῶν τούτων.  
in [the] heavens, that should perish one of these little ones.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in

15 Ἐάν τις ἁμαρτήσῃ εἰς σέ<sup>h</sup> ὁ ἀδελφός σου, ὑπάγε<sup>h</sup> καὶ<sup>h</sup>  
But if "against thee "thy brother, go and  
ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνοῦ. ἐάν σου ἀκούσῃ,  
reprove him between thee and him alone. If thee he will hear,  
ἔκερδσας τὸν ἀδελφόν σου. 16 ἐάν δὲ μὴ ἀκούσῃ, παρὰ λαβε  
thou hast gained thy brother. But if he will not hear, take  
μετὰ σοῦ<sup>h</sup> ἐτι ἕνα ἢ δύο<sup>h</sup>, ἵνα ἐπὶ στόματος δύο μαρτύρων  
with thee besides one or two, that upon [the] mouth of two witnesses  
ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 ἐάν δὲ παρακούσῃ αὐτῶν,  
or of three may stand every word. But if he fail to listen to them,  
ρεῖπέ<sup>h</sup> τῇ ἐκκλησίᾳ· ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,  
tell [it] to the assembly. And if also the assembly he fail to listen to,  
ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. 18 Ἀμὴν λέγω  
let him be to thee as the heathen and the taxgatherer. Verily I say  
ὑμῖν, ὅσα ἔάν<sup>h</sup> δήσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ<sup>h</sup>  
to you, Whatsoever ye shall bind on the earth, shall be bound in the  
οὐρανῷ· καὶ ὅσα ἐάν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα  
heaven; and whatsoever ye shall loose on the earth, shall be loosed  
ἐν τῷ<sup>h</sup> οὐρανῷ. 19 Πάλιν<sup>h</sup> λέγω ὑμῖν, ὅτι ἐάν δύο ὑμῶν  
in the heaven. Again I say to you, that if two of you  
συμφωνήσωσιν<sup>h</sup> ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ ἐάν  
may agree on the earth concerning any matter whatever  
αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ  
they shall ask, it shall be done to them from my Father who [is]

<sup>d</sup> ἐν τῷ οὐρανῷ in the heaven [L]A.

• — verse 11 LIT[Α].

<sup>f</sup> ἀφήσει (read will

he not leave) LTr.

<sup>g</sup> ἐννεηκοντα εννέα LTr; ἐννεηκονταεννέα w.

<sup>h</sup> καὶ αὐτὸν LTr.

<sup>i</sup> μου my LTr.

<sup>k</sup> ἐν LTr.

<sup>l</sup> — εἰς σέ L[Α].

<sup>m</sup> — καὶ GLTTr.

<sup>n</sup> σοῦ L; μετὰ σεαυτοῦ with thyself x.

<sup>o</sup> + μετὰ σοῦ L.

<sup>p</sup> εἰπὼν T.

<sup>q</sup> ἂν LTr.

<sup>r</sup> — τῷ L[Tr]A.

<sup>s</sup> ἀμὴν verily L; πάλιν ἀμὴν TrA.

<sup>t</sup> συμφωνήσωσιν ἐξ ὑμῶν L;

συμφωνήσωσιν ἐξ ὑμῶν of you shall agree TrA.



ἐν οὐρανοῖς. 20 ὁ γὰρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς  
in [the] heavens. For where are two or three gathered together unto  
τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.  
my name! there am I in [the] midst of them.

21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, "Κύριε, ποσάκις  
Then having come to him Peter said, Lord, how often  
ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως  
shall I sin against me my brother and I forgive him? until  
ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις,  
seven times? Says to him Jesus, I say not to thee until seven times,  
ἔλλα' ἕως ἐβδομηκοντάκις ἐπτά. 23 Διὰ τοῦτο ὁμοιωθῇ  
but until seventy times seven. Because of this has become like  
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν  
the kingdom of the heavens to a man a king, who would  
συντάσσει λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ  
take account with his bondmen. And having begun he

συναῖρειν, "προσηνέχθη" αὐτῷ εἰς ὀφειλέτης μυρίων  
to reckon, there was brought to him one debtor of ten thousand  
ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐ-  
talents. But not having he [wherewith] to pay, com-

κέλευσεν αὐτὸν ὁ κύριος ᾧ αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα  
commanded him his lord to be sold, and his wife  
αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα ἔειχεν, καὶ ἀποδο-  
his and the children, and all as much as he had, and payment to  
θῆναι. 26 πεσὼν οὖν ὁ δοῦλος προσεκύνη αὐτῷ,  
be made. Having fallen down therefore the bondman did homage to him,

λέγων, "Κύριε, μακροθύμησον ἐπ' ἐμοί," καὶ πάντα ὅσα  
saying, Lord, have patience with me, and all to thee  
ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου  
I will pay. And having been moved with compassion the lord bondman

ἔκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.  
of that released him, and the loan forgave him.

28 Ἐξελθὼν δὲ ὁ δοῦλος ἔκείνου εὑρεν ἕνα τῶν συνδούλων  
But having gone out that bondman found one fellow bondman  
αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτόν  
of his, who owed him a hundred denarii, and having seized him

ἔπνιγεν, λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις. 29 πε-  
he throttled [him], saying, Pay me what thou owest. Having fallen  
σὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρε-  
down therefore his fellow bondman at his feet be-

κάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα  
sought him, saying, Have patience with me, and all  
ἀποδώσω σοι. 30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπεθῶν ἔβαλεν  
I will pay thee. But he would not, but having gone he cast

αὐτόν εἰς φυλακὴν, ἕως ὅτου ἀποδώ τὸ ὀφειλόμενον.  
him into prison, until he should pay that which was owing.

31 ἰδόντες ῥδὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα  
Having seen but his fellow bondmen what things had taken place,  
ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν αὐτῷ. κυρίως αὐτῶν  
were grieved greatly, and having come narrated to their lord all

heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall I forgive my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him into prison, till he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all

α ὁ Πέτρος εἶπεν αὐτῷ LIT.A. β ἀλλὰ LIT.A. γ προσήχθη was conducted LIT.A. δ εἰς αὐτῷ T. ε — αὐτοῦ (read [his] lord) TIT.A. ζ — αὐτοῦ (read [his] wife) TIT.A. η ἔχει he has LIT.A. θ — καὶ ἐκείνος (read that bondman) T. ι — Κύριε LIT.A. κ ἐμέ Tr. λ ἀποδώσω σοι ([σοι] Δ) LIT.A. μ — ἐκείνου (read of the bondman) L. ν — ἐκείνος (read the bondman) L. ξ — μοι LIT.A.W. ιε τι if anything LIT.A.W. κ — εἰς τοὺς πόδας αὐτοῦ GLIT.A. λ ἐμέ LIT.A. μ — πάντα LIT.A.W. ν ἀλλ EG. ο — οὐ LIT.A. ρ οὖν (therefore) αὐτοῦ οἱ σύνδουλοι L; οὖν οἱ σύνδουλοι αὐτοῦ TIT.A. ς γνόμενα were taking place T. ζ ἐαυτὸν LIT.A.

that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

πάντα τὰ γενόμενα. 32 Τότε προσκαλέσάμενος αὐτὸν ὁ all that had taken place. Then <sup>3</sup>having <sup>4</sup>called <sup>5</sup>to [him] <sup>6</sup>him κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν <sup>7</sup>his <sup>8</sup>lord <sup>9</sup>says to him, <sup>10</sup>Bondman <sup>11</sup>wicked, all <sup>12</sup>debt ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκάλεσάς με. 33 οὐκ ἔδει καὶ <sup>13</sup>that I forgave thee, since thou besoughtest me; did it not behoove <sup>14</sup>also σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς <sup>15</sup>καὶ ἐγὼ <sup>16</sup>σε ἠλέησα; <sup>17</sup>thee to have pitied thy fellow bondman, as also I thee had pitied? 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ὥς <sup>18</sup>οὐ <sup>19</sup>ἂν ἀποδῶ <sup>20</sup>πᾶν τὸ ὀφειλόμενον <sup>21</sup>αὐτῷ. 35 Οὕτως <sup>22</sup>Thus καὶ ὁ πατήρ μου ὁ <sup>23</sup>ἐπουράνιος <sup>24</sup>ποιήσει ὑμῖν ἰάν. μη ἀφήτε also my Father the heavenly will do to you unless ye forgive <sup>25</sup>ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν <sup>26</sup>τὰ παρα- <sup>27</sup>of πτώματα αὐτῶν. <sup>28</sup>fences <sup>29</sup>their.

XIX. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan; 2 and great multitudes followed him; and he healed them there.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους And it came to pass when <sup>3</sup>had <sup>4</sup>finished <sup>5</sup>Jesus <sup>6</sup>words τούτους, μετήρεν ἀπὸ τῆς <sup>7</sup>Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια <sup>8</sup>these, he withdrew from Galilee, and came to the borders τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 καὶ ἠκολούθησαν αὐτῷ <sup>9</sup>of Judæa beyond the Jordan: and <sup>10</sup>followed <sup>11</sup>him ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>12</sup>crowds <sup>13</sup>great, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. 7 Therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

3 Καὶ προσῆλθον αὐτῷ <sup>1</sup>οἱ <sup>2</sup>Φαρισαῖοι <sup>3</sup>πειράζοντες αὐτόν, And <sup>4</sup>came <sup>5</sup>to him <sup>6</sup>the <sup>7</sup>Pharisees <sup>8</sup>tempting him, καὶ λέγοντες <sup>9</sup>αὐτῷ, <sup>10</sup>Ἐλέξεστιν <sup>11</sup>ἄνθρωπον <sup>12</sup>ἀπολύσαι τὴν and saying to him, Is it lawful for a man to put away <sup>13</sup>γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 <sup>14</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν <sup>15</sup>his wife for every cause? But he answering said <sup>16</sup>αὐτοῖς, <sup>17</sup>Οὐκ ἀνέγνωτε ὅτι ὁ <sup>18</sup>ποιήσας <sup>19</sup>ἀπ' ἀρ- to them, Have ye not read that he who made [them] from [the] begin- <sup>20</sup>χῆς ἄρσεν καὶ θῆλυ ἐπρήξεν αὐτούς, 5 καὶ εἶπεν, <sup>21</sup>Ἐνεκεν <sup>22</sup>ning male and female made them, and said, On account of <sup>23</sup>τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ <sup>24</sup>this <sup>25</sup>shall <sup>26</sup>leave <sup>27</sup>a <sup>28</sup>man father and mother; and <sup>29</sup>προσκολληθήσεται <sup>30</sup>τῇ γυναίκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς shall be joined to his wife, and <sup>31</sup>shall <sup>32</sup>be <sup>33</sup>the <sup>34</sup>two <sup>35</sup>for <sup>36</sup>σάρκα μίαν; 6 ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία <sup>37</sup>δ <sup>38</sup>flesh <sup>39</sup>one? So that no longer are they two, but <sup>40</sup>flesh <sup>41</sup>one. What <sup>42</sup>οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. 7 Λέγουσιν therefore God united together, <sup>43</sup>man <sup>44</sup>let <sup>45</sup>not separate. They say <sup>46</sup>αὐτῷ, Τί οὖν <sup>47</sup>Ἐμωσῆς <sup>48</sup>ἐνετείλατο δοῦναι βιβλίον ἀπο- to him, Why then <sup>49</sup>Moses <sup>50</sup>did command to give a bill of di- <sup>51</sup>στασίον, καὶ ἀπολύσαι <sup>52</sup>αὐτήν; 8 Λέγει αὐτοῖς, <sup>53</sup>Ὅτι <sup>54</sup>Ἐμωσῆς <sup>55</sup>vorce, and to put away her? He says to them, <sup>56</sup>Moses <sup>57</sup>πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι in view of your hard-heartedness allowed you to put away <sup>58</sup>τάς γυναῖκας ὑμῶν ἀπ' ἀρχῆς <sup>59</sup>δὲ οὐ γέγονεν οὕτως. <sup>60</sup>your wives; from [the] beginning however it was not thus.

<sup>1</sup> κάγω LITRA.

<sup>2</sup> — οὐ L.

<sup>3</sup> — αὐτῷ LITRA.

<sup>4</sup> οὐράνιος LITR; [ἐπ]ουράνιος A.

<sup>5</sup> — τὰ παραπτώματα αὐτῶν GLITRA.

<sup>6</sup> — τῆς E.

<sup>7</sup> — οἱ LITRA.

<sup>8</sup> — αὐτῷ LITRA.

<sup>9</sup> — ἀνθρώπων (read one's wife) LTA.

<sup>10</sup> — αὐτοῖς LITRA.

<sup>11</sup> κτίσας created Tr.

<sup>12</sup> — ἐνεκα

LITRA.

<sup>13</sup> — κολληθήσεται LITRAW.

<sup>14</sup> — αὐτῇ LITR.

<sup>15</sup> — Ἐμωσῆς LITRAW.

9 λέγω. δὲ ὑμῖν, ἵστί<sup>1</sup> ὃς. ἀν ἀπολύσῃ τὴν-γυναῖκα. αὐτοῦ  
 And I say to you, that whoever shall put away his wife  
<sup>2</sup>εἰ<sup>1</sup> μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται<sup>3</sup> καὶ  
 if not for fornication, and shall marry another, commits adultery; and  
 ὁ ἀπολελυμένην γαμήσας μοιχᾶται.<sup>4</sup> 10 Λέγουσιν  
 he who<sup>5</sup> her<sup>6</sup> [that is] put away marries commits adultery.  
 αὐτῷ οἱ μαθηταί. αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-  
 to him<sup>7</sup> his<sup>8</sup> disciples, If thus is the case of the man  
 που μετὰ τῆς γυναίκας, οὐ συμφέρεי γαμήσαι. 11 Ὁ δὲ εἶπεν  
 with the wife, it is not profitable to marry. But he said  
 αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον. οὗτοῦ, ἀλλ'<sup>9</sup>  
 to them, Not all receive this word, but [those]  
 οἷς δέδοται. 12 εἰσιν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας  
 to whom it has been given; for there are eunuchs who from [the] womb  
 μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοῦχοι οἵτινες  
 of [their] mother were born thus, and there are eunuchs who  
 εἰννοχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσιν εὐνοῦχοι οἵτινες  
 were made eunuchs by men, and there are eunuchs who  
 εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν.  
 made eunuchs of themselves for the sake of the kingdom of the heavens.  
 ὁ δὲ δυνάμενος χωρεῖν χωρεῖτω.  
 He who is able to receive [it] let him receive [it].

13 Τότε Προσηνέχθη<sup>1</sup> αὐτῷ παῖδια, ἵνα τὰς χεῖρας  
 Then were brought to him little children, that [his] hands  
 ἐπιθῇ αὐτοῖς, καὶ προσέξῃται<sup>2</sup> οἱ δὲ μαθηταί ἐπετίμησαν  
 he might lay on them, and might pray; but the disciples rebuked  
 αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν<sup>3</sup>, Ἀφετε τὰ παῖδια, καὶ μὴ  
 them. But Jesus said, Suffer the little children, and not  
 κωλύετε αὐτὰ ἔλθειν πρὸς με<sup>4</sup>, τῶν γὰρ τοιούτων ἐστὶν ἡ  
 do forbid them to come to me; for of such is the kingdom of heaven.  
 βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεῖς αὐτοῖς τὰς χεῖρας<sup>5</sup>  
 kingdom of the heavens. And having laid upon them [his] hands  
 ἐπορεύθη ἐκεῖθεν.  
 he departed thence.

16 Καὶ ἰδού, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε  
 And behold, one having come to [him] said to him, Teacher  
 ἀγαθὲ, τί ἀγαθὸν ποιῶσω ἵνα ᾤξω<sup>1</sup> ζωὴν αἰώνιον;  
 good, what good [thing] shall I do that I may have life eternal?  
 17 Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός  
 And he said to him, Why me callest thou good? no one [is] good  
 εἰ μὴ εἷς, ὁ θεός. εἰ δὲ θέλεις ὑεσελθεῖν εἰς τὴν ζωὴν,<sup>2</sup>  
 except one, God. But if thou desirest to enter into life,  
 τήρησον<sup>3</sup> τὰς ἐντολάς. 18 Ἀλεγει αὐτῷ. Ποίας; Ὁ δὲ Ἰη-  
 keep the commandments. He says to him, Which? And Je-  
 σοῦς εἶπεν, Τό, οὐ φονεύσεις<sup>4</sup> οὐ μοιχεύσεις<sup>5</sup>  
 sus said, Thou shalt not commit murder; Thou shalt not commit adultery;  
 οὐ κλέψεις<sup>6</sup> οὐ ψευδομαρτυρήσεις<sup>7</sup> 19 τίμα τὸν πατέρα<sup>8</sup>  
 Thou shalt not steal; Thou shalt not bear false witness; Honour father  
 σου<sup>9</sup> καὶ τὴν μητέρα<sup>10</sup> καὶ ἀγαπήσεις τὸν πλησίον σου ὡς<sup>11</sup>  
 thy and thy mother; and Thou shalt love thy neighbour as thyself.

9 And I say unto you, Who-soever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whose marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

<sup>1</sup> — ὅτι LIT.A.

<sup>2</sup> — εἰ GLTT.A.W.

<sup>3</sup> παρὲκτὸς λόγου πορνείας except for cause of fornication L.

<sup>4</sup> — καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται [T.]. <sup>5</sup> — αὐτοῦ (read the disciples) [T.A.]. <sup>6</sup> [τοῦτον] L. <sup>7</sup> Προσηνέχθησαν LIT.A. <sup>8</sup> + αὐτοῖς to them T. <sup>9</sup> ἐμέ T.

<sup>10</sup> τὰς χεῖρας αὐτοῖς LIT.A. <sup>11</sup> αὐτῷ εἶπεν LIT.A. <sup>12</sup> — ἀγαθὲ LIT.A. <sup>13</sup> σὺ LIT.A. <sup>14</sup> Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός Why askest thou me concerning the good?

One is good (+ ὁ θεός God W) GLTT.A.W. <sup>15</sup> εἰς τὴν ζωὴν εἰσελθεῖν LIT.A.W. <sup>16</sup> τήρει LIT.A. <sup>17</sup> εἶπεν αὐτῷ he said to him L.; — λέγει αὐτῷ T. <sup>18</sup> + φησὶν he says T. <sup>19</sup> — σου GLTT.A.W.



20 The young man  
saith unto him, All  
these things have I  
kept from my youth  
up: what lack I yet?  
21 Jesus said unto him,  
If thou wilt be perfect,  
go and sell that thou  
hast, and give to the  
poor, and thou shalt  
have treasure in hea-  
ven: and come and  
follow me. 22 But  
when the young man  
heard that saying, he  
went away sorrowful:  
for he had great pos-  
sessions.

σεαυτὸν. 20 Λέγει αὐτῷ ὁ νεανίσκος, ὅτι πάντα ταῦτα<sup>a</sup>  
 thyself. <sup>a</sup>Says <sup>to</sup> 'him <sup>the</sup> <sup>young</sup> <sup>man</sup>, All these  
 ἐφύλαξα ἑμῇ<sup>b</sup> ἐκ νεότητός μου· τί ἐτι ὑστερῶ; 21 ὁ ἄνθρωπος<sup>c</sup> αὐτῷ  
 have I kept from my youth, what yet lack I? <sup>c</sup>Said <sup>to</sup> 'him  
 ὁ Ἰησοῦς, εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ  
 'Jesus, If thou desirest perfect to be, go sell thy  
 ὑπάρχοντα καὶ δός ἡ πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν  
 property and give to [the] poor, and thou shalt have treasure in  
 οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. 22 Ἀκούσας δὲ ὁ νεανίσκος  
 heaven; and come follow me. But 'having 'heard 'the 'young 'man  
 τὸν λόγον<sup>d</sup> ἀπῆλθεν λυπούμενος, ἢ γὰρ ἔχων κτήματα  
 the word went away grieved, for he had possessions

πολλά.

<sup>1</sup>many.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι ὁ δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν, ἡ εὐκοπώτερον ἐστὶν κάμηλον διὰ τρῦπης ῥαφίδος ὀδιελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 25 Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἔξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι; 26 Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατον ἐστίν, παρὰ θεῷ πάντα δυνατόν ἐστιν.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφή-  
Then answering Peter said to him, Lo, we left  
καμεν πάντα καὶ ἠκολούθησάμεν σοι τί ἄρα ἔσται ἡμῖν;  
all things and followed thee; what then shall be to us?  
28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ  
And Jesus said to them, Verily I say to you, that ye who  
ἀκολουθήσαντες μοι, ἐν τῇ <sup>ω</sup>παλιγγενεσίᾳ,<sup>11</sup> ὅταν καθίσῃ  
have followed me, in the regeneration, when shall sit down  
ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον διόξῃς αὐτοῦ, καθίσσεις  
the Son of man upon [the] throne of his glory, <sup>2</sup>shall sit  
καὶ <sup>3</sup>ἑμεῖς<sup>12</sup> ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς  
also ye upon twelve thrones, judging the twelve tribes  
τοῦ Ἰσραὴλ. 29 καὶ πᾶς <sup>4</sup>ὃς<sup>13</sup> ἀφήκῃ <sup>5</sup>οἰκίαν, ἢ <sup>6</sup>ἀδελφόν,  
of Israel. And every one who has left houses, or brothers,  
ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, <sup>7</sup>ἢ γυναῖκα, ἢ τέκνα, ἢ  
or sisters, or father, or mother, or wife, or children, or  
ἀγροὺς,<sup>8</sup> <sup>9</sup>ἐνεκεν<sup>14</sup> τοῦ <sup>10</sup>δ<sup>15</sup>νόματός μου, <sup>16</sup>ἐ<sup>17</sup>καταναπαύσονται  
lands, for the sake of my name, a hundredfold

<sup>a</sup> ταῦτα πάντα LTR. <sup>o</sup> ἐφύλαξα LTRa. <sup>f</sup> ἐκ νεότητός μου LTRa. <sup>g</sup> λέγει says L.  
<sup>h</sup> + (tois to the LTRa. <sup>i</sup> οὐρανοῖς [the] heavens TRa. <sup>j</sup> - τὸν Λόγον T. <sup>k</sup> + [τούτων]  
 (read this word) LA. <sup>m</sup> πλουσίους δυσκόλους LTRa. <sup>n</sup> + ὅτι that T. <sup>o</sup> εἰσελθεῖν to enter  
 GTRa. <sup>p</sup> + εἰσελθεῖν to enter [LTr]. <sup>q</sup> τὰν οὐρανῶν of the heavens LTRa. <sup>r</sup> - εἰσελθεῖν  
 LTR A. <sup>s</sup> - αὐτοὶ (read the disciples) GLTRaW. <sup>t</sup> δυνατὰ πάντα T. <sup>v</sup> - ἐσθιν (read [are])  
 GLTRaW. <sup>w</sup> παλιγενεσίᾳ T. <sup>x</sup> αὐτοὶ yourselves TTR. <sup>y</sup> ὅστις LTRaW. <sup>z</sup> - οἰκίας ἢ TT A.  
<sup>a</sup> - ἡ γυναῖκα LTRa. <sup>b</sup> + ἡ οἰκίας or houses TTRa. <sup>c</sup> ἐνεκα T. <sup>da</sup> ἐμοῦ ὑνόματος T.  
<sup>e</sup> πολλὰπλῆστοις λήμψεται many times more shall receive LTRa.

λήψεται,<sup>1</sup> και ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ  
shall receive, and life eternal shall inherit; but many  
ἔσονται πρῶτοι ἔσχατοι, και ἔσχατοι πρῶτοι. 20 Ὁμοία γάρ  
shall be first last, and last first. 20 'Ομοία γάρ  
ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις  
is the kingdom of the heavens to a man a master of a house, who  
ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα  
went out with [the] morning to hire workmen for vineyard  
αὐτοῦ. 2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηνარიῦ τὴν  
'his. And having agreed with the workmen for a denarius the  
ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ  
day, he sent them into his vineyard. And  
ἐξελθὼν περὶ τὴν<sup>2</sup> τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας  
having gone out about the third hour, he saw others standing  
ἐν τῷ ἀγορᾷ ἀργούσας. 4 ὁ καὶ εἰπὼν, Ὑπάγετε και  
in the marketplace idle; and to them he said, Go also  
ὑμεῖς εἰς τὸν ἀμπελῶνα, και ὁ ἄνθρωπος ὃς δίκαιον δώσω ὑμῖν.  
ye into the vineyard, and whatever may be just I will give you.  
5 οἱ δὲ ἀπῆλθον. Πάλιν<sup>3</sup> ἐξελθὼν περὶ ἑκτῇ και  
And they went. Again having gone out about [the] sixth and  
ἑννιάτῃ<sup>4</sup> ὥραν, ἐποίησεν ὡσαύτως. 6 Περί δὲ τὴν ἐνδεκάτην  
ninth hour, he did likewise. And about the eleventh  
ὥραν<sup>5</sup> ἐξελθὼν εἶδεν ἄλλους ἐστῶτας ἰδοὺς, και λέγει  
hour having gone out he found others standing idle, and says  
αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7 λέγουσιν  
to them, Why here stand ye all the day idle? They say  
αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε  
to him, Because no one has hired. He says to them, Go  
και ὑμεῖς εἰς τὸν ἀμπελῶνα, και ὁ ἄνθρωπος ὃς δίκαιον λή-  
also ye into the vineyard, and whatever may be just ye shall  
ψεσθε. 8 Ὁ ψάρας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος  
receive. But evening being come says the lord of the vineyard  
τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, και ἀπόδος αὐ-  
to his steward, Call the workmen, and pay them  
τοῖς<sup>6</sup> τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν  
[their] hire, beginning from the last unto the  
πρώτων. 9 ὁ καὶ ἐλθόντες<sup>7</sup> οἱ περὶ τὴν ἐνδεκάτην  
first. And having come those [hired] about the eleventh  
ὥραν ἔλαβον ἀνὰ δηνάριον. 10 ἐλθόντες δὲ οἱ πρῶτοι  
hour they received each a denarius. And having come the first  
ἐνόμισαν ὅτι πλείονα λήψονται. και ἔλαβον και αὐτοὶ  
they thought that more they would receive, and they received also themselves  
ἀνὰ δηνάριον. 11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ  
each a denarius. And having received [it] they murmured against the  
οἰκοδεσπότην, 12 λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν  
master of the house, saying, These last one  
ὥραν ἐποίησαν, και ἴσους ἡμῖν αὐτοῖς ἐποίησας, τοῖς  
hour have worked, and equal to us them thou hast made, who  
βαστάσασιν τὸ βάρος τῆς ἡμέρας και τὸν καύσωνα. 13 ὁ δὲ  
have borne the burden of the day and the heat. But he  
ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε οὐχὶ  
answering said to one of them, Friend, I do not wrong thee. Not

<sup>1</sup> — τὴν (read [the]) GLTFAW. <sup>2</sup> και ἐκείνους TA. <sup>3</sup> h + δε and (again) TFA. <sup>4</sup> ἐννάτην  
LITFAW. <sup>5</sup> ὥραν LITFA. <sup>6</sup> — ἀργούς GLTFA. <sup>7</sup> m + [μου] my (vineyard) L. — και  
δὲ ἄνθρωπος ὃς δίκαιον λήψετε LITFA. <sup>8</sup> ο — αὐτοὺς T[TA]. <sup>9</sup> ἐλθόντες δὲ L. <sup>10</sup> και ἐλθόντες TA.  
<sup>11</sup> πλείονα λήψονται LITFA; πλείονα λήψονται T. <sup>12</sup> τὸ ([τὸ] A) ἀνὰ δηνάριον και αὐτοὶ TFA.  
<sup>13</sup> — ὅτι LITFA. <sup>14</sup> αὐτοὺς ἡμῖν LITFA. <sup>15</sup> ; (read hast thou made, &c. ?) L. <sup>16</sup> ἐνὶ αὐτῶν εἶπεν T.





πατρός μου. 24 'Καὶ ἀκούσαντες<sup>1</sup> οἱ δέκα ἡγανάκτησαν  
my Father. And having heard [this] the ten were indignant  
περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
about the two brothers. But Jesus having called to [him]  
αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν  
'them' said, Ye know that the rulers of the nations exercise lordship  
σιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ  
over them, and the great ones exercise authority over them. Not  
οὕτως<sup>2</sup> δὲ<sup>3</sup> ἔσται<sup>4</sup> ἐν ὑμῖν<sup>5</sup> ἀλλ' ὅς<sup>6</sup> ἔαν<sup>7</sup> θῇ<sup>8</sup> ἄνθρωπος  
thus however shall it be among you; but whoever would among  
ὑμῖν<sup>9</sup> μέγας γενέσθαι, ἔστω<sup>10</sup> ὑμῶν διάκονος<sup>11</sup> 27 καὶ ὅς<sup>12</sup> ἔαν<sup>13</sup>  
you great become, let him be your servant; and whoever  
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω<sup>14</sup> ὑμῶν δοῦλος<sup>15</sup> 28 ὥσπερ  
would among you be first, let him be your bondman; even as  
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι, ἀλλὰ διακονῆ-  
the Son of man came not to be served, but to serve,  
σαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.  
and to give his life a ransom for many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ<sup>1</sup> ἠκολούθησεν  
And as<sup>2</sup> were<sup>3</sup> going<sup>4</sup> out<sup>5</sup> they from Jericho<sup>6</sup> followed<sup>7</sup>  
αὐτῷ ὄχλος πολὺς. 30 καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι  
'him' 'a' crowd<sup>8</sup> great. And behold, two blind [men] sitting  
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει ἐκραζάν,  
beside the way, having heard that Jesus is passing by cried out,  
λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς<sup>9</sup> Δαβὶδ.<sup>10</sup> 31 Ὁ δὲ ὄχλος  
saying, Have pity on us, Lord, Son of David. But the crowd<sup>11</sup>  
ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μείζον ἐκρά-  
rebuked them that they should be silent. But they the more cried  
ζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς<sup>12</sup> Δαβὶδ.<sup>13</sup> 32 Καὶ  
out, saying, Have pity on us, Lord, Son of David. And  
στάς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπεν, Τί θέλετε  
having stopped, Jesus called them, and said, What do ye desire  
ποιῆσω ὑμῖν; 33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἡ ανοιχθῶσιν<sup>14</sup>  
I should do to you? They say to him, Lord, that<sup>15</sup> may<sup>16</sup> be opened  
ἡμῶν οἱ ὀφθαλμοί.<sup>17</sup> 34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο  
'our' eyes. And moved with compassion Jesus touched  
τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ  
their eyes; and immediately<sup>18</sup> received<sup>19</sup> sight<sup>20</sup> their  
ὀφθαλμοί,<sup>21</sup> καὶ ἠκολούθησαν αὐτῷ.  
eyes, and they followed him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθ-  
And when they drew near to Jerusalem and came to Beth-  
φαγὴ<sup>1</sup> πρὸς<sup>2</sup> τὸ ὄρος τῶν ἑλαιῶν, τότε<sup>3</sup> ὁ<sup>4</sup> Ἰησοῦς ἀπέστειλεν  
phage towards the mount of Olives, then Jesus sent  
δύο μαθητάς, 2 λέγων αὐτοῖς, Πορεύθητε<sup>5</sup> εἰς τὴν κώμην τὴν  
two disciples, saying to them, Go into the village, that  
ὑπάρχει ὑμῶν, καὶ εὐθέως<sup>6</sup> εὐρήσετε ὄνον δεδεμένον, καὶ  
opposite you, and immediately ye will find an ass tied, and  
πῶλον μετ' αὐτῆς<sup>7</sup> λύσαντες<sup>8</sup> ἀγάγετέ<sup>9</sup> μοι. 3 καὶ ἐάν  
a colt with her; having loosed [them] bring [them] to me. And if

Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And

<sup>1</sup> ἀκούσαντες δὲ τὰ. — δὲ GLTTA. <sup>2</sup> ἔστιν is it LTR. <sup>3</sup> ὅταν LTR. <sup>4</sup> ὅταν LTR. <sup>5</sup> ἔσται he shall be LTR. <sup>6</sup> Ἱερειχῶ T. <sup>7</sup> Κύριε, ἐλέησον ἡμᾶς LTR; — κύριε T. <sup>8</sup> υἱὸς LT. <sup>9</sup> Δαβὶδ GW; Δαυεὶδ LTR. <sup>10</sup> ἐκράζαν LTR. <sup>11</sup> Κύριε, ἐλέησον ἡμᾶς LTR. <sup>12</sup> + [ἵνα] that LA. <sup>13</sup> ἀνοίγωνσιν LTR. <sup>14</sup> οἱ ὀφθαλμοί ἡμῶν LTR. <sup>15</sup> ὁμμάτων LTR. <sup>16</sup> — αὐτῶν οἱ ὀφθαλμοί LTR. <sup>17</sup> εἰς-to LTR. <sup>18</sup> — ἂ T. <sup>19</sup> Πορεύεσθε LTR. <sup>20</sup> κατέναντι LTR. <sup>21</sup> εὐθέως T. <sup>22</sup> ἀγέτε LTR.

if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 and brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

τις ὑμῖν εἶπη τι, ἐρεῖτε, Ὅτι ὁ κύριος αὐτῶν χρειαν ἔχει· ἐὺθὺς δὲ ἀποστελεῖ αὐτούς. 4 Τοῦτο δὲ ὅλον· γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, να παρὰ τὸ ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, 5 Εἰπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου λέγει, Say to the daughter of Sion, Behold, thy king ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον comes to thee, meek and mounted on an ass and a colt [the] υἱὸν ὑποζυγίου. 6 Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες τὰς καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἵππανω αὐτὸν τὰ ἱμάτια ass and the colt, and put upon them garments αὐτῶν, καὶ ἀπεκάθισεν ἵππαν αὐτῶν. 8 ὁ δὲ πλεῖστος ὄχλος ἑστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώνοντο ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογούμενος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλμην ἐκείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, 13 and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the won-

12 Καὶ εἰσῆλθεν εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς. 13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἱποκρίσατε σπῆλαιον ληστῶν. 14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἰθεράπευσεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

\* εὐθὺς TT. † ἀποστελεῖ he sends G. ‡ — ὅλον LTTA. § — καὶ A. ¶ + ἐπὶ ON LTTA. \* συνέταξεν did direct LTTA. † ἐπὶ LTTA. ‡ — αὐτῶν [L]TTA. § ἐπέκαθισαν they set [him] E. ¶ ἐστρωσαν strewed T. † + αὐτὸν him LTTA. ‡ Δαυὶδ GW; Δαυεὶδ LTTA. § ὁ προφήτης Ἰησοῦς LTTA. † Ναζαρέθ ELTTA. § — ὁ LTTA. ¶ — τοῦ θεοῦ LTTA. † ποιεῖτε make LTTA.





lieve him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen <sup>it</sup>, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto

αὐτῷ; 26 ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ἄλλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.<sup>1</sup> 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον,<sup>2</sup> Οὐκ οἶδαμεν. Ἐφη αὐτοῖς· καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος<sup>a</sup> εἶχεν τέκνα δύο,<sup>1</sup> καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.<sup>4</sup> μου. 29 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον.<sup>c</sup> δὲ<sup>1</sup> μεταμεληθεὶς ἀπήλθεν. 30 Καὶ προσελθὼν τῷ δευτέρῳ<sup>1</sup> εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν. 31 Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ,<sup>1</sup> Ὁ πρῶτος.<sup>1</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης<sup>1</sup> ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες<sup>1</sup> οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος<sup>1</sup> τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ψκοδόμησεν πύργον, καὶ ἐξέδοτο<sup>1</sup> αὐτὸν γεωργοῖς, καὶ ἀπέδημυσεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν εἶδραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίη-

<sup>1</sup> ὡς προφήτην ἔχουσιν τὸν Ἰωάννην LTTa. <sup>2</sup> εἶπαν T. <sup>3</sup> + τις (read a certain man) L. <sup>b</sup> δύο τέκνα L. <sup>c</sup> — καὶ T. <sup>d</sup> — μου (read the vineyard) TTTa. <sup>e</sup> — δὲ but [L]r. <sup>f</sup> προσελθὼν δὲ LTTa. <sup>g</sup> ἐτέρω other GTAW. <sup>h</sup> — αὐτῷ LTTa. <sup>i</sup> ὁ ὕστερος he who afterwards [obeyed] LTr. <sup>j</sup> Ἰωάννης πρὸς ὑμᾶς LTTa. <sup>k</sup> οὐδὲ (read did neither repent) LTr; οὐ[δὲ] A. <sup>m</sup> — τις GLTTaW. <sup>n</sup> ἐξέδοτο TA.

σαν αὐτοῖς ὡσπύτως. 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς  
 did to them in like manner. And at last he sent to them.  
 τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱὸν μου.  
 his son, saying, They will have respect for my son.

38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός  
 But the husbandmen seeing the son said among themselves, This  
 ἵστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατὰ-  
 is the heir; come, let us kill him, and gain pos-  
 σῶμεν<sup>1</sup> τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτόν  
 session of his inheritance. And having taken him

ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν  
 they cast [him] out of the vineyard and killed [him]. When therefore

ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς  
 shall come the lord of the vineyard, what will he do<sup>2</sup> husbandmen

ἐκεῖνοι; 41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει  
 to those? They say to him, Evil [men]! miserably he will destroy

αὐτούς, καὶ τὸν ἀμπελῶνα ῥεκδόσεται<sup>3</sup> ἄλλοις γεωργοῖς,  
 them, and the vineyard he will let out to other husbandmen,  
 οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.  
 who will render to him the fruits in their seasons.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-  
 Says to them Jesus, Did ye never read in the scrip-  
 φαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος  
 tures, [The] stone which rejected those who build, this

ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη,  
 is become head of [the] corner: from [the] Lord was this,

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 43 Διὰ τοῦτο λέγω  
 and it is wonderful in our eyes? Because of this I say

ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ  
 to you, that shall be taken from you the kingdom of God, and

δοθήσεται ἔθνει ποιούντι τοὺς καρποὺς αὐτῆς. 44 Καὶ  
 it shall be given to a nation producing the fruits of it. And

ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν  
 he who falls on this stone shall be broken; but on whomsoever

πέσῃ, λικμήσει αὐτόν.<sup>4</sup> 45 Καὶ ἀκούσαντες<sup>5</sup> οἱ  
 it shall fall it will grind to powder him. And hearing the

ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν  
 chief priests and the Pharisees his parables knew

ὅτι περὶ αὐτῶν λέγει. 46 καὶ ζητοῦντες αὐτόν κρατῆσαι,  
 that about them he speaks. And seeking him to lay hold of,

ἐφοβήθησαν τοὺς ὄχλους, ὥς<sup>6</sup> προφήτην αὐτὸν εἶχον.  
 they feared the crowds, because as a prophet him they held.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παρα-  
 And answering Jesus again spoke to them in para-

βολαῖς, λέγων, 2 Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν  
 bles, saying, Has become like the kingdom of the heavens

ἀθροὺν<sup>7</sup> βασιλεῖ, ὅστις ἐποίησεν γάμον τῷ υἱῷ αὐτοῦ·  
 to a man a king, who made a wedding feast for his son:

3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλη-  
 and sent his bondmen to call those who had been

μένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4 Πάλιν  
 invited to the wedding feast, and they would not come. Again

ἀπέστειλεν ἄλλους δούλους, λέγων, Εἵπατε τοῖς κεκλη-  
 he sent other bondmen, saying, Say to those who had been

them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders

rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

XXII. And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 and sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I

° σχῶμεν let us possess LTTA. P ἐκδῶσεται GLTTA.W. 1 — verse 44 [L] T. 2 ἀκούσαντες δε T. 3 ἐπεὶ TTTA. 4 εἰς for LTTA. 5 ἐν παραβολαῖς αὐτοῖς LTTA.

have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 and the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 and he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

μένους, ἴδου, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ invited, Behold, my dinner I prepared, my oxen and the fattened beasts. are killed, and all things [are] ready; come to the wedding feast. 5 Οἱ δὲ ἀμελήσαντες ἀπηλθόν, ὁ μὲν εἰς τὸν γάμον. 6 Οἱ δὲ ἀμελήσαντες ἀπηλθόν, ὁ μὲν εἰς τὸν γάμον. 7 ὁ βασιλεὺς τὴν ἐμπορίαν αὐτοῦ. 8 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. 9 ἔχοντες αὐτοῦ τὸν πόλιν αὐτῶν ἐνέπρησεν. 10 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ πόλιν αὐτῶν ἐνέπρησεν. 11 εἰσελθόντων δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον τὴν γάμον. 12 καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσηλθες ὧδε μὴ ἔχων ἑνδύμα γάμον; 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκοτὸς τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδέωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ

\* ἡτοίμακα I have prepared LITRA.

\* ὁ δὲ LITRA.

γ ὁ δὲ LITRA.

z ἐπὶ LITRA.

a ὁ δὲ βασιλεὺς ἀκούσας L; ὁ δὲ βασιλεὺς TTRA; καὶ ἀκούσας ὁ βασιλ. W.

b εἰς LITRA W.

c γυμφῶν bridechamber T.

d ὁ βασιλεὺς εἶπεν LITRA.

e — ἀρατε αὐτὸν καὶ LITRA.

f + αὐτὸν him LITRA.

g λέγοντας LITRA.



διδάσκει, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις  
 teachest, and there is care to thee about no one, for<sup>2</sup> not<sup>1</sup> thou<sup>2</sup> lookest  
 εἰς πρόσωπον ἀνθρώπων 17<sup>1</sup> εἰπέ<sup>1</sup> οὖν ἡμῖν, τί σοι  
 on [the] appearance of men; tell therefore us, what<sup>2</sup> thou

δοκεῖ; ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; 18 Γινούσῃ δὲ  
 'thinkest? Is it lawful to give tribute to Caesar or not? But<sup>2</sup> knowing  
 ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο-  
 Jesus their wickedness said, Why use do ye tempt, hypo-

κριτάς; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ  
 crites? Shew me the coin of the tribute. And they  
 προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς<sup>1</sup>, Τίνος  
 presented to him a denarius. And he says to them, Whose [is]  
 ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή; 21 Λέγουσιν αὐτῷ<sup>1</sup>, Καίσαρος.  
 this image and the inscription? They say to him, Caesar's.

Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι,  
 Then he says to them, Render then the things of Caesar to Caesar,  
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν·  
 and the things of God to God. And having heard they wondered;  
 καὶ ἀφέντες αὐτὸν ἠπάλλθον.<sup>1</sup>  
 and leaving him went away.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, <sup>1</sup>οἱ<sup>1</sup>  
 On that day came to him Sadducees, who<sup>1</sup>  
 λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, 24 λέ-  
 say there is not a resurrection, and they questioned him, say-  
 γοντες, Διδάσκαλε, ὡς ἔλεγε Μωσῆς<sup>2</sup> εἶπεν, Ἐάν τις ἀποθάνῃ μὴ  
 ing, Teacher, Moses said, If any one should die not  
 ἔχων τέκνα, <sup>ο</sup> ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
 having children, shall marry his brother wife  
 αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ  
 his, and shall raise up seed to his brother. Now there were  
 παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος ῥαγμήσας<sup>2</sup> ἐτελεύτη-  
 with us seven brothers; and the first having married died,  
 σεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ  
 and not having seed left - his wife  
 ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος,  
 to his brother. In like manner also the second, and the third,  
 ἕως τῶν ἑπτὰ. 27 Ὑστερον δὲ πάντων ἀπέθανεν καὶ<sup>1</sup> ἡ γυνή.  
 unto the seven. And last of all died also the woman.  
 28 Ἐν τῇ οὖν ἀναστάσει<sup>1</sup> τίνος τῶν ἑπτὰ ἔσται γυνή;  
 In the therefore resurrection of which of the seven shall she be wife?  
 πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν  
 for all had her. And answering Jesus said  
 αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν  
 to them, Ye err, not knowing the scriptures, nor the power  
 τοῦ θεοῦ. 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε  
 of God. For in the resurrection neither do they marry nor  
 ἐγκαμίζονται,<sup>1</sup> ἀλλ' ὡς ἄγγελοι τοῦ<sup>1</sup> θεοῦ<sup>1</sup> ἐν οὐρανῷ  
 are given in marriage, but as angels of God in heaven  
 εἰσιν. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε  
 they are. But concerning the resurrection of the dead, have ye not read  
 τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος, 32 Ἐγὼ εἰμι  
 that which was spoken to you by God, saying, I am

thou for any man: for  
 thou regardest not the  
 person of men. 17 Tell  
 us therefore, What  
 thinkest thou? Is it  
 lawful to give tribute  
 unto Caesar, or not?  
 18 But Je-us perceived  
 their wickedness, and  
 said, Why tempt ye  
 me, ye hypocrites?  
 19 Shew me the tribute  
 money. And they  
 brought unto him a  
 penny. 20 And he  
 saith unto them, Whose  
 is this image and su-  
 perscription? 21 They  
 say unto him, Caesar's.  
 Then saith he unto  
 them, Render therefore  
 unto Caesar the things  
 which are Caesar's; and  
 unto God the things that  
 are God's. 22 When they  
 had heard these words,  
 they marvelled, and  
 left him, and went  
 their way.

23 The same day  
 came to him the Sad-  
 ducees, which say that  
 there is no resurrec-  
 tion, and asked him,  
 24 saying, Master, Mo-  
 ses said, If a man die,  
 having no children,  
 his brother shall marry  
 his wife, and raise up  
 seed unto his brother.  
 25 Now there were  
 with us seven brethren,  
 and the first, when he  
 had married a wife, de-  
 ceased, and, having no  
 issue, left his wife unto  
 his brother: 26 like-  
 wise the second also,  
 and the third, unto the  
 seventh. 27 And last  
 of all the woman died  
 also. 28 Therefore in  
 the resurrection whose  
 wife shall she be of the  
 seven? for they all  
 had her. 29 Jesus an-  
 swered and said unto  
 them, Ye do err, not  
 knowing the scrip-  
 tures, nor the power of  
 God. 30 For in the  
 resurrection they nei-  
 ther marry, nor are  
 given in marriage, but  
 are as the angels of  
 God in heaven. 31 But  
 as touching the resur-  
 rection of the dead,  
 have ye not read that  
 which was spoken unto  
 you by God, saying,  
 32 I am the God of

<sup>1</sup> εἰπόν T. <sup>2</sup> + ὁ Ἰησοῦς Jesus (says) LT.

<sup>3</sup> — οἱ (read saying) LTTra. <sup>4</sup> Μωσῆς LTTraW.

<sup>5</sup> — καὶ T[Tr]A.

<sup>6</sup> — θεοῦ LT[A].

<sup>7</sup> ἀναστάσει οὖν LTTra.

<sup>8</sup> + τῷ the LTTra.

<sup>9</sup> — αὐτῷ T[A].

<sup>10</sup> — ὡς that L.

<sup>11</sup> γαμίζονται LTTra.

<sup>12</sup> — τοῦ LTTra.

<sup>13</sup> ἀπῆλθον LTTra.

<sup>14</sup> γήμας LTTra.

<sup>15</sup> — τοῦ LTTra.

Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was a lawyer*, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

XXIII. Then spake Jesus to the multitude, and to his disciples, 2 saying, The scribes and the Pharisees sit in Moses' seat: 3 all therefore whatsoever they bid you observe,

ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς ὁ νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκού- σάντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδασχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδ- δουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό, 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων, 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή. 39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαβὶδ. 43 λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι ἐκύριον αὐτὸν καλεῖ; λέγων, 44 εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι 3 πάντα οὖν ὅσα ἂν εἴπω-

τ — ὁ θεός (read he is not) T. γ — θεός LT[A]. — καὶ λέγων LTTT. α ὁ δὲ Ἰησοῦς ἐφῆ αὐτῷ G; ὁ δὲ ἐφῆ αὐτῷ LTTT; ἐφῆ αὐτῷ Ἰησοῦς W. β [τῷ] A. γ ἡ μεγάλη καὶ πρώτη LTTTAW. δ — δὲ and T. ε κρέματα καὶ οἱ προφῆται LTTTAW. ς Δαυὶδ GW; Δαυεὶδ LTTT. ζ καλεῖ αὐτὸν κύριον LTTA; καλεῖ κύριον αὐτόν T. η — ὁ (read [the]) LTTT. θ ὑποκάτω (thy feet) LTTT. ι ἀποκριθῆναι αὐτῷ LTTT. κ Μωσέως LTTTAW. λ ἂν TW.

σιν ὑμῖν ἡρεῖν, ἡ ἡρεῖτε καὶ ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν  
tell you to keep, keep and do. But after their works  
μὴ ποιεῖτε λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν γὰρ

φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς  
burdens heavy and hard to bear, and lay [them] on the  
ὤμους τῶν ἀνθρώπων. τῇ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν  
shoulders of men, but with their own finger they will not

κινήσιν αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ  
move them. And all their works they do to  
θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσιν δὲ τὰ φυλακτήρια  
be seen by men. They make broad and phylacteries

αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν.

6 φιλοῦσιν τε τὴν πρωτοκλίσιαν ἐν τοῖς δεῖπνοις, καὶ τὰς  
love and the first place in the suppers, and the

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, 7 καὶ τοὺς ἀσπαρμοὺς ἐν  
first seats in the synagogues, and the salutations in

ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί, ῥαββί.

8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί. εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητής.

9 καὶ πατέρα μὴ  
the Christ, and all ye brethren are. And father not

καλέσητε ὑμῶν ἐπὶ τῆς γῆς. εἰς γὰρ ἐστὶν ὁ πατὴρ ὑμῶν.

10 μὴ δὲ κληθῆτε καθηγηταί. εἰς γὰρ  
who [is] in the heavens. Neither be called leaders; for one

ὑμῶν ἐστὶν ὁ καθηγητής, ὁ χριστός. 11 ὁ δὲ μεῖζων ὑμῶν  
your is leader, the Christ. But the greater of you

ἐστίαι ὑμῶν διάκονος. 12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθή-  
shall be your servant. And whosoever will exalt himself shall be

σεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.  
humbled; and whosoever will humble himself shall be exalted.

13 (14) Ὁαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
But woe to you, scribes and Pharisees, hypocrites,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χρωῶν, καὶ προφάσει μακρὰ  
for ye devour the houses of widows, and as a pretext at great length

προσευχόμενοι διὰ τοῦτο λήψετε περισσώτερον κρίμα.

14 (13) Ὁαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι  
Woe to you, scribes and Pharisees, hypocrites, for

κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων  
yeshut up the kingdom of the heavens before men;

ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε  
for ye do not enter, nor even those who are entering do ye suffer

εἰσελθεῖν. 15 Ὁαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,  
to enter. Woe to you, scribes and Pharisees, hypocrites,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα  
for ye go about the sea and the dry [land] to make one

that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 and love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 and greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But ye shall not be called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

ἡ — ἡρεῖν LITTA. ὁ ποιῆσατε καὶ τηρεῖτε LITTA. P δὲ but LITTA. ἡ — καὶ δυσβάστακτα TITJA. ἡ αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν but they themselves with their finger LITTA. ἡ γὰρ οὐ LITTA. ἡ τῶν ἱματίων αὐτῶν LITTA. ἡ δὲ LITTA. ἡ ῥαββί LITTA; ῥαββεί T; ῥαββί [ῥαββί] A. ἡ ῥαββεί T. ἡ διδάσκαλος teacher LITTAW. ἡ — ὁ χριστός GLITTAW. ἡ ὑμῶν ὁ πατὴρ LITTA. ἡ ὁ οὐράνιος the heavenly LITTA. ἡ ὅτι καθηγητὴς ὑμῶν ἐστὶν εἰς LITTA. Verse 13 placed after 14 E; — verse 13 LITTA. ἡ — δὲ but E. ἡ + δὲ but (woe) ELITTA.



elyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all proselyte, and when he has become [so], ye make him a son of Gehenna twofold more than yourselves. Woe to you, guides blind, who say, Whosoever shall swear by the temple, nothing it is; but whoever shall swear by the gold of the temple, is a debtor! Fools and blind, for which greater is, the gold, or the temple which sanctifies the gold? And, Whosoever shall swear by the altar, nothing it is; but whoever shall swear by the gift that [is] upon it, he is guilty. Fools and blind, for which [is] greater, the gift, or the altar which sanctifies the gift? He that therefore swears by the altar, swears by it, and by all things that [are] upon it. And he that swears by the temple swears by it, and by him who dwells in it. And he that swears by the heaven swears by the throne of God and by him who sits upon it. Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of the mint and the anise and the cummin, and ye have left aside the weightier [matters] of the law, judgment, and mercy and faith: these it behoved [you] to do, and those not to leave aside. Guides blind, who filter out the gnat, and swallow the camel. Woe to you, scribes and Pharisees, hypocrites, for ye cleanse the outside of the cup and of the dish, but within they are full of plunder and incontinence. Pharisee blind, cleanse first the inside of the cup and of the dish, that may become also the outside of them clean. Woe to you, scribes and Pharisees, hypocrites, for ye are like sepulchres whitened, which indeed appear beautiful, but within are full of bones

ε τι L. η μείζων L. ἁγιασας sanctified LITTA. ἂν LITTA. 1 — μωροὶ καὶ [ ] LITTA.  
 κατοικήσαντι dwell in GRAW. ο + δε but OLITAW. ρ ἀφίεναι  
 to leave aside LITTA. — οἱ (read filtering out... swallowing) LITTA. ρ — ἐξ L [τ].  
 ἀδικίας unrighteousness QW. — καὶ τῆς παροψίδος LITTA. αὐτοῦ of it LITTA.  
 ὁμοιάζετε LITTA.

ν κρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ὑμεῖς ἐξωθεν  
of [the] dead and of all uncleanness. Thus also ye outwardly  
μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἐσωθεν δὲ ἡμεστοὶ ἔστε<sup>1</sup>  
indeed appear to men righteous, but within ye are  
ὑποκρίσεως καὶ ἀνομίας. 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ φα-  
of hypocrisy and lawlessness. Woe to you, scribes and Pha-  
ρισαῖοι, ὑποκαταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν,  
rises, hypocrites, for ye build the sepulchres of the prophets,  
καὶ κοσμεῖτε τὰ μνήμεια τῶν δικαίων, 30 καὶ λέγετε, Εἰ ᾤμεν<sup>2</sup>  
and adorn the tombs of the righteous, and ye say, If we had been  
ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ᾤμεν<sup>3</sup> κοινωνοὶ  
in the days of our fathers we would not have been partakers  
αὐτῶν<sup>4</sup> ἐν τῇ αἱματι τῶν προφητῶν. 31 ὥστε μαρτυρεῖτε  
with them in the blood of the prophets. So that ye bear witness  
ἐαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφῆτας·  
to yourselves, that sons ye are of those who murdered the prophets;  
32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 Ὑφεῖς,  
and ye, fill ye up the measure of your fathers. Serpents,  
γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γε-  
offspring of vipers, how shall ye escape from the judgment of Ge-  
έννης; 34 Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-  
phets; 34 Because of this, behold, I send to you pro-  
φήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ<sup>5</sup> ἐξ αὐτῶν ἀπο-  
phets and wise [men] and scribes; and [some] of them ye will  
κτενεῖτε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς  
kill and crucify, and [some] of them ye will scourge in  
συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·  
your synagogues, and will persecute from city to city;  
35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον<sup>6</sup> ἐκχυνόμενον<sup>7</sup>  
so that should come upon you all [the] righteous poured out  
ἐπὶ τῆς γῆς, ἀπὸ τοῦ<sup>8</sup> αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ  
upon the earth from the blood of Abel the righteous, to the  
αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ  
blood of Zacharias son of Barachias, whom ye murdered between the  
ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ἃ ἡξεῖ  
temple and the altar. Verily I say to you, shall come  
ἐὰντα πάντα<sup>9</sup> ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ,  
these things all upon this generation. Jerusalem,  
Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα  
Jerusalem, who killest the prophets and stonest  
τοὺς ἀπεσταλμένους πρὸς αὐτήν, πῶς ἄν τις ἐβλήσῃ ἐπὶ σὺν-  
those who have been sent to her, how often would I have gath-  
αγαγεῖν τὰ τέκνα σου, διὰ τὸν τρόπον ἑπισυνάγει, ὅρως<sup>10</sup> τὰ  
ered together thy children, in the way gathers together as when  
νῆσος<sup>11</sup> ἐαυτῆς<sup>12</sup> ὑπὸ τὰς πτέρυγας<sup>13</sup>, καὶ οὐκ ἠβλήσῃσθε;  
her brood under [her] wings, and ye would not!  
38 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρημος.<sup>14</sup> 39 λέγω γάρ  
Behold, is left to you your house desolate; for I say  
ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλόγη-  
to you, In no wise me shall ye see henceforth until ye say, Bless-  
μένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
ed [is] he who comes in [the] name of [the] Lord.

uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye bear witness unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thee together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

<sup>1</sup> ἔστε μεστοὶ LTTra.<sup>2</sup> ἡμεθα GLTTAW.<sup>3</sup> αὐτῶν κοινωνοὶ LTTra.<sup>4</sup> — καὶ LTTra.<sup>5</sup> ἐκχυνόμενον LTTra.<sup>6</sup> — τοῦ W.<sup>7</sup> + ὅτι that G[LA]W.<sup>8</sup> πάντα ταῦτα LTTra.<sup>9</sup> ὅρως<sup>10</sup> ἐπισυνάγει LTTra.<sup>11</sup> αὐτῆς T[Tr]AW; — ἐαυτῆς (read [her]) L.<sup>12</sup> + [αὐτῆς] her (wings) L.<sup>13</sup> — ἐρημος L.

XXIV. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἔκπορεύετο ἀπὸ τοῦ ἱεροῦ,<sup>1</sup> καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἁμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὅς οὐ μὴ καταλυθῇσεται. 3 Καθήμενον δὲ αὐτὸν ἐπὶ τοῦ ὄρους τῶν ἑλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ. 5 πολλοὶ γάρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν. 6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁράτε, μὴ θροεῖσθε· δεῖ γάρ πάντα γενέσθαι· ἀλλ' οὐπω be not disturbed; for it is necessary all [these] things to take place, but not yet ἔστιν τὸ τέλος. 7 Ἐγερθήσεται γάρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχὴ ὧδε and earthquakes in [different] places. But all these [are] a beginning of νων. 9 Τότε παριδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἐσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολλοὺς· 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομείνας εἰς τέλος, ὁ αὐτὸς σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος. 15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προ-

<sup>1</sup> ἀπὸ (ἐκ out of) L τοῦ ἱεροῦ ἐκπορεύετο LTTA.

<sup>2</sup> ταῦτα πάντα LTTA.

<sup>3</sup> — πάντα LTT[Δ].

<sup>4</sup> — μὴ GLT-AW.

<sup>5</sup> ἐπ' T.

<sup>6</sup> + [αὐτοῦ] of him L.

<sup>7</sup> — καὶ λοιμοὶ LTT-A.

<sup>8</sup> — τῆς LTTA.

<sup>9</sup> — τῶν E.



φήτου, ἔστις<sup>1</sup> ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων νοεί-  
 phet, standing in [the] <sup>2</sup>place <sup>3</sup>holy (he who reads let him un-  
 τω<sup>1</sup>. 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ<sup>1</sup> τὰ  
 derstand), then those in Judea let them flee to the  
 ὄρη· 17 ὁ ἐπὶ τοῦ ὀρους μὴ καταβαινέτω<sup>1</sup> ἀραι<sup>2</sup> τι<sup>1</sup>  
 mountains; he on the housetop let him not come down to take anything  
 ἐκ τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψατω  
 out of his house; and he in the field let him not return  
 ὀπίσω ἀραι<sup>2</sup> τὰ ἱμάτια<sup>1</sup> αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐ-  
 back to take <sup>2</sup>garments <sup>1</sup>his. But woe to those that are with  
 χούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.  
 child and to those that give suck in those days.  
 20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ ἡμετέρα ἡμῶν χειμῶνος, μηδὲ  
 And pray that <sup>1</sup>may <sup>2</sup>not <sup>3</sup>be <sup>4</sup>your <sup>5</sup>flight in winter, nor  
 ἢ ἐν<sup>1</sup> σαββάτῳ. 21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα<sup>1</sup> οὐ  
 on sabbath: for there shall be then <sup>2</sup>tribulation <sup>3</sup>great such as <sup>4</sup>not  
 ἔγγονεν<sup>1</sup> ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ  
<sup>1</sup>has been [from [the] beginning of [the] world until now, no, nowhere  
 γένηται. 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ  
 shall be; and unless <sup>2</sup>had <sup>3</sup>been <sup>4</sup>shortened <sup>5</sup>those <sup>6</sup>days, <sup>7</sup>not  
 ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς  
<sup>8</sup>there <sup>9</sup>would have been saved any <sup>10</sup>flesh, but on account of the elect  
 κολοβωθήσονται αἱ ἡμέραι ἐκείναι. 23 Τότε ἰάν τις ὑμῖν  
<sup>11</sup>shall <sup>12</sup>be <sup>13</sup>shortened <sup>14</sup>those <sup>15</sup>days. Then - if anyone <sup>16</sup>to you  
 εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ ὧδε, μὴ<sup>17</sup> πιστεύσητε. 24 Ἐγερ-  
 say, Behold, here [is] the Christ, or here, believe [it] not. <sup>18</sup>There <sup>19</sup>will  
 θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν  
<sup>20</sup>arise <sup>21</sup>for false Christs and false prophets, and will give  
 σημεῖα μεγάλα καὶ τέρατα, ὥστε ἐπλανῆσαι<sup>22</sup>, εἰ δυνατόν, καὶ  
<sup>23</sup>signs <sup>24</sup>great and wonders, so as to mislead, if possible, even  
 τοὺς ἐκλεκτοὺς. 25 Ἰδοὺ, προεῖρηκα ὑμῖν. 26 ἰάν οὖν εἰπωσιν  
 the elect. Lo, I have foretold [it] to you. If therefore they say  
 ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ, ἐν  
 to you, Behold, in the wilderness he is, go not forth: Behold, [he is] in  
 τοῖς ταμείοις, μὴ πιστεύσητε. 27 ὥσπερ γὰρ ἡ ἀστροπή ἐξέρ-  
 the chambers, believe [it] not. For as the lightning comes  
 χεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως  
 forth from [the] east and appears as far as [the] west, so  
 ἔσται<sup>28</sup> καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 28 ὅπου ἔγάρ<sup>29</sup>  
 shall be also the coming of the Son of man. For wherever  
 ἰάν ᾧ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. 29 Εὐ-  
 may be the carcass, there will be gathered together the eagles. <sup>30</sup>Immedi-  
 θὼς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτι-  
 ately, but after the tribulation of those days the sun shall be  
 σθῆσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ  
 darkened, and the moon shall not give her light, and the  
 ἀστέρες πεσοῦνται ἀπὸ<sup>31</sup> τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τοῦ  
 stars shall fall from the heaven, and the powers of the  
 οὐρανῶν σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ σημεῖον  
 heavens shall be shaken. And then shall appear the sign  
 τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ<sup>32</sup> οὐρανῷ· καὶ τότε<sup>33</sup> κό-  
 of the Son of man in the heaven; and then shall

(whoso readeth, let him understand:) 16 then let them which be in Judaea flee into the mountains: 17 let him which is on the house-  
 top not come down to take any thing out of his house: 18 neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wherever the carcass is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall

<sup>1</sup> ἔστις EG.<sup>2</sup> νοείω; does he understand? Tr.<sup>3</sup> εἰς Ltr.<sup>4</sup> καταβάτω LTr.<sup>5</sup> τὰ the things GLTtaw.<sup>6</sup> τὸ ἱμάτιον garment LTr.<sup>7</sup> ἐν GLTtaw.<sup>8</sup> οὐκ<sup>9</sup> ἐγενετο T.<sup>10</sup> πιστεύει L.<sup>11</sup> πλανῆσθαι T; πλανᾶσθαι (read so that will be misled) Tr.<sup>12</sup> — καὶ LTrTaw.<sup>13</sup> — γὰρ for LTrTa.<sup>14</sup> ἐκ out of T.<sup>15</sup> — τῷ LTrTa.<sup>16</sup> — τότε T.

all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 so likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left: 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the good-man of the house had

ψονται πᾶσαι αἱ φυλαὶ τῆς γῆς. καὶ ὀψονται τὸν υἱὸν τοῦ  
 wait all the tribes of the land, and they shall see the Son  
 ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυν-  
 of man, coming on the clouds of heaven with  
 νάμειος καὶ δόξης πολλῆς. 31 καὶ ἀποστέλει τοὺς ἀγγέλους  
 power and glory<sup>1</sup> many. 31 and shall send the angels  
 αὐτοῦ μετὰ σάλπιγγος ἰφωγῆς<sup>2</sup> μεγάλης, καὶ ἐπισυνάξουσιν  
 his with of a trumpet<sup>2</sup> sound great, and they shall gather together  
 τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων. ἀπ' ἄκρων  
 his elect from the four winds, from [the] extremities  
 οὐρανῶν ἕως ἄκρων αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς  
 of [the] heavens to [the] extremities of them. But from the fig-tree  
 μάθετε τὴν παραβολήν· ὅταν ἡ ὀκλάδος αὐτῆς γένηται  
 learn the parable: When already its branch is become  
 ἀπαλός, καὶ τὰ φύλλα ἐκφύη,<sup>3</sup> γινώσκετε ὅτι ἐγγὺς τὸ  
 tender, and the leaves it puts forth, ye know that near [is] the  
 ἔθος· 33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ὅτι πάντα ταῦτα,<sup>4</sup>  
 summer. Thus also ye, when ye see<sup>4</sup> all these things,  
 γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύρας. 34 Ἀμὴν λέγω ὑμῖν,<sup>5</sup>  
 know that near it is, at [the] doors. Verily I say to you,  
 οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα  
 In no wise will have passed away this generation until all these things  
 γένηται. 35 Ὁ οὐρανὸς καὶ ἡ γῆ<sup>6</sup> παρελεύσονται,<sup>7</sup>  
 shall have taken place. The heaven and the earth shall pass away,  
 οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. 36 Περὶ δὲ τῆς ἡμέρας  
 but my words in no wise shall pass away. But concerning<sup>8</sup> day  
 ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν  
 that and the hour no one knows, not even the angels of the  
 οὐρανῶν, ἢ ἐμὴ ὁ πατήρ· μου ὁ μόνος. 37 Ὡς περὶ δὲ αἱ ἡμέραι  
 heavens, but my Father only. But as the days  
 τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώ-  
 of Noe, so shall be also the coming of the Son of  
 ποῦ. 38 Ὡς περὶ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ  
 man. As for they were in the days which [were] before  
 τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ  
 the flood, eating and drinking, marrying and  
 ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,  
 giving in marriage, until the day when entered Noe into the ark,  
 39 καὶ οὐκ ἔγνωσαν, ἕως ἣλθεν ὁ κατακλυσμὸς καὶ ἦρεν  
 and they knew not till came the flood and took away  
 ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
 all; thus shall be also the coming of the Son of man.  
 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ δύο, εἰς παραλαμβάνεται,  
 Then two will be in the field, the one is taken,  
 καὶ ὁ ἓν ἀφίεται. 41 δύο ἀλήθουσιν ἐν τῷ μύλῳ μία  
 and the one is left; two [women] grinding at the mill, one  
 παραλαμβάνεται, καὶ μία ἀφίεται. 42 Γρηγορεῖτε οὖν, ὅτι  
 is taken, and one is left. Watch therefore, for  
 οὐκ οἰδατε ποία ὥρα ὁ κύριος ἑμῶν ἔρχεται. 43 ἐκτεῖνο δὲ  
 ye know not in what hour your Lord comes. But this

<sup>1</sup> — φωνῆς (a great trumpet) Tr. <sup>2</sup> — τῶν the Tr. <sup>3</sup> ἐκφύη are put forth LTrA.  
<sup>4</sup> ταῦτα πάντα Tr. <sup>5</sup> — π + ὅτι that LTrA. <sup>6</sup> παρελεύσεται GLTrA. <sup>7</sup> — τῆς GLTrA.  
<sup>8</sup> — οὐδὲ οἱ υἱοὶ nor the son LTr. <sup>9</sup> — μου (the Father) GLTrA. γὰρ for (as) LTr.  
<sup>10</sup> — καὶ LTrA. <sup>11</sup> ὥς as LTrA. <sup>12</sup> ὥς so Tr. <sup>13</sup> + ἐκείναις (read those days) LTrA.  
<sup>14</sup> — ταῖς πρὸ (read of the field) A. <sup>15</sup> γαμοῦντες L; γαμίζοντες Tr. <sup>16</sup> — καὶ LTrA.  
<sup>17</sup> ἔσονται δύο LT. <sup>18</sup> — ὁ LTrA. <sup>19</sup> μύλῳ LTrA. <sup>20</sup> ἡμέρᾳ day LTrA.

γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποία φυλακὴ  
know, that if <sup>had</sup> <sup>known</sup> <sup>the</sup> <sup>master</sup> <sup>of</sup> <sup>the</sup> <sup>house</sup> in what watch  
ὁ κλέπτης ἔρχεται, ἐρηγόρησεν· ἀν· καὶ οὐκ ἀν·εἶπεν· εἰ-  
the thief comes, he would have watched, and not have suffered <sup>to</sup> <sup>be</sup>  
ρουγίῃαι<sup>1</sup> τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε  
<sup>dig</sup> <sup>through</sup> <sup>this</sup> <sup>house</sup>. Wherefore also <sup>ye</sup> <sup>be</sup>  
εἴσοιμοι<sup>2</sup> ὅτι ἡ ὥρα οὐ δοκεῖτε<sup>3</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

ready, for in what hour ye think not the Son<sup>4</sup>  
of man comes.  
45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέ-  
Who then is the faithful<sup>5</sup> bondman and prudent, whom <sup>has</sup>  
στησεν ὁ κύριος· αὐτοῦ<sup>6</sup> ἐπὶ τῆς<sup>7</sup> ἑσθραπείας<sup>8</sup> αὐτοῦ, τοῦ<sup>9</sup> διδόναι<sup>10</sup>  
<sup>set</sup> <sup>his</sup> <sup>lord</sup> <sup>over</sup> <sup>his</sup> <sup>household</sup>, <sup>to</sup> <sup>give</sup>

αὐτοῖς τὴν τροφὴν ἐν καιρῷ· 46 μακάριος ὁ δούλος ἐκεῖνος, ὃν,  
to them the food in season? Blessed that bondman, whom

ἔλθων ὁ κύριος αὐτοῦ εὕρησι<sup>11</sup> ποιοῦντα οὕτως. 47 Ἀμὴν  
<sup>having</sup> <sup>come</sup> <sup>his</sup> <sup>lord</sup> <sup>will</sup> <sup>find</sup> <sup>doing</sup> <sup>thus</sup>. Verily

λέγω ὑμῖν, ὅτι ἐπὶ πάνιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει<sup>12</sup>  
I say to you, that over all his property he will set<sup>13</sup>

αὐτόν. 48 Ἐάν δὲ εἴπῃ ὁ κακὸς δούλος ἡ ἐκεῖνος ἐν τῇ  
him. But if <sup>should</sup> <sup>say</sup> <sup>evil</sup> <sup>bondman</sup> <sup>that</sup> <sup>in</sup>

καρδίᾳ αὐτοῦ, Χρονίζῃ<sup>14</sup> ὁ κύριός μου<sup>15</sup> ῥεῖθρῃν, 49 καὶ ἄρῃται<sup>16</sup>  
his heart, <sup>Delays</sup> <sup>my</sup> <sup>lord</sup> <sup>to</sup> <sup>come</sup>, <sup>and</sup> <sup>should</sup> <sup>begin</sup>

τύπειν τοὺς συνδούλους<sup>17</sup>, ῥεσθίειν<sup>18</sup> δὲ καὶ πίνειν<sup>19</sup> μετὰ τῶν  
to beat [his] fellow-bondmen, and to eat and to drink with the

μεθυόντων, 50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ  
drunken, <sup>will</sup> <sup>come</sup> <sup>the</sup> <sup>lord</sup> <sup>of</sup> <sup>that</sup> <sup>bondman</sup> <sup>in</sup> <sup>a</sup> <sup>day</sup>

ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, 51 καὶ  
in which he does not expect, and in an hour which he knows not, and

διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν  
will cut <sup>in</sup> <sup>two</sup> <sup>him</sup>, and his portion with the hypocrites

ῥήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν δδόντων.  
there shall be weeping and the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα  
Then <sup>will</sup> <sup>be</sup> <sup>made</sup> <sup>like</sup> <sup>the</sup> <sup>kingdom</sup> <sup>of</sup> <sup>the</sup> <sup>heavens</sup> [to] ten

παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν<sup>21</sup> ἐξῆλθον  
virgins, who having taken their lamps went forth

εἰς ἀπάντησιν<sup>22</sup> τοῦ νυμφίου. 2 πέντε δὲ ἦσαν ἐξ αὐτῶν<sup>23</sup>  
to meet the bridegroom. And five <sup>were</sup> <sup>of</sup> <sup>them</sup>

φρόνιμοι, καὶ ἴαι<sup>24</sup> πέντε ἄμωραι. 3 αἵτινες<sup>25</sup> ἄμωραι, λα-  
prudent, and five foolish. They who [were] foolish, hav-

βοῦσαι τὰς λαμπάδας αὐτῶν<sup>26</sup>, οὐκ ἔλαβον μεθ' αὐτῶν<sup>27</sup>  
ing taken their lamps, did not take with themselves

ἐλαιον· 4 αἱ δὲ φρόνιμοι ἔλαβον ἐλαιον ἐν τοῖς ἀγγείοις  
oil; but the prudent took oil in <sup>ve</sup> <sup>sels</sup>

αὐτῶν<sup>28</sup> μετὰ τῶν λαμπάδων αὐτῶν<sup>29</sup>. 5 χρονίζοντες δὲ τοῦ  
their with their lamps. But <sup>tarrying</sup> <sup>the</sup>

νυμφίου, ἐνύσταξαν<sup>30</sup> πάσαι καὶ ἐκάθευδον. 6 μέσης δὲ  
<sup>bridegroom</sup>, they <sup>became</sup> <sup>drowsy</sup> <sup>all</sup> <sup>and</sup> <sup>slept</sup>. But in [the] middle

νυκτὸς κραυγὴ<sup>31</sup> γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἔξερ-  
of [the] night <sup>a</sup> <sup>cry</sup> <sup>there</sup> <sup>was</sup>. Behold, the bridegroom comes, go

φ διορυσθῆναι LIT. ὃ οὐ δοκεῖτε ὥρα LIT. A. 1 — αὐτοῦ (read [his]) LIT. A.

ὁ οἰκεῖται LIT. A. 1 δούνα GLIT. A. 2 οὕτως ποιοῦντα LIT. A. 3 — ἐκεῖνος (read the evil bondman) T. 4 μου ὁ κύριος LIT. A. 5 — ἐλθεῖν LIT. A. 6 + αὐτοῦ his (fellow bondmen) LIT. A. W. 7 ἐσθρῃ should eat GLIT. A. W. 8 πίνῃ should drink GLIT. A. W.

1 αὐτῶν LIT. A. 2 αὐτῶν TW. 3 ἀπάντησιν LIT. A. 4 ἐξ αὐτῶν ἦσαν LIT. A. 5 ἄμωραι foolish LIT. A. 6 — αἱ EGLIT. A. W. 7 φρόνιμοι prudent LIT. A. 8 αἱ δὲ but the L; αἱ γὰρ for those who T; αἱ γὰρ for the TA. 9 αὐτῶν GW; αὐτῶν LIT. A.; — αὐτῶν T. 10 — αὐτῶν (read the vessels) LIT. A. 11 αὐτῶν LT; αὐτῶν T. A. 12 — ἔρχεται LIT. A.

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 and shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50 the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

XXV. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh;



go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 16 Then he that had received the five talents went and traded with the same, and made them other five talents. 17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talent, saying, Lord, thou deliverest unto me five

χεσθε εἰς ἀπάντησιν αὐτοῦ.<sup>1</sup> 7 Τότε ἤγερθησαν πᾶσαι αἰ forth to meet him. Then arose all παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.<sup>2</sup> 8 αἱ δὲ those virgins, and trimmed their lamps. And the μωραὶ ταῖς φρονίμοις ἔειπον,<sup>3</sup> Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, foolish to the prudent said, Give us of your oil, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἰ for our lamps are going out. But answered the φρόνιμοι, λέγουσαι, Μήποτε ἰούκ<sup>4</sup> ἀρκέσῃ ἡμῖν καὶ ὑμῖν; prudent, saying, [No,] lest not it may suffice for us and you: πορεύεσθε.<sup>5</sup> δὲ<sup>6</sup> μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε but go rather to those who sell, and buy ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ο for yourselves. But as went away they to buy, came the νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γά- bridegroom, and those ready went in with him to the wedding μους, καὶ ἐκλείσθη ἡ θύρα. 11 Ὑστερον δὲ ἔρχονται αἱ<sup>7</sup> αἰ feast, and was shut the door. And afterwards come also the λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοίξον ἡμῖν. 12 Ὁ δὲ other virgins, saying, Lord, Lord, open to us. But he ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρη- answering said, Verily I say to you, I do not know you. Watch γορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν<sup>8</sup> ἐν therefore, for ye do not know the day nor the hour in ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.<sup>9</sup>

14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους For [it is] as [if] a man leaving the country called his own δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. 15 καὶ bondmen, and delivered to them his property. And ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν, to one he gave five talents, and to another two, and to another one, ἐκίστω κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. to each according to his respective ability; and left the country immediately. 16 πορευθεὶς<sup>10</sup> δὲ ὁ τὰ πέντε τάλαντα λαβὼν πειργάσαστο<sup>11</sup> And having gone he who the five talents received trafficked ἐν αὐτοῖς, καὶ ἑποίησεν<sup>12</sup> ἄλλα πέντε τάλαντα. 17 Ὡς αὐτῶς with them, and made other five talents. In like manner καὶ ὁ τὰ δύο ἐκέρδησεν<sup>13</sup> καὶ αὐτὸς<sup>14</sup> ἄλλα δύο. also he who [received] the two gained also he other two. 18 Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρύξεν<sup>15</sup> ἐν τῇ γῇ, καὶ But he who the one received having gone away dug in the earth, and ἀπέκρυψεν<sup>16</sup> τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον hid the money of his lord. And after a time πολὺν<sup>17</sup> ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συνάριε long comes the lord of those bondmen, and takes μετ' αὐτῶν λόγον.<sup>18</sup> 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν<sup>19</sup> ἄλλα πέντε τάλαντα, λέγων, λents received, brought to [him] other five talents, saying,

<sup>1</sup> — αὐτοῦ (read [him]) TA. <sup>2</sup> ἐαυτῶν LTTA. <sup>3</sup> εἶπαν TTA. <sup>4</sup> οὐ μὴ not at all LTTAW. <sup>5</sup> — δὲ but GLTTAW. <sup>6</sup> — καὶ L[Tr]. <sup>7</sup> — ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται GLTTA. <sup>8</sup> ἀπεδήμησεν. εὐθέως πορευθεὶς left the country. Immediately having gone T. <sup>9</sup> — δὲ and [L.] T[Tr]. <sup>10</sup> πειργάσαστο TA. <sup>11</sup> ἐκέρδησεν gained LTr. <sup>12</sup> — τάλαντα LTr[Α]. <sup>13</sup> — καὶ [L.] T. <sup>14</sup> — καὶ αὐτὸς LTT[Α]. <sup>15</sup> + τάλαντον talent L. <sup>16</sup> γῇ [the] earth TTA. <sup>17</sup> ἐκρύψεν LTTA. <sup>18</sup> πολὺν χρόνον LTTA. <sup>19</sup> λόγον μετ' αὐτῶν LTTA.

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε  
 Lord, five talents to me thou didst deliver: behold, other five

\*τάλαντα" ἐκέρδησα β' ἐπ' αὐτοῖς. 21 Ἐφη· ὁ κύριος  
 talents have I gained besides them. And said to him lord

αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς  
 'his, Well! bondman good and faithful, over a few things thou wast

πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν  
 faithful, over many things thee will I set: enter into the joy,

τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα  
 of thy lord. And having come to [him] also he who the two ta-

λαντα ἑλαβὼν εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας·  
 lents received said, Lord, two talents to me thou didst deliver;

ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα β' ἐπ' αὐτοῖς. 23 Ἐφη  
 behold, other two talents have I gained besides them. Said

αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ  
 to him his Lord, Well! bondman good and faithful, over

ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε  
 a few things thou wast faithful, over many things thee will I set: enter

εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ  
 into the joy of thy Lord. And having come to [him] also he who

τὸ ἓν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς  
 the one talent had received said, Lord, I knew thee that hard

εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἐσπείρας, καὶ συνάγων  
 'thou art a man, reaping where thou didst not sow, and gathering

ὅθεν οὐ διεσκόρπισα· 25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα  
 whence thou didst not scatter, and being afraid, having gone away I hid

τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. 26 Ἀπο-  
 thy talent in the earth; behold, thou hast thine own. An-

κριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ  
 swereth and his Lord said to him, Wicked bondman and

ὀκνηρὲ, ᾗδε ὅτι θερίζω ὅπου οὐκ ἐσπείρα, καὶ συνάγω ὅθεν  
 slothful, thou knewest that I reap where I sowed not, and gather whence

οὐ διεσκόρπισα; 27 ἔδει σοῦν σε βαλεῖν τὸ ἀργύριόν μου  
 I scattered not; it behoved therefore thee to put my money

τοῖς ἑταίροις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην αὐν τὸ ἐμὸν σὺν  
 to the money changers, and coming I should have received mine own with

τόκῳ. 28 ἆρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ  
 interest. Take therefore from him the talent, and give [it] to him who

ἔχοντι τὰ δέκα τάλαντα. 29 Τῷ γὰρ ἔχοντι παντὶ δοθή-  
 has the ten talents. For who has to every one shall

σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ  
 be given, and [he] shall be in abundance; from but him who has not, even

ὃ ἔχει ἀρῶνται ἀπ' αὐτοῦ. 30 Καὶ τὸν ἀχρεῖον δοῦλον  
 that which he has shall be taken from him. And the useless bondman

ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλανθμός  
 cast ye out into the darkness the outer: there shall be the weeping

καὶ ὁ βρυγμός τῶν ὀδόντων.  
 and the gnashing of the teeth.

31 Ὃταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ,  
 But when comes the Son of man in his glory,

καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ  
 and all the holy angels with him, then will he sit upon [the]

talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not

strawed: 25 and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not

strawed: 27 thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

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strawed: 27 thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not

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<sup>a</sup> [τάλαντα] tr. <sup>b</sup> — ἐπ' αὐτοῖς LTT. <sup>c</sup> — δὲ and GLTT. <sup>d</sup> — δὲ and T. <sup>e</sup> — λαβὼν (read [received]) LTT. <sup>f</sup> Δοῦλε πονηρὲ L. <sup>g</sup> σε οὖν TTA. <sup>h</sup> τὰ ἀργύριά T. <sup>i</sup> τραπέζιταις T. <sup>k</sup> τοῦ δὲ but of him who LTT. <sup>l</sup> ἐκβάλετε GLTT. <sup>m</sup> — ἅγιοι GLTT.

throne of his glory: 32 and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 for I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you,

θρόνου δόξης αὐτοῦ, 32 καὶ "συναχθήσεται" ἔμπροσθεν αὐτοῦ θρόνος of his glory, and shall be gathered before him πάντα τὰ ἔθνη, καὶ "ἀφοριεῖ" αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ all the nations, and he will separate them from one another, as the ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει shepherd separates the sheep from the goats; and he will set τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. the sheep on "right" hand 'his, but the goats on [his] left. 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ Then "will" say "the" "king" to those on "right" hand 'his, Come, the εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμαμένην blessed of my Father, inherit the "prepared" ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπείνασα γάρ, "for" you "kingdom" from [the] foundation of [the] world. For I hungered, καὶ ἐδώκατέ μοι φαγεῖν ἑδίψησα, καὶ ἐποτίσατέ με ἕξνος and ye gave me to eat; I thirsted, and ye gave "to" "drink" me; a stranger ἦμην, καὶ συνηγάγετέ με 36 γυμνός, καὶ περιεβάλετέ με ἡσθέ- I was, and ye took "in" me; naked, and ye clothed me; I was νησα, καὶ ἐπεσκεψασθέ με ἔν φυλακῇ ἦμην, καὶ ἤλθατε πρὸς sick, and ye visited me; in prison I was, and ye came to με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, me. Then will answer him the righteous, "saying," Lord, πότε σὲ εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἡ διψῶντα, καὶ when "thee" saw "we" hungering, and fed [thee]? or thirsting, and ἐποτίσαμεν; 38 πότε δὲ σε εἶδομεν ἕξνον, καὶ συνηγάγομεν; gave [thee] to drink? and when "thee" saw "we" a stranger, and took [thee] in? ἡ γυμνόν, καὶ περιεβάλομεν; 39 πότε δὲ σε εἶδομεν ἁσθενῆ, ἡ naked, and clothed [thee]? And when "thee" saw "we" sick, ἡ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; 40 Καὶ ἀποκριθεὶς ὁ or in prison, and came to thee? 40 And answering the βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποίησατε king will say to them, Verily I say to you, Inasmuch as ye did [it] ἐνὶ τούτῳ τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἔμοι ἐποίη- the one of these my brethren the least, to me ye σατε. 41 Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' did [it]. Then will he say also to those on [the] left, Go from ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμα- me, the cursed, into the fire the eternal, which has been σμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπείνασα γάρ, and his angels. For I hungered, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἑδίψησα, καὶ οὐκ ἐποτίσατέ με and ye gave not to me to eat; I thirsted, and ye gave "not" to "drink" me; 43 ἕξνος ἦμην, καὶ οὐ συνηγάγετέ με γυμνός, καὶ οὐ περιεβά- a stranger I was, and ye took "not" in me; naked, and ye did not λετέ με ἁσθενῆς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκεψασθέ με. sick, and in prison, and ye did not visit me. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, Then "will" answer "him" "also" they, saying, Lord, πότε σὲ εἶδομεν πεινῶντα, ἡ διψῶντα, ἡ ἕξνον, ἡ γυμνόν, ἡ when "thee" saw "we" hungering, or thirsting, or a stranger, or naked, or ἁσθενῆ, ἡ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; 45 Τότε ἀπο- sick, or in prison, and did not minister to thee? Then will κριθῆσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποι- he answer them, saying, Verily I say to you, Inasmuch as ye did not

ἢ συναχθήσονται LITTA. ὁ ἀφορίσει T. ἢ ἤλθατε LITTA. ἡ εἶδαμεν Tr. ἡ ἁσθενούντα LITTA. ἢ [τῶν ἀδελφῶν μου] L. ἢ = οἱ T. ἢ — αὐτῷ GLITTA.W.



ἥσατε ἐνὶ τούτων τῶν ἑλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 Καὶ [it] to one of these the least, neither to me did ye [it]. And ἁπελεύσονται οἱ τοὶ εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. shall go away these into punishment eternal, but the righteous into life eternal.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς And it came to pass when <sup>2</sup>had <sup>3</sup>finished <sup>1</sup>Jesus all λόγους· τοὺς τοὺς, εἶπεν τοῖς μαθηταῖς αὐτοῦ. 2 Οἴδατε ὅτι μετὰ these sayings he said to his disciples, Ye know that after δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου two days the passover takes place, and the Son of man παραιδίδοται εἰς τὸ σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ is delivered up to be crucified. Then were gathered together the ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ chief priests and the scribes and the elders of the people εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ into the court of the high priest who was called Caiaphas, and συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσιν δόλῳ. took counsel together in order that Jesus they might seize by guile, καὶ ἀποκτείνωσιν. 5 ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ and kill [him]; but they said, Not during the feast, that <sup>2</sup>not θόρυβος γέννηται ἐν τῷ λαῷ. <sup>1</sup>a tumult there be among the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος Now Jesus being in Bethany in [the] house of Simon τοῦ λεπροῦ, 7 προσήλθεν αὐτῷ γυνὴ ἡ ἀλάβαστρον μύρου the leper, <sup>2</sup>came <sup>4</sup>to him <sup>1</sup>a woman, an alabaster flask of ointment ἔχουσα· <sup>2</sup>βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν. αὐτοῦ having, very precious, and poured [it] on his head ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκ- as he reclined [at table]. But seeing [it] his disciples became τισαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῇ; 9 ἡ δὲ δύνατο γὰρ τοῦτο indignant, saying, For what this waste? for <sup>2</sup>could <sup>1</sup>τὸ μύρον πρᾶθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. ointment have been sold for much, and have been given to [the] poor. 10 Γινούσδε ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρῆχετε But knowing [this] Jesus said to them, Why trouble do ye cause τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. 11 πάν- to the woman? for <sup>2</sup>a work <sup>1</sup>good she wrought towards me. <sup>2</sup>Al- τοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ways for the poor ye have with you, but me not always 11 For ye have the poor always with you; but me ye have not always. 12 ἐπεὶ δὲ ἐλάσας τὸ μύρον τοῦτο ἐπὶ τοῦ ye have. For <sup>2</sup>in <sup>1</sup>pouring <sup>3</sup>this [woman] this ointment on σώματός μου πρὸς τὴν ἐνταφίαν· με ἐποίησεν. 13 ἀμὴν λέγω my body for my burying she did [it]. Verily I say ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ to you, Whosoever shall be proclaimed these glad tidings in all τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτῇ, εἰς the world, shall be spoken of also that which <sup>2</sup>did <sup>1</sup>this [woman], for μνημόσυνον αὐτῆς. a memorial of her.

Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment; but the righteous into life eternal.

XXVI. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days day is the feast of the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 and consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 for this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

<sup>1</sup> — καὶ οἱ γραμματεῖς LTT+A.

μύρου LTT.

LTT+A.

<sup>1</sup> ἡργάσατο T.

<sup>2</sup> δόλῳ κρατήσωσιν GLTT+A.W.

<sup>2</sup> τῆς κεφαλῆς LTT.

<sup>2</sup> — τὸ μύρον GLTT+A.W.

<sup>2</sup> — αὐτοῦ (read the discip es)

<sup>2</sup> ἔχουσα ἀλάβαστρον

<sup>2</sup> — αὐτοῦ (read the discip es)

<sup>2</sup> — τοῖς (read to the poor) LW.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας  
Then <sup>10</sup>having <sup>11</sup>gone <sup>12</sup>one <sup>13</sup>of <sup>14</sup>the <sup>15</sup>twelve, <sup>16</sup>who <sup>17</sup>was <sup>18</sup>called <sup>19</sup>Judas  
<sup>20</sup>Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 εἶπεν, Τί θέλετέ μοι  
<sup>21</sup>Iscariote, to the chief priests, said, What are ye willing <sup>22</sup>me  
δοῦναι, ἵνα αὐτὸν ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔσθησαν αὐτῷ  
<sup>23</sup>to give, and I to you will deliver up him? And they appointed to him  
τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτην εὐκαιρίαν  
<sup>24</sup>thirty pieces of silver. And from that time he sought an opportunity  
ἵνα αὐτὸν παραδῷ.  
that him he might deliver up.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθη-  
Now on the first [day] of unleavened [bread] came the disci-  
ται τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἐτοιμασώμεν  
ples to Jesus, saying to him, Where wilt thou [that] we should prepare  
σοι φαγεῖν τὸ πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν  
for thee to eat the passover? And he said, Go into the  
πόλιν πρὸς τὸν δεῖνα, καὶ εἰπατε αὐτῷ, Ὁ διδάσκαλος λέγει,  
city unto such a one, and say to him, The teacher says,  
Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποιῶ τὸ πάσχα μετὰ  
My time <sup>2</sup>near <sup>3</sup>is; with thee I will keep the passover with  
τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν  
my disciples. And <sup>4</sup>the <sup>5</sup>disciples <sup>6</sup>as <sup>7</sup>directed  
αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.  
<sup>8</sup>them <sup>9</sup>Jesus, and prepared the passover.

20 Ὁ βίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.  
And evening being come he reclined [at table] with the twelve.  
21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ  
And as they were eating he said, Verily I say to you, that one of  
ὑμῶν παραδώσει με. 22 Καὶ λυπούμενοι σφόδρα ἤρξαντο  
you will deliver up me. And being grieved exceedingly they began  
λέγειν αὐτῷ ἕκαστος αὐτῶν, Μῆτι ἐγὼ εἰμι, κύριε; 23 Ὁ δὲ  
to say to him, each of them, <sup>1</sup>I <sup>2</sup>am [he], Lord? 23 But he  
ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἓν τῷ τρυβλίῳ  
answering said, He who dipped with me in the dish  
τῇ χειρᾷ, οὗτός με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώ-  
[his] hand, he me will deliver up. The <sup>3</sup>indeed <sup>4</sup>Son <sup>5</sup>of <sup>6</sup>man  
που ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ  
goes, as it has been written concerning him, but woe  
ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·  
to that man by whom the Son of man is delivered up;  
καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.  
good were it for him if <sup>7</sup>had <sup>8</sup>not <sup>9</sup>been <sup>10</sup>born that <sup>11</sup>man.  
25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μῆτι  
And answering Judas, who was delivering up him, said,  
ἐγὼ εἰμι, ἥραββι; Ἀλεγει αὐτῷ, Σὺ εἶπας.  
<sup>1</sup>I <sup>2</sup>am [he], Rabbi? He says to him, Thou hast said.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον,  
And as they were eating, <sup>2</sup>having <sup>3</sup>taken <sup>4</sup>Jesus <sup>5</sup>the bread,  
καὶ εὐλογήσας, ἔκλασεν καὶ ᾤδιδον τοῖς μαθηταῖς, καὶ  
and having blessed, <sup>6</sup>broke <sup>7</sup>and <sup>8</sup>gave to the disciples, and  
εἶπεν, Λάβετε, φάγετε· τοῦτο ἐστὶν τὸ σῶμά μου. 27 Καὶ  
said, Take, eat; this is my body. And  
λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς,  
having taken the cup, and having given thanks, he gave [it] to them,

ε καὶ ἐγὼ τ. <sup>h</sup> — αὐτῷ LIT. AW. <sup>i</sup> + μαθητῶν disciples I.T. <sup>k</sup> εἰς ἕκ-τος ἐπει  
one LIT. A. <sup>l</sup> τὴν χεῖρα ἐν τῷ τρυβλίῳ LIT. A. <sup>m</sup> ῥαββει τ. <sup>n</sup> — τὸν LIT. [A]. <sup>o</sup> δούς  
having given LIT. P — καὶ LIT. P. <sup>q</sup> — τὸ (read a cup) TT. A. <sup>r</sup> — καὶ LIT. P.

λέγων, Πίετε ἐξ αὐτοῦ πάντες· 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου, saying, "Drink of 'it 'all. For this is my blood, τὸ<sup>τ</sup> τῆς<sup>ς</sup> καινῆς<sup>ς</sup> διαθήκης, τὸ περὶ πολλῶν ἔκχυνόμενον" εἰς that of the new covenant, which for many is poured out for ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν, ὅτι<sup>ι</sup> οὐ μὴ<sup>ι</sup> πῶς ἀπ' remission of sins. But I say to you, that not at all will I drink henceforth of this fruit of the vine, until day ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ 'that when I drink with you new in the kingdom' πατρὸς μου. 30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν of my father. And having sung a hymn they went out to the mount of Olives. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδα- λισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, offended in me during this night. For it has been written, Παράξω τὸν ποιμένα, καὶ ἑκκατοκτισθήσεται<sup>ι</sup> τὰ πρόβατα I will smite the shepherd, and will be scattered abroad the sheep τῆς ποιμνῆς. 32 μετὰ δὲ τὸ ἐγερεθῆναι με προᾶξω ὑμᾶς of the flock; but after my being raised I will go before you εἰς τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ. Εἰ<sup>ι</sup> καὶ<sup>ι</sup> πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε If even all will be offended in thee, I never σκανδαλισθήσομαι. 34 Ἐφ' αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, will be offended. Said<sup>ι</sup> to him Jesus, Verily I say to thee, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς that during this night, before [the] cock crows, thrice ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος, Κἀν<sup>ι</sup> δεῖ<sup>ι</sup> με thou wilt deny me. Says<sup>ι</sup> to him Peter, Even if it were needful for me σὺν σοὶ ἀποθανεῖν, οὐ μὴ<sup>ι</sup> σε ἀπαρνήσομαι. Ὁμοίως<sup>ι</sup> καὶ with thee to die, in no wise thee will I deny. Likewise also πάντες οἱ μαθηταὶ εἶπον. all the disciples said. 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Then comes with them Jesus to a place called Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς<sup>ι</sup>, Καθίσατε αὐτοῦ, ἕως οὔ<sup>ι</sup> ὁ Gethsemane, and he says to the disciples, Sit here, until ἀπέλθω<sup>ι</sup> προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν having gone away I shall pray yonder. And having taken with [him] Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ Peter and the two sons of Zebedee, he began to be sorrowful and ἀδημονεῖν. 38 τότε λέγει αὐτοῖς, Περὶ λυπὸς ἐστὶν ἡ ψυχή μου deeply depressed. Then hesays to them, Very sorrowful is my soul ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ even to death; remain here and watch with me. And προσελθὼν<sup>ι</sup> μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ, ἰμὸν, εἰ δυνατόν ἐστιν παρελθεῖν<sup>ι</sup> ing, and saying, my Father, if possible it is let pass ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς from me this cup; nevertheless not as I will, but as

yeall of it: 28 for this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives. 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

<sup>τ</sup> — τὸ LITTA.

<sup>ς</sup> — καινῆς T[A].

<sup>ι</sup> ἐκχυνόμενον LITTA.

<sup>ι</sup> — ὅτι LITTA.

<sup>ι</sup> γενη-

ματος LITTA.

<sup>ι</sup> διασκορπισθήσονται LITTA.

<sup>ι</sup> — καὶ GLTTAW.

<sup>ι</sup> + δε and

(likewise) w.

<sup>ι</sup> Γεθσημανεὶ LITTA; Γεθσημανεὶ T.

<sup>ι</sup> + αὐτοῦ of him L.

<sup>ι</sup> + ἂν L.

<sup>ι</sup> ἐκεῖ προσεζέωμαι LITTA.

<sup>ι</sup> + ὁ Ἰησοῦς Jesus (says) w.

<sup>ι</sup> προσελθὼν having come

towards [them] TT.

<sup>ι</sup> — μὴ μὴ T[IT].

<sup>ι</sup> παρελθῶ LITTA.



40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.

σὺ. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὗρσκει αὐτοὺς σὺ. And he comes to the disciples and finds them

καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν sleeping, and says to Peter, Thus were ye not able one

ὥραν γρηγορήσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε, hour to watch with me? Watch and pray,

ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, that ye enter not into temptation: the indeed spirit [is] ready,

ἡ δὲ σὰρξ ἀσθενής. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσ- but the flesh weak. Again a second time having gone away he

ἤνυξτο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον" prayed, saying, my Father, if cannot this cup

παρελθεῖν ἅπ' ἐμοῦ ἢ ἂν μὴ αὐτὸ πῖω, γεννηθῇ τὸ θέλημα pass from me unless it I drink, be done will

σου. 43 Καὶ ἔλθων εὗρσκει αὐτοὺς πάλιν καθεύδοντας, thy. And having come he finds them again sleeping,

ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 Καὶ ἀφεί- for were their eyes heavy. And leaving

αὐτοὺς, ὁ ἀπελθὼν πάλιν προσήξατο ἑκ τρίτου, τὸν αὐτὸν them, having gone away again he prayed a third time, the same.

λόγον εἰπὼν. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, thing saying. Then he comes to his disciples

καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύσθε and says to them, Sleep on now and take your rest;

ἰδοὺ. ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδο- lo, has drawn near the hour, and the Son of man is delivered

ταί εἰς χεῖρας ἀμαρτωλῶν. 46 ἐγείρεσθε, ἄγωμεν ἰδοὺ, up into [the] hands of sinners. Rise up, let us go; behold,

ἤγγικεν ὁ παραδιδούς με. has drawn near the who is delivering up me.

47 Καὶ ἐν αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα And yet as he is speaking behold, Judas, one of the twelve,

ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, came, and with him a crowd great with swords and staves,

ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ from the chief priests and elders of the people. And he who

παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὁν ἂν was delivering up him gave them a sign, saying, Whomsoever

φιλήσω, αὐτὸς ἐστίν· κρατήσατε αὐτόν. 49 Καὶ εὐθέως I shall kiss, he it is: seize him. And immediately

προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ κατεφίλησεν having come up to Jesus he said, Hail, Rabbi, and ardently kissed

αὐτόν. 50 ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ. him. But Jesus said to him, Friend, for what [purpose]

πάρει; Τότε προσελθόντες ἐτίβαλον τὰς χεῖρας ἐπὶ art thou come? Then having come to [him] they laid hands on

τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδοὺ, εἰς τῶν Jesus, and seized him. And behold, one of those

μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαι- with Jesus, having stretched out [his] hand drew sword

ραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν his, and smiting the bondman of the high priest took off.

1 — τὸ ποτήριον LITTA.

m — ἅπ' ἐμοῦ [L]ITTA.

n πάλιν εὗρεν αὐτοὺς again he

found them LITTA.

o πάλιν ἀπελθὼν LITTA.

p — ἐκ τρίτου [L] A.

q τὸ πάλιν

again T.

r — αὐτοῦ (read the disciples) LITTA.

s — τὸ [T] A.

t ἂν T A.

u ραββί T.

w δ GLITTAW.

αὐτοῦ τὸ ὄτιον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν  
his ear. Then says to him Jesus, Return  
σου τὴν μάχαιραν<sup>z</sup> εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λα-  
thy sword to its place; for all who  
βόντες μάχαιραν ἐν<sup>γ</sup> μαχαίρᾳ<sup>z</sup> ἀπολούνται. 53 ἢ δο-  
take [the] sword by [the] sword shall perish. Or think-  
εἰς ὅτι οὐ δύναμαι<sup>h</sup> ἄρτι<sup>z</sup> παρακαλέσαι τὸν πατέρα μου,  
est thou that I am not able now to call upon my Father,  
καὶ παραστήσει μοι<sup>a</sup> πλείους<sup>z</sup> ἢ δώδεκα<sup>z</sup> λεγιῶνας<sup>z</sup> ἄγ-  
and he will furnish to me more than twelve legions of  
γέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως  
angels? How then should be fulfilled the scriptures that thus  
δεῖ γενέσθαι;  
it must be?

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ  
In that hour said Jesus to the crowds, As against  
λῃστήν ἐξήλθετε<sup>z</sup> μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;  
a robber are ye come out with swords and staves to take me?  
καθ' ἡμέραν<sup>z</sup> πρὸς ὑμᾶς<sup>z</sup> ἑκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ,<sup>z</sup>  
Daily with you I sat teaching in the temple,  
καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-  
and ye did not seize me. But this all is come to pass that may  
ρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ<sup>h</sup> πάντες  
be fulfilled the scriptures of the prophets. Then the disciples all  
ἀφέντες αὐτὸν ἔφυγον.  
forsaking him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καί-  
But they who had seized Jesus led [him] away to Cai-  
άφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι  
aphas the high priest, where the scribes and the elders  
συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ<sup>z</sup> μακρό-  
were gathered together. And Peter followed him from afar  
θεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθην  
even to the court of the high priest; and having entered within he sat  
μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς<sup>z</sup> καὶ οἱ  
with the officers to see the end. And the chief priests and the  
πρεσβύτεροι<sup>z</sup> καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν  
elders and the <sup>z</sup>sanhedrim whole sought false evidence  
κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν,<sup>z</sup> 60 καὶ οὐχ  
against Jesus, so that him they might put to death, and not  
εἶδον<sup>z</sup> καὶ<sup>z</sup> πολλῶν<sup>z</sup> ψευδομαρτύρων προσελθόντων<sup>z</sup> οὐχ  
found [any]: even many false witnesses having come forward not  
εὑρον<sup>z</sup>. 61 Ὑστερον δὲ προσελθόντες δύο<sup>z</sup> ψευδομαρτυρεῖς<sup>z</sup>  
they found [any]. But at last having come forward two false witnesses  
εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ,<sup>z</sup>  
said, This [man] said, I am able to destroy the temple of God,  
καὶ διὰ τριῶν ἡμερῶν<sup>z</sup> οἰκοδομηῖται αὐτόν.<sup>z</sup> 62 Καὶ ἀναστὰς  
and in three days to build it. And having stood up  
ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου  
the high priest said to him, Nothing answerest thou? What these witnesses

52 Then said Jesus un-  
to him, Put up again  
thy sword into his  
place: for all they that  
take the sword shall  
perish with the sword.  
53 Thinkest thou that  
I cannot now pray to  
my Father, and he  
shall presently give  
me more than twelve  
legions of angels?  
54 But how then shall  
the scriptures be ful-  
filled, that thus it must  
be?

55 In that same hour  
said Jesus to the mul-  
titudes, Are ye come  
out as against a thief  
with swords and staves  
to take me? I sat  
daily with you teach-  
ing in the temple, and  
ye laid no hold on me.  
56 But all this was  
done, that the scrip-  
tures of the prophets  
might be fulfilled.  
Then all the disciples  
forsook him, and fled.

57 And they that had  
laid hold on Jesus led  
him away to Caiaphas  
the high priest, where  
the scribes and the  
elders were assembled.  
58 But Peter followed  
him afar off unto the  
high priest's palace,  
and went in, and sat  
with the servants, to  
see the end. 59 Now  
the chief priests, and  
elders, and all the  
council, sought false  
witness against Jesus,  
to put him to death;  
60 but found none:  
yea, though many false  
witnesses came, yet  
found they none. At  
the last came two false  
witnesses, 61 and said,  
This fellow said, I am  
able to destroy the  
temple of God, and to  
build it in three days.  
62 And the high priest  
arose, and said unto  
him, Answerest thou  
nothing? what is it  
which these witnesses  
against thee? 63 But

<sup>z</sup> τὴν μάχαιράν σου LTTA. <sup>γ</sup> μαχαίρῃ LTTA. <sup>z</sup> — ἄρτι TT. <sup>a</sup> + ἄρτι now TTr.  
<sup>b</sup> πλείω LTTA. <sup>c</sup> — ἢ (read [than]) [L] TTrA. <sup>d</sup> λεγιῶνι T. <sup>e</sup> ἐξήλθετε LTTA. <sup>f</sup> — πρὸς  
ὑμᾶς T [Tr]A. <sup>g</sup> ἑκαθεζόμεν ἐν τῷ ἱερῷ διδάσκων L; ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων TTrA.  
<sup>h</sup> + αὐτοῦ of him [L]. <sup>i</sup> — ἀπὸ T. <sup>k</sup> — καὶ οἱ πρεσβύτεροι LTTA. <sup>l</sup> αὐτὸν  
θανατώσωσιν LTTA; θανατώσωσιν αὐτόν W. <sup>m</sup> — καὶ GDTT. <sup>n</sup> προσελθόντων  
ψευδομαρτύρων LTTA. <sup>o</sup> — οὐχ εὑρον G[L] TTrA. <sup>p</sup> — ψευδομαρτυρεῖς TTrA. <sup>q</sup> αὐτόν  
οἰκοδομηῖται T; — αὐτόν TTrA.

Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 saying, Prophesy unto us, thou Christ, Who is he that smote thee?

καταμαρτυροῦσιν; 63 Ὁ δὲ Ἰησοῦς ἑσώπα. καὶ ἁποκριθεὶς ὁ δὲ ὡς witness against? But Jesus was silent. And answering the ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σέ κατὰ τοῦ θεοῦ τοῦ ζῶντος, ὁ ἀρχιερεὺς said to him, I adjure thee by God the living, ἵνα ἡμῖν εἴπῃς. εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ. 64 Λέγει that us thou tell if thou art the Christ, the Son of God. 64 Says αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὡς εἴθε. to him Jesus, Thou hast said. Moreover I say to you, Henceforth ye shall see τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ the Son of man sitting at the right hand of power, and ἐρχόμενον ἐπὶ πῶν νεφελῶν τοῦ οὐρανοῦ. 65 Τότε ὁ ἀρχιερεὺς coming on the clouds of heaven. Then the high priest διεῤῥήξεν τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἔβλασφήμησεν· τί rent his garments, saying, He has blasphemed; why ἐτι χρειαί ἔχομεν μαρτύρων; ἰδε, νῦν ἠκούσατε τὴν βλασ- any more need have we of witnesses? lo, now ye have heard the blas- φημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, of him. What do ye think? And they answering said, Ἐνοχος θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον Deserving of death he is. Then they spat in face αὐτοῦ, καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐβράδυσαν, his, and buffeted him, and some struck him with the palm of the 68 λέγοντες, Προφῆτευσον ἡμῖν, χριστέ, τίς ἐστιν ὁ hand, saying, Prophecy to us, Christ, Who is he that παῖσας σε; struck thee?

69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἔν τῃ αὐλῇ, καὶ προσῆλθεν But Peter without was sitting in the court, and came αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ to him a maid, saying, And thou wast with Jesus the Γαλιλαίου. 70 Ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ Galilean. But he denied before all, saying, Not οἶδα τί λέγεις. 71 Ἐξελεθόντα δὲ αὐτόν εἰς τὸν πυλῶνα I know what thou sayest. And having gone out he into the porch εἶδεν αὐτόν ἄλλην, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος saw him another [maid], and says to those there, And this man ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 Καὶ πάλιν ἡρνήσατο was with Jesus the Nazarean. And again he denied 73 Μετὰ μικρὸν δὲ with an oath, I know not the man. After a little also προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς having come to him those who stood by said to Peter, Truly καὶ σὺ εἶ αὐτῶν εἰ· καὶ γὰρ ἡ λαλιά σου δῆλον σε ποιεῖ. also thou of them art, for even thy speech manifest thee makes. 74 Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα Then he began to curse and to swear, I know not τὸν ἄνθρωπον. Καὶ ἐβέβωσεν ὁ ἀλέκτωρ ἐφώνησεν. 75 καὶ the man. And immediately a cock crew. And ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτοῦ, remembered Peter the word of Jesus, who had said to him, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με· καὶ Before [the] cock crew, thrice thou wilt deny me. And ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. having gone out he wept bitterly.

— ἀποκριθεὶς Tr. — ὅτι LITTA. — αὐτοῦ [L]ITTA. — ἐράπισαν LITTA. — ἐκάθητο ἔξω LITTA. — ὡς αὐτῶν them G. — αὐτόν [L] Tr. — αὐτοῖς to them AW. — καὶ T. — μετὰ LITTA. — καταναθεματίζειν GLITTA. — εὐθύς Tr. — τοῦ LITTA. — σὺ αὐτῷ [L]ITTA.



**27** Πρωτας·δε γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσασθαι αὐτόν· 2 καὶ δέσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν αὐτόν· <sup>κ</sup>Ποντίῳ <sup>ι</sup>Πιλάτῳ τῷ ἡγεμόνι.

**3** Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῖσιν καὶ τοῖς πρεσβυτέροις, 4 λέγων, Ἥμαρτον παραδύς αἷμα πάθων. Οἱ δὲ εἶπον, Τί ἡμῶν; σὺ ᾄδεις. 5 Καὶ ρίψας τὰ ἀργύρια εἰς τὸ ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγατο. 6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν. 7 Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμῆως, εἰς ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. 9 τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νύων Ἰσραὴλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμῆως, καθὰ συνέταξεν μοι κύριος.

**11** Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτόν ὁ ἡγεμὼν, λέγων, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτόν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος,

XXVII. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me.

i — αὐτόν LTTra. k — Ποντίῳ TTr. 1 — ἐστρεψεν TTrA. o — τοῖς LTTra. 2 — εἶπαν LTTTr. 3 — Πιλάτος LTr; Πιλάτος T.

1 Πιλάτῳ T. m παραδύς had delivered up LTr. 2 ἀθῶον LTA. 3 ὅψη LTTra. 4 εἰς τὸν ναόν 5 ἐστάθη LTTra. 6 — αὐτῷ T. 7 — τῶν T[Α].

thou not how many things they witness against thee? 14 And he answered him to never a word; inasmuch that the governor marvelled greatly.

οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν; 14 Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

<sup>1</sup>governor exceedingly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him. 19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

15 Κατὰ δὲ ἑορτὴν εἰθώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. 16 εἰχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. 17 συνηγμένον οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; 18 ᾗ δὲ ἐκείνη γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλά γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολῶσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἰσθῶσιν. 22 ἀποκρίθη δὲ ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν, τὸν ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν. 23 λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον χριστόν; λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. 23 Ὁ δὲ ἐῴγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περὶ σὼς ἔκραζον, λέγοντες, Σταυρωθήτω. 24 Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἔμπροσθεν τοῦ ὄχλου, λέγων, Ἐγὼ ἀθώος εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου· τοῦτον ὑμεῖς ὄψεσθε. 25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

he delivered up [him] that he might be crucified.

<sup>1</sup> Πιλάτος LTR; Πειλάτος T.

<sup>2</sup> εἶπαν TTR.

<sup>3</sup> + τὸν TTR.

<sup>4</sup> — αὐτῷ LTR.

<sup>5</sup> — ἡγεμὼν (read and he said) TTR.

<sup>6</sup> κατέναντι LTR.

<sup>7</sup> ἀθώος LTR.

<sup>8</sup> τοῦτον τοῦ

δικαίου] L; — τοῦ δικαίου (read of this [man]) TTR.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες

Then the soldiers of the governor, having taken with [them] τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην

Jesus to the praetorium, gathered against him all τὴν σπείραν· 28 καὶ ἔκδυσαντες αὐτὸν ἡπερίβηκαν αὐτῷ

the band; and having stripped him they put round him χλαμῦδα κοκκίνη· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν

a cloak scarlet; And having platted a crown of thorns ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν

they put [it] on his head, and a reed in δεξιάν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἑνέ-

right hand this; and bowing the knees before him they παιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·

mocked him, saying, Hail, king of the Jews! 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπ-

And having spit upon him they took the reed and struck τον εἰς τὴν κεφαλὴν αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ

[him] on his head. And when they had mocked him ἔξέδυσαν αὐτὸν τὴν χλαμῦδα, καὶ ἐνέδυσαν αὐτὸν τὰ

they took off him the cloak, and they put on him ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

his own garments; and led away him to crucify. 32 Ἐξερχόμενοι δὲ εἶδον ἄνθρωπον Κυρηναῖον, ὀνόματι

And going forth they found a man a Cyrenæan, by name Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Simon; him they compelled that he might carry his cross. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστιν

And having come to a place called Golgotha, which is λεγόμενος κρανίον τόπος, 34 ἔδωκαν αὐτῷ πτεῖν ὄζον·

called of a skull place, they gave him to drink vinegar μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ᾔθελεν πτεῖν.

with gall mingled; and having tasted he would not drink. 35 Σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ,

And having crucified him they divided his garments, βάλλοντες κλήρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ

casting a lot; that might be fulfilled that which was spoken by τοῦ προφήτου, Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ

the prophet, They divided my garments among themselves, and ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον. 36 Καὶ καθήμενοι

for my vesture they cast a lot. And sitting down ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς

they kept guard over him there. And they put up over κεφαλῇ αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν

his head his accusation written: This is Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν

Jesus the king of the Jews. Then are crucified with αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ ἐυνώνμων.

him two robbers, one at [the] right hand and one at [the] left. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούντες

But those passing by rallied at him, shaking τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν

their heads, and saying, Thou who destroyest the temple, and buildest

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest

ε ἐνδύσαντες having clothed L. ἡ χλαμῦδα κοκκίνη περιέθηκαν αὐτῷ LTTA. ἰ τῆς κεφαλῆς TTA. ἡ ἐν τῇ δεξιᾷ LTTA. ἰ ἐνέπαιξαν T. ἡ βασιλεὺς O king LTR. ἡ ἐκδύσαντες having taken off T. ο — καὶ T. ἡ Γολγοθᾶ Tr. ἡ οὐκ LTTAW. ἡ κρανίον τόπος λεγόμενος LTTA. ἡ πτεῖν T. ἡ οἶνον wine LTT. ἡ ἠθέλησεν LTR; ἠθέλησεν A. ἡ βαλόντες having cast LTA. — ἡ ἵνα πληρωθῇ to end of verse GLTTA.



it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.

καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς καὶ ἐν· τρεῖς· ἡμέραις· οἰκοδομῶν· [it], save thyself. If son  
 ἔλ· τοῦ θεοῦ, <sup>z</sup> κατὰβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως  
 thou art. of God, descend from the cross. <sup>z</sup>In like manner  
 ἀδὲ καὶ<sup>||</sup> οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ  
 and also the chief priests, mocking, with the scribes and  
 πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται  
 elders, said, Others he saved, himself he is not able  
 σῶσαι. βεῖ<sup>||</sup> βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ  
 to save. If king of Israel he is, let him descend now from the  
 σταυροῦ, καὶ ἐπιστεύσομεν<sup>||</sup> αὐτῷ. 43 πέποιθεν ἐπὶ ἐτὸν θεόν<sup>||</sup>  
 cross, and we will believe him. He trusted on God:  
 ῥυσάσθω νῦν αὐτόν, εἰ θέλει. αὐτόν. εἶπεν γάρ, Ὅτι θεοῦ  
 let him deliver now him, if he will [have] him. For he said, Of God  
 εἰμι υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέν-  
 I am Son. And [with] the same thing also the robbers who were crucified to-  
 τε<sup>||</sup> αὐτῷ ὠνείδιζον αὐτῷ.  
 gether with him reproached him.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, ELLI, ELLI, LAMA SABACHTHANI? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him.

45 Ἀπὸ δὲ ἑκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν  
 Now from sixth [the] hour darkness was over all the  
 γῆν ἕως ὥρας ἐννάτης<sup>||</sup> 46 περὶ δὲ τὴν ἐννάτην ὥραν  
 land until [the] hour ninth; and about the ninth hour  
 μᾶνεβόησεν<sup>||</sup> ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἡλί, Ἡλί,  
 cried out Jesus with a voice loud, saying, Eli, Eli,  
 ὡς ἡ λαμὰ ῥαβαχθανί, τοῦτ' ἐστίν, θεέ μου, γίνατι<sup>||</sup> με  
 lama sabachthani? that is, My God, my God, why me  
 ἐγκατέλιπες; 47 Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκού-  
 hast thou forsaken? And some of those who were standing having  
 σαντες, ἔλεγον, Ὅτι Ἡλίαν<sup>||</sup> φωνεῖ οὗτος. 48 Καὶ εὐθέως  
 heard, said, Elias calls this [man]. And immediately  
 δραμών εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον, πλήσας τε  
 having run one of them and taken a sponge, and filled [it]  
 ὄξους καὶ περιθείς καλάμῳ, ἐπότιζεν αὐτόν. 49 οἱ δὲ  
 with vinegar and put [it] on a reed, gave to drink him. But the  
 λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται. Ἡλίας<sup>||</sup> σώσων  
 rest said, Let be; let us see comes Elias to save.  
 αὐτόν.  
 him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent, in twain from the top; and the bottom; and the earth did quake, and the rocks rent; 52 and the graves were opened; and many bodies of the saints which slept arose, 53 and

50 Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν  
 And Jesus again having cried with a voice loud yielded up  
 τὸ πνεῦμα. 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη  
 [his] spirit. And behold, the veil of the temple was rent  
 εἰς δύο<sup>||</sup> ἀπὸ<sup>||</sup> ἄνωθεν ἕως κάτω<sup>||</sup> καὶ ἡ γῆ ἐσεισθη, καὶ  
 into two from top to bottom; and the earth was shaken, and  
 αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεψήθησαν, καὶ  
 the rocks were rent, and the tombs were opened, and  
 πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἡγήθη<sup>||</sup> 53 καὶ  
 many bodies of the fallen asleep saints arose, and

γ θεοῦ εἰ L.    + καὶ καὶ LT.    [δὲ] καὶ TR; — δὲ καὶ [L]T.    b — εἰ TTra.  
 c πιστεύομεν we believe L, πιστεύομεν let us believe T.    d ἐπ' αὐτόν on him TT; ἐπ'  
 αὐτῷ w.    e τῷ θεῷ L.    f — αὐτόν [T]T.    g συσταυρωθέντες LTTrA.    h + σύν  
 with (him) LTTrA.    i αὐτόν GLTTrAw.    k ἐνάτης LTTrA.    l ἐνάτην LTTrA.    m ἐβόησαν  
 cried Tr.    n Ἡλί ἡλί LA; Ἡλεὶ ἡλεῖ T.    o λημὰ L; λεμὰ TTra.    p σαβακθανί L;  
 σαβαχθανεῖ TT.    q ἵνα τί A.    r ἐστηκότων TT.    s Ἡλείαν T.    t εἶπεν LT.  
 v Ἡλείας Tr.    w εἰς δύο placed after κάτω TrA.    x ἀπ' Tr; — ἀπὸ T.    y ἡγήθησαν  
 LTTrA.

ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλ-  
having gone forth out of the tombs after his arising, entered  
θον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.  
into the holy city and appeared to many.

came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Ὁ δὲ ἑκατόνταρχος<sup>α</sup> καὶ οἱ μετ' αὐτοῦ τηροῦντες  
But the centurion and they who with him kept guard over  
τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ ἑγόμενα,<sup>β</sup>  
Jesus, having seen the earthquake and the things that took place,  
ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς<sup>γ</sup> θεοῦ υἱὸς<sup>δ</sup> ἦν οὗτος.  
feared greatly, saying, Truly God's Son was this.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες<sup>α</sup> πολλαὶ ἀπὸ μακρόθεν θεωροῦ-  
And there were there women many from afar off looking  
σαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας δια-  
οι, who followed Jesus from Galilee min-  
κοῦσαι αὐτῷ, 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ  
istering to him, among whom was Mary the Magdalene, and  
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ<sup>β</sup> μήτηρ, καὶ ἡ μήτηρ τῶν  
Mary the of James and Joseph's mother, and the mother of the  
υἱῶν Ζεβεδαίου.  
sons of Zebedee.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ  
And evening being come came a man rich from  
Ἀριμαθαίας, τὸ ὄνομα Ἰωσήφ. ὃς καὶ αὐτὸς ἐμαθήτευσεν<sup>α</sup>  
Arimathea, by name Joseph, who also himself was discipled  
τῷ Ἰησοῦ. 58 ὁ δὲ προσελθὼν τῷ Πιλάτῳ<sup>β</sup> ᾗτήσατο τὸ σῶμα  
to Jesus. He having gone to Pilate begged the body  
τοῦ Ἰησοῦ. τότε ὁ Πιλάτος<sup>γ</sup> ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.<sup>δ</sup>  
of Jesus. Then Pilate commanded to be given up the body.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: 58 he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting opposite the sepulchre.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι<sup>α</sup>  
And having taken the body Joseph wrapped it in a linen cloth  
καθαρᾷ, 60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ  
'clean, and placed it in his new tomb which  
ἐκατόμηνον ἐν τῇ πέτρῃ, καὶ προσκυλίσας λίθον μέγαν  
he had hewn in the rock, and having rolled a stone great  
τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαρία<sup>β</sup>  
to the door of the tomb went away. And there was there Mary  
ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ  
the Magdalene and the other Mary, sitting opposite the  
τάφου.  
sepulchre.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν,  
Now on the morrow, which is after the preparation,  
συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πι-  
were gathered together the chief priests and the Pharisees to Pi-  
λάτον, 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος<sup>α</sup>  
late, saying, Sir, we have called to mind that that  
ὁ πλάνος εἶπεν ἐν ζῶνι, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 ἐ-  
deceiver said whilst living, After three days I arise. Com-  
λευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας<sup>β</sup>  
mand therefore that the sepulchre until the third day,  
μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ<sup>γ</sup> ἠνυκτόσιν<sup>δ</sup> αὐτόν,  
lest coming his disciples by night steal away him, and

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together, unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and

<sup>α</sup> ἐκατοντάρχης T. <sup>β</sup> γινόμενα were taking place LITR. <sup>γ</sup> υἱὸς θεοῦ LTR. <sup>δ</sup> Ἰωσήφ Joseph T. <sup>ε</sup> Ἀριμαθαίας W. <sup>ς</sup> ἐμαθητεύθη LITR. <sup>ζ</sup> Πιλάτος T. <sup>η</sup> Πιλάτος LT. <sup>θ</sup> Πιλάτος T. <sup>ι</sup> — τὸ σῶμα (read [it] TTr.). <sup>κ</sup> + ἐν in (a linen cloth) TR. <sup>λ</sup> + ἐπὶ over (the door) L. <sup>μ</sup> Μαρία T. <sup>ν</sup> Πιλάτον LTr; Πιλάτον T. <sup>ξ</sup> — αὐτοῦ (read LTR disciples) T. <sup>ο</sup> — νυκτὸς GLITR.





τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ἡ κακεῖ<sup>δ</sup> με  
my brethren that they go into Galilee, and there me  
δοῦνται.  
shall they see.

that they go into Galilee, and there shall they see me.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλ-  
And as<sup>a</sup> were<sup>a</sup> going<sup>a</sup> they, lo, some of the guard hav-  
θόντες εἰς τὴν πόλιν ἐπήγγειλαν<sup>β</sup> τοῖς ἀρχιερεῦσιν ἅπαντα  
ing gone into the city reported to the chief priests all things  
τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρε-  
that were done. And having been gathered together with the el-  
δερῶν, συμβουλίον<sup>γ</sup> λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν  
ders, and counsel having taken, money<sup>δ</sup> much they gave  
τοῖς στρατιώταις, 13 λέγοντες, Εἴπατε ὅτι οἱ μαθηταὶ αὐτοῦ  
to the soldiers, saying, Say that his disciples  
νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ  
by night having come stole him, we being asleep. And  
ἐὰν ἀκουσθῇ τοῦτο ἐπὶ<sup>ε</sup> τοῦ ἡγεμόνος, ἡμεῖς πείσομεν<sup>ς</sup> αὐτὸν<sup>ζ</sup>  
if<sup>ε</sup> be<sup>ε</sup> heard<sup>ε</sup> this by the governor, we will persuade him  
καὶ ὑμᾶς ἀμερίμους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ  
and<sup>ς</sup> you<sup>ς</sup> free<sup>ς</sup> from<sup>ς</sup> care<sup>ς</sup> will<sup>ς</sup> make. And they having taken the  
ἀργύρια ἐποίησαν ὡς ἐδίδαχθησαν. καὶ<sup>η</sup> διεφημίσθη<sup>η</sup> ὁ λόγος  
money did as they were taught. And<sup>η</sup> is<sup>η</sup> spread<sup>η</sup> abroad<sup>η</sup> report  
οὗτος παρὰ<sup>θ</sup> Ἰουδαίοις μέχρι τῆς σήμερον<sup>ι</sup>.  
this among [the] Jews until the present.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν,  
But the eleven disciples went into Galilee,  
εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες  
to the mountain whither<sup>α</sup> appointed<sup>α</sup> them<sup>α</sup> Jesus. And seeing  
αὐτὸν προσεκύνησαν αὐτῷ. οἱ δὲ ἐδίστασαν. 18 καὶ προσ-  
him they worshipped him: but some doubted. And having  
ελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι  
come to [them] Jesus spoke to them, saying, Has<sup>α</sup> been<sup>α</sup> given<sup>α</sup> to<sup>α</sup> me  
πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ<sup>β</sup> γῆς. 19 πορευθέντες<sup>γ</sup> μὲν<sup>δ</sup>  
all<sup>β</sup> authority in heaven and on earth. Going therefore  
μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες<sup>ε</sup> αὐτοὺς εἰς τὸ  
disciple all the nations, baptizing them to the  
ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,  
name of the Father and of the Son and of the Holy Spirit;  
20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην  
teaching them to observe all things whatsoever I commanded  
ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς  
you. And lo, I with you am all the days until the  
συντελείας τοῦ αἰῶνος. Ὁ Ἀμήν.<sup>ς</sup> P  
completion of the age. Amen.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

<sup>δ</sup> καὶ ἐκεῖ τ. <sup>ε</sup> ἀνήγγειλαν announced τ. <sup>ς</sup> ὑπὸ LTr. <sup>ς</sup> αὐτὸν (read [him]) τ[Tr].  
<sup>η</sup> ἐφημίσθη is spoken of τ. <sup>ι</sup> + ἡμέρας day LTrA. <sup>κ</sup> αὐτῷ LTrA. <sup>λ</sup> + τῆς the LTrA.  
<sup>μ</sup> — οὖν ε[Tr]τ[Tr]A. <sup>ν</sup> βαπτίζαντες having baptized Tr. <sup>ο</sup> — Ἀμήν GLTrA. <sup>π</sup> + κατὸ  
Matthaion according to Matthew TrA.

**ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.**  
THE 'ACCORDING TO 'MARK 'HOLY 'GLAD 'TIDINGS.

THE beginning of the gospel of Jesus Christ, the Son of God; 2 as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

'APXH τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ.<sup>1</sup> BEGINNING of the glad tidings of Jesus Christ, Son of God; 2<sup>2</sup> ὥς<sup>2</sup> γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.<sup>3</sup> 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἡ thy way before thee. [The] voice of one crying in the wilderness, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.<sup>4</sup> Prepare the way of [the] Lord, straight make paths his.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσόλυμοι, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπ' αὐτοῦ, ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας κάμηλον, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἔσθιον ἄκριδας καὶ μέλι ἄγριον. 7 Καὶ ἐκήρυσεν, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. 10 καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὑώσει περιστερὰν καταβαίνον ἐπ' αὐτόν. 11 καὶ φωνὴ ἐγένετο

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 and there came a voice from

9<sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ 'Ναζαρέτ' τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. 10 καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὑώσει<sup>11</sup> περιστερὰν καταβαίνον ἐπ' αὐτόν. 11 καὶ φωνὴ ἐγένετο

<sup>a</sup> Εὐαγγέλιον κατὰ Μάρκον GLT:AW; κατὰ Μάρκον T. <sup>b</sup> — υἱοῦ τοῦ θεοῦ T; — τοῦ LT:RA. <sup>c</sup> καθὼς according as Tt. <sup>d</sup> τῷ (— τῷ [Tr]JW) Ἰσαΐα τῷ προφήτῃ Isaiah the prophet GLT:AW. <sup>e</sup> — ἐγὼ (read ἀποσ. I send) LT:A. <sup>f</sup> — ἔμπροσθέν σου GLT:AW. <sup>g</sup> + ὁ Tt:A. <sup>h</sup> — καὶ [Tr]:A. <sup>i</sup> Ἱεροσολυμείται T. <sup>k</sup> πάντες, καὶ ἐβαπτίζοντο GLT:RA. <sup>l</sup> ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῳ ποταμῷ Tt:A. <sup>m</sup> καὶ ἦν LT:RA. <sup>n</sup> + ὁ Tt:RA. <sup>o</sup> ἔσθων Tt:RA. <sup>p</sup> — μὲν [L]Tt:RA. <sup>q</sup> — ἐν (read ὕδατι with water) T[Tr]:A. <sup>r</sup> — ἐν (read πνεύματι with [the] Spirit) [LT]:A. <sup>s</sup> [καὶ] L. <sup>t</sup> Ναζαρέθ ET:W. <sup>u</sup> εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου LT:RA. <sup>v</sup> εὐθύς Tt:RA. <sup>w</sup> ἐκ out of LT:RA. <sup>x</sup> ὡς GLT:AW. <sup>y</sup> εἰς OB LTt:A. <sup>z</sup> — ἐγένετο (read [came]) T.

το<sup>ο</sup> ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ<sup>βψ</sup>  
out of the heavens, Thou art my Son the beloved, in whom  
εὐδόκησα.

I have found delight.

12 Καὶ ἐκεί<sup>ς</sup> τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρη-  
And immediately the Spirit <sup>him</sup> drives out into the wilder-  
μον. 13 καὶ ἦν ἐκεῖ<sup>ς</sup> ἐν τῇ ἔρημῳ ἡμέρας τεσσαράκοντα,<sup>12</sup>  
mens. And he was there in the wilderness <sup>days</sup> forty,  
πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων<sup>13</sup> καὶ  
tempted by Satan, and was with the beasts; and  
οἱ ἄγγελοι διηκόνουν αὐτῷ.  
the angels ministered to him.

14 Μετὰ δὲ<sup>14</sup> τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς  
And after <sup>was</sup> delivered up <sup>John</sup> came Jesus  
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας<sup>15</sup>  
into Galilee, proclaiming the glad tidings of the kingdom  
τοῦ θεοῦ, 15 καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγ-  
of God, <sup>Has</sup> been fulfilled the time, and has  
γικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ<sup>16</sup>  
drawn near the kingdom of God; repent, and believe, in the  
εὐαγγελίῳ. 16 Περιπατῶν δὲ<sup>16</sup> παρὰ τὴν θάλασσαν τῆς Γαλι-  
glad tidings. And walking by the sea of Ga-  
λαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ<sup>17</sup> ἰβαλ-  
ilee he saw Simon and Andrew the brother of him cast-  
λοντας<sup>18</sup> ἄμφιβληστρον<sup>19</sup> ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἰαλίεις<sup>20</sup>  
ing a large net in the sea; for they were fishers.

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω  
And <sup>said</sup> to them <sup>Jesus</sup>, Come after me, and I will make  
ὑμᾶς γενέσθαι ἰαλίεις<sup>21</sup> ἀνθρώπων. 18 Καὶ εὐθέως<sup>22</sup> ἀφέντες<sup>23</sup>  
you to become fishers of men. And immediately having left  
τὰ δίκτυα αὐτῶν<sup>24</sup> ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς<sup>25</sup>  
their nets they followed him. And having gone on  
ἐκεῖθεν<sup>26</sup> ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ  
thence a little he saw James the [son] of Zebedee, and  
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ<sup>27</sup>  
John his brother, and these [were] in the ship  
καταρτίζοντας τὰ δίκτυα. 20 καὶ εὐθέως<sup>28</sup> ἐκάλεσεν αὐτούς<sup>29</sup>  
mending the nets. And immediately he called them;  
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ<sup>30</sup>  
and having left their father Zebedee in the ship with  
τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.  
the hired servants, they went away after him.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ<sup>31</sup> καὶ εὐθέως<sup>32</sup> τοῖς  
And they go into Capernaum; and immediately to the  
σάββασις<sup>33</sup> εἰσελθόντες<sup>34</sup> εἰς τὴν συναγωγὴν ἐδίδασκεν<sup>35</sup>. 22 καὶ  
sabbaths having entered into the synagogue he taught. And  
ἐξεπλήρουντο ἐπὶ τῇ διδασκῇ αὐτοῦ<sup>36</sup> ἦν γὰρ διδάσκων αὐτοὺς<sup>37</sup>  
they were astonished at his teaching: for he was teaching them  
ὥς ἐξουσίαν ἔχων, καὶ οὐχ ὥς οἱ γραμματεῖς<sup>38</sup>. 23 Καὶ ἦν  
as authority having, and not as the scribes. And there was

heaven. saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in

<sup>b</sup> σοὶ thee LTTA. <sup>c</sup> εὐθέως LW. <sup>d</sup> — ἐκεῖ GLTTAW. <sup>e</sup> τεσσαράκοντα ἡμέρας TTr; <sup>f</sup> καὶ μετὰ LTrA. <sup>g</sup> — τῆς βασιλείας [L]TTrA. <sup>h</sup> — καὶ λέγων T; — καὶ A. <sup>i</sup> καὶ παράγον and passing on LTTA. <sup>j</sup> τοῦ Σίμωνος of Simon L; Σίμωνος TTrAW. <sup>k</sup> ἀμφιβλήστρον casting around GLTTAW. <sup>l</sup> — ἀμφιβλήστρον (read [a net]) TTrA. <sup>m</sup> ἀλλεῖς TA. <sup>n</sup> εὐθὺς T. <sup>p</sup> — αὐτῶν (read the nets) LTT[A]. <sup>q</sup> — ἐκεῖθεν [L]TTrA. <sup>r</sup> εὐθὺς TTrA. <sup>s</sup> Καπερναούμ LTTTrAW. <sup>t</sup> εὐθὺς T. <sup>u</sup> — εἰσελθὼν T[Tr]A. <sup>v</sup> ἐδίδασκεν εἰς τὴν συναγωγὴν TA; — τὴν E. <sup>w</sup> + [αὐτῶν] (read their scribes) L. <sup>x</sup> + εὐθὺς immediately TA.



their synagogue a man with an unclean spirit; and he cried out, 24 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed

ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἐν ἰσχυρίᾳ αὐτοῦ ἐβόηεν, 24 λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηθ; ἡμεῖς οἴδαμεν τί σε εἶ, ὁ υἱοῦ τοῦ θεοῦ. 25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, ὦσε θητι, καὶ ἐξέλθε ἐξ αὐτοῦ. 26 Καὶ ὡς ἔφη, ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κραζὴν μεγάλην, λέγων, τίς ἐγώ εἰμι, καὶ τίς ἐστις ὁ υἱοῦ τοῦ θεοῦ; 27 καὶ πάντες ἐθαμβήθησαν. 28 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 29 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 30 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 31 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 32 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 33 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 34 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 35 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ.

29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξεληθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρεσσούσα· καὶ ὡς ἔφη, ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 31 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 32 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 33 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 34 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ; 35 καὶ ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ.

35 Καὶ πρῶτῃ ἑνύκῳ ἵαν ἀναστὰς ἐξῆλθεν καὶ ὡς ἔφη, ἐξῆλθεν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ ὑπακούουσιν αὐτῷ.

— Ἔα LTTA.    α οἰδαμεν we know T.    β — λέγων T.    γ φωνήσαν TTTA.    δ ἄπ' from L.    ε πάντες TTTA.    ζ συνζητεῖν LTTA.    η — πρὸς T.    θ αὐτοὺς E: ἐαυτοὺς LTTA.W.    ι διδασκὴν καὶ αἰνῶν LTTA.    κ καὶ ἐξῆλθεν LTTA.    λ [εὐθὺς] T.    μ + πανταχοῦ everywhere [T]r.A.    ν εὐθὺς LTTA.    ο ἐξελθὼν ἔλθεν having gone forth he came LTT.    π εὐθὺς LTTA.    ρ — αὐτῆς [her] hand LTTTJA.    σ — εὐθέως TTT.    τ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη LTTA.    υ ἑνύκῃ LTTA.

ἀπῆλθεν εἰς ἔρημον τόπον, ἠκάκει|| προσήχετο. 36 καὶ  
departed into <sup>2</sup>desert <sup>1</sup>a place, and there was praying. And

<sup>2</sup>κατεδίωξαν<sup>11</sup> αὐτὸν ὃ<sup>12</sup> Σίμων καὶ οἱ μετ' αὐτοῦ· 37 καὶ  
<sup>1</sup>went <sup>7</sup>after <sup>8</sup>him <sup>1</sup>Simon <sup>2</sup>and <sup>3</sup>those <sup>4</sup>with <sup>5</sup>him; and

<sup>2</sup>εὐρόντες αὐτόν<sup>||</sup> λέγουσιν αὐτῷ, "Οτι πάντες <sup>2</sup>ζητοῦσίν σε."  
having found him they say to him, All seek thee.

38 Καὶ λέγει αὐτοῖς, Ἀγωμεν<sup>b</sup> εἰς τὰς ἐχομένας κωμοπόλεις,  
And he says to them, Let us go into the neighbouring country towns,

ἵνα <sup>ε</sup>κάκει<sup>||</sup> κηρύξω· εἰς τοῦτο γὰρ <sup>δ</sup>ἔξεληλυθα.<sup>||</sup> 39 Καὶ  
that there also I may preach; <sup>2</sup>for <sup>3</sup>this <sup>1</sup>because have I come forth. And

<sup>e</sup>ἦν<sup>ll</sup> κηρύσσων<sup>i</sup> ἐν ταῖς συναγωγαῖς<sup>ll</sup> αὐτῶν εἰς ὅλην τὴν Γαλι-  
he was preaching in their synagogues in all Ga-

λαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.  
lilee, and the demons casting out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν <sup>8</sup>καὶ  
And <sup>3</sup>comes <sup>4</sup>to <sup>5</sup>him <sup>1a</sup>a <sup>2</sup>leper, beseeching him and

γονυπετῶν αὐτόν, <sup>h</sup>καὶ λέγων αὐτῷ, "Ὅτι ἐὰν θέλῃς δύνασαι  
kneeling down to him, and saying to him, If thou wilt thou art able

με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς" σπλαγχνισθεὶς, ἔκ-  
me to cleanse. And Jesus being moved with compassion, having

τείνας τὴν χεῖρα ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ,  
stretched out [his] hand he touched him, and says to him,

Θέλω, καθαρίσθητι. 42 Καὶ <sup>με</sup>είπόντος αὐτοῦ, <sup>ἡ</sup>εὐθέως ἀπῆλ-  
I will, be thou cleansed. And he having spoken, immediately depart-

θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ὁκαθαρίσθη. 43 Καὶ ἐμβριμησά-  
ed from him the leprosy, and he was cleansed. And having strictly

μενος αὐτῷ, <sup>ῥευθῆως</sup> ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ,  
charged him, immediately he sent away him, And says to him,

Ορα μηδενι <sup>4</sup>μηδεν<sup>||</sup> ειπης· <sup>5</sup>αλλ<sup>||</sup> υπαγε, σεαυτον δειξον  
 See to no one anything thou speak; but go, thyself shew  
 (lit. nothing)

τῷ ἱερεῖ, καὶ προσένευκε περὶ τοῦ καθαρισμοῦ σου ἃ προσ-  
to the priest, and offer for thy cleansing what <sup>2</sup>or-

ἔταξεν ὁ Μωσῆς, ἡ εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ ἐξελθὼν  
dered ὁ Moses, for a testimony to them. But he having gone out

ἤρξατο κηρύσσειν πολλά καὶ διαφημίζειν τὸν λόγον, ὥστε  
began to proclaim [it] much and to spread abroad the matter, so that

μηκέτι αὐτὸν δύνασθαι, ὡς εἰς πόλιν<sup>ll</sup> εἰσελθεῖν.  
no longer he was able openly into [the] city to enter ;

ἄλλ' ἔξω, <sup>was</sup> ἐν ἐρήμοις τόποις ἦν, καὶ ἦρχοντο πρὸς αὐτὸν  
but without in desert places was, and they came to him

ἵνα πανταχόθεν. ||  
from every quarter.

2 Καὶ <sup>2a</sup>πάλιν εἰσῆλθεν<sup>||</sup> εἰς <sup>2a</sup>Καπερναοὺμ<sup>||</sup> δι' ἡμερῶν,  
And again he entered into Capernaum after [some] days,

<sup>da</sup>καὶ ἠκούσθη ὅτι <sup>ca</sup>εἰς οἶκόν ἔστιν· 2 καὶ <sup>da</sup>εὐθέως συνη-

and it was heard that in [the] house he is; and immediately were

χθισαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ  
gathered together many, so that there was no longer any room not even

into a solitary place,  
and there prayed.  
36 And Simon and they

37 And when they had

found him, they said  
unto him, All men seek  
for thee. 38 And he

for thee. 35 And he said unto them, Let us go into the next towns, that I may preach

there also: for therefore came I forth.  
39 And he preached

39 And he preached  
in their synagogues  
throughout all Galile-  
ee and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling

ing him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make

wilt, thou canst make  
me clean. 41 And Je-  
sus, moved with com-  
passion, put forth his

passion, put forth his hand, and touched him, and saith unto him, I will: be thou

him, I will; be thou  
clean. 42 And as soon  
as he had spoken, im-  
mediately the lame man

mediately the leprosy departed from him, and he was cleansed.

43 And he straitly  
charged him, and  
forthwith sent him  
away. 44 And with

away; 44 and saith  
unto him, See thou say  
nothing to any man :

but go thy way, shew  
thyself to the priest,  
and offer for thy

<sup>7</sup> και ἐκεῖ L. <sup>8</sup> κατεβύθην T. <sup>9</sup> — ὁ Τ[Τ]Α. <sup>10</sup> εὗρον αὐτον και found him and TTR.   
<sup>11</sup> σε ζητοῦσιν LW. <sup>12</sup> ἀλλ' αὐτοχού elsewhere TTR. <sup>13</sup> και ἐκεῖ αὐν. <sup>14</sup> ἐξήλθον I came forth TTR.   
<sup>15</sup> ἦλθεν he went TT. <sup>16</sup> εἰς τὰς συναγωγὰς GLTTARW. <sup>17</sup> — και γουπετῶν   
αὐτὸν I[Τ]Α; — αὐτὸν T. <sup>18</sup> — και I[Τ]Α. <sup>19</sup> και and LTTT. <sup>20</sup> αὐτοῦ ἡγατο LTTA.   
<sup>21</sup> — αὐτὸν T. <sup>22</sup> — εἰπόντος αὐτοῦ LTT. <sup>23</sup> εὐθύς TTR. <sup>24</sup> ἐκαθερίσθη TΑ. <sup>25</sup> Ρεθύς   
LTTA. <sup>26</sup> q — μηδὲν I[Τ]T. <sup>27</sup> ἄλλα LTTTAW. <sup>28</sup> Μουστῆς LTTTAW. <sup>29</sup> εἰς πόλιν φαίρετς T.   
<sup>30</sup> ἄλλα Tq. <sup>31</sup> ἐπ TTR. <sup>32</sup> [ἦ]ν L. <sup>33</sup> πάντοθεν LTTTAW. <sup>34</sup> εἰσῆλθεν πάλιν LW;   
εἰσελθον πάλιν he having entered again TTR. <sup>35</sup> Καφαρναούμ LTTARW. <sup>36</sup> — και   
I[Τ]TAW. <sup>37</sup> ἐν οἴκῳ LTTT. <sup>38</sup> — εὐθύς [L]T[Τ].

the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, *Arise, and take up thy bed, and go thy way into thine house*. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, *We never saw it on this fashion*.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed

πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 Καὶ ἔρχονται at the door; and he spoke to them the word. And they come ἐπὶ αὐτόν, παραλυτικὸν φέροντες, αἰρούμενον ὑπὸ τεσσάρων. to him, a paralytic bringing, borne by four. 4 καὶ μὴ δυνάμενοι προσεγγίσει· αὐτῷ διὰ τὸν ὄχλον, And not being able to come near to him on account of the crowd, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χα- they uncovered the roof where he was, and having broken up [it] they λῶσιν τὸν ἐκράββατον· ἡ ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. let down the couch on which the paralytic was lying. 5 ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, And seeing Jesus their faith says to the paralytic, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 6 Ἦσαν δὲ τινες Child, have been forgiven thee thy sins. But there were some τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς of the scribes there sitting, and reasoning in καρδιαῖς αὐτῶν, 7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; their hearts, Why this [man] thus does speak blasphemies? τίς δύναται ἀφίεναι ἁμαρτίας, ἐκ μὴ εἰς, ὁ θεός; 8 Καὶ who is able to forgive sins, except one, [that is] God? And ἐὺθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως ἔπ immediately knowing Jesus in his spirit that thus διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα δια- they are reasoning within themselves, said to them, Why these things rea- λογίζεσθε ἐν ταῖς καρδιαῖς ὑμῶν; 9 τί ἐστιν εὐκοπώτερον, son ye in your hearts? which is easier, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, to say to the paralytic, Have been forgiven thee [thy] sins, ἢ εἰπεῖν, Ἔγειραι, καὶ ἄρον σου τὸν κράββατον καὶ or to say, Arise, and take up thy couch and περιπατεῖ; 10 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ walk? but that ye may know that authority has the Son ἀνθρώπου ἰαφίεναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ παρα- of man to forgive on the earth sins, he says to the para- λυτικῷ, 11 Σοὶ λέγω, ἔγειραι, καὶ ἄρον τὸν ἐκράββατόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. 12 Καὶ ἡγέρθη ἐὺθὺς, καὶ thy and go to thy house. And he arose immediately, and ἄρας τὸν ἐκράββατον ἐξῆλθεν ἐναντίον πάντων, having taken up the couch went forth before all, ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας, so that were amazed all, and glorified God, saying, Ὅτι οὐδέποτε οὕτως εἶδομεν. Never thus did we see [it].

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν, καὶ πᾶς ὁ And he went forth again by the sea, and all the ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ crowd came to him, and he taught them. And

ε πρὸς αὐτόν φέροντες παραλυτικὸν LTr; φέροντες πρὸς αὐτόν παραλυτικὸν TA. ε προσ-  
ενέγκαι to bring near T. ε κράββατον LTTAW. h ὅπου where LTTA. i καὶ ἰδὼν L.  
k ἀφίενται are forgiven LTTT. l σου αἱ ἁμαρτίαι GTTA; σοι αἱ ἁμαρτίαι [σου] L.  
m; βλασφημεῖ (read Why does this [man] thus speak? he blasphemies.) LTTA. n εὐθὺς  
LTTA. o οὕτως L. p + αὐτοὶ they (are reasoning) GJAJW. q λέγει says TTA.  
r Ἀφίενται are forgiven LTTT. s σου thy (sins) GTTAW. t ἔγειρε GLTW; ἔγειρου TA.  
v - καὶ GJTTAW. w τὸν κράββατόν σου LTTAW. x ὑπάγε go T. y ἐπὶ τῆς γῆς ἀφίεναι  
GLTTAW. z ἔγειρε GLTTAW. a καὶ εὐθὺς TTA. b ἐμπροσθεν T.  
c λέγοντας [L]JA. ca οὕτως οὐδέποτε TTA. fa εἶδαμεν LTTA. ga εἰς το T.



παράγων εἶδεν ἡ Λευὶ<sup>h</sup> τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ  
 passing on he saw Levi the [son] of Alphaeus sitting at the  
 τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. Καὶ ἀναστὰς  
 tax office, and says to him, Follow me. And having arisen  
 ἠκολούθησεν αὐτῷ. 15 Καὶ ἰγένετο<sup>h</sup> ἐν τῷ κατακείμενῳ αὐ-  
 he followed him. And it came to pass as he reclined  
 τὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-  
 [at table] in his house, that many tax-gatherers and sin-  
 λοὶ συνάνεκνον τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.  
 uers were reclining [at table] with Jesus and his disciples;  
 ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν<sup>h</sup> αὐτῷ. 16 καὶ οἱ γραμ-  
 for they were many, and they followed him. And the scribes  
 ματεῖς καὶ οἱ Φαρισαῖοι, ὁ ἰδόντες αὐτὸν ἐσθίοντα<sup>h</sup> μετὰ  
 and the Pharisees, having seen him, eating with  
 τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ,  
 the tax-gatherers and sinners, said to his disciples,  
 τί<sup>h</sup> ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ  
 Why [is it] that with the tax-gatherers and sinners he eats and  
 πίνει;<sup>h</sup> 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν  
 drinks? And having heard Jesus says to them, Not need  
 ἔχουσιν οἱ ἰσχυροὶ ἱατροῦ, ἀλλ' οἱ κακῶς ἔχον-  
 have they who are strong of a physician, but they who ill are.  
 τες. οὐκ ἦλθον καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς<sup>h</sup> εἰς  
 I came not to call righteous [ones], but sinners to  
 μετάνοιαν.<sup>h</sup>  
 repentance.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων<sup>h</sup>  
 And were the disciples of John and those of the Pharisees  
 νηστεύοντες καὶ ἐρχοῦνται καὶ λέγουσιν αὐτῷ, Ὅτι<sup>h</sup> οἱ μαθη-  
 fasting; and they come and say to him, Why the disciples  
 ταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ  
 of John and those of the Pharisees fast, but thy  
 μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ  
 disciples fast not? And said to them Jesus,  
 δύνανται οἱ υἱοὶ τοῦ νυμφῶνος. ἐν ᾧ ὁ νυμφίος μετὰ αὐτῶν  
 Can the sons of the bridechamber, while the bridegroom with them  
 ἐστίν, νηστεύειν; ὅσον χρόνον μεθ' αὐτῶν ἔχουσιν τὸν νυμ-  
 is, fast? as long as with them they have the bride-  
 φίον, οὐ δύνανται νηστεύειν. 20 Ἐλεύσονται δὲ ἡμέραι ὅταν  
 groom, they are not able to fast. But will come days when  
 ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-  
 will have been taken away from them the bridegroom, and then they  
 στεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 καὶ οὐδεὶς ἐπιβληθή-  
 will fast in those days. And no one a piece  
 ράκκος ἂν ἀγνάφου ἐπιφράσσει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή,<sup>h</sup>  
 of cloth unfurled sews on an old garment; otherwise,  
 αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ  
 takes away the filling up of it new from the old, and

by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is

<sup>h</sup> Λευεὶν TA. <sup>i</sup> γίνεται it comes to pass TTrA.

were following TTrA. <sup>m</sup> — οἱ T.

also [L] TTr. <sup>p</sup> ὅτι ἐσθίει L; ὅτι ἦσθιεν that he was eating TTr.

τελωνῶν LTa. <sup>r</sup> — τί TTrA.

— εἰς μετάνοιαν GLTTaW.

<sup>v</sup> + μαθηταὶ (οἱ the) disciples TTrA.

<sup>a</sup> ἐκείνῃ τῇ ἡμέρᾳ that day GLTTaW.

TTrA.

<sup>h</sup> — αὐτοῦ [Tr.] A.

<sup>k</sup> — ἐν τῷ [Tr].

<sup>n</sup> τῶν Φαρισαίων of the Pharisees TTr.

<sup>o</sup> + καὶ

<sup>q</sup> ἁμαρτωλῶν καὶ

<sup>r</sup> [καὶ πίνει] L.

<sup>s</sup> διὰ τί LTa.

<sup>t</sup> ἐχουσιν τὸν νυμφίον μετ' αὐτῶν (μεθ' αὐτῶν L) LTTrA.

<sup>b</sup> — καὶ GLTTaW.

<sup>c</sup> ράκκος L.

<sup>f</sup> + ἀπ' αὐτοῦ from it A.

<sup>g</sup> + ἀπ' from LT.



λυπούμενος<sup>κ</sup> ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ  
grieved at the hardness of their heart, he says to the  
ἀνθρώπῳ, "Ἐκτεινον τὴν χεῖρά σου." Καὶ ἐξέτεινε, καὶ  
man, stretch out thy hand. And he stretched out [it], and

ἠ ἀποκατεστάθῃ<sup>κ</sup> ἡ χεὶρ αὐτοῦ<sup>κ</sup> ὡς ἡ ἄλλη<sup>κ</sup>. 6 καὶ ἐξελ-  
was restored his hand sound as the other. And having

θόντες οἱ Φαρισαῖοι<sup>κ</sup> "εὐθέως<sup>κ</sup> μετὰ τῶν Ἡρωδιανῶν συμβούλιον  
gone out the Pharisees immediately with the Herodians counsel

οἰοῦν<sup>κ</sup> κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.  
took against him, how him they might destroy.

7 Καὶ ὁ Ἰησοῦς<sup>κ</sup> ἄνελχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ<sup>κ</sup> πρὸς<sup>κ</sup>  
And Jesus withdrew with his disciples to

τὴν θάλασσαν<sup>κ</sup> καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας  
the sea; and great a multitude from Galilee

ἠκολούθησαν<sup>κ</sup> αὐτῷ<sup>κ</sup>, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἰε-  
followed him, and from Judea, and from Je-

ροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου<sup>κ</sup>  
rusalem, and from Idumea, and beyond the Jordan; and

καὶ οἱ<sup>κ</sup> περὶ Τύρου καὶ Σιδῶνα, πλῆθος πολὺ, ἠκούσαντες<sup>κ</sup>  
and they around Tyre and Sidon, a multitude great, having heard

ὅσα<sup>κ</sup> ἔποιε<sup>κ</sup>. ἦλθον πρὸς αὐτόν. 9 καὶ εἶπεν τοῖς μαθη-  
how much he was doing came to him. And he spoke to his dis-

ταῖς αὐτοῦ, ἵνα πλοῖάριον προσκαρτερῇ αὐτῷ<sup>κ</sup> διὰ τὸν  
ciples, that a small ship might wait upon him, on account of the

ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 πολλοὺς γὰρ ἔθερά-  
crowd, that they might not press upon him. For many be

πενσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι  
healed, so that they beset him, that him they might touch, as many as

εἶχον μαστίγας<sup>κ</sup>. 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν  
had scourges; and the spirits the unclean, when him

ᾤθεώρει, προσέπιπτον<sup>κ</sup> αὐτῷ, καὶ ἔκραζον<sup>κ</sup>, λέγοντα<sup>κ</sup>. "Ὅτι σὺ  
they beheld, fell down before him, and cried, saying, Thou

εἶ ὁ υἱὸς τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ  
art the Son of God. And much he rebuked them, so that not

αὐτὸν φανερόν<sup>κ</sup> ποιήσωσιν<sup>κ</sup>.  
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται<sup>κ</sup> οὓς  
And he goes up into the mountain, and calls to [him] whom

ἠέλεν αὐτός<sup>κ</sup> καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν  
would he; and they went to him. And he appointed

δώδεκα ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτούς  
twelve that they might be with him, and that he might send them

κηρύσσειν, 15 καὶ ἔχειν ἐξουσίαν<sup>κ</sup> θεραπεύειν τὰς νόσους καὶ<sup>κ</sup>  
to preach, and to have authority to heal diseases and

ἐκβάλλειν τὰ δαιμόνια. 16 καὶ ἐπέθηκεν<sup>κ</sup> τῷ Σίμωνι ὄνομα<sup>κ</sup>  
to cast out demons. And he added to Simon [the] name

Πέτρον<sup>κ</sup> 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην  
Peter; and James the [son] of Zebedee, and John

τὸν ἀδελφὸν τοῦ Ἰακώβου<sup>κ</sup> καὶ ἐπέθηκεν αὐτοῖς ὄνόματα<sup>κ</sup>  
the brother of James; and he added to them [the] names

<sup>κ</sup> — σου (read [thy] hand T[ITRA]. <sup>λ</sup> ἀπεκατεστάθῃ GLT[RAW]. <sup>μ</sup> — ὡς ἡ ἄλλη

GLT[RAW]. <sup>ν</sup> εὐθύς T[ITRA]. <sup>ο</sup> ἐποίησαν T; ἐδίδον gave T[RA]. <sup>π</sup> μετὰ τῶν μαθητῶν αὐτοῦ

ἀνελχώρησεν GLT[RA]. <sup>q</sup> εἰς GLT. <sup>ρ</sup> ἠκολούθησεν LT[RA]; ἠκολούθησαν placed after

Ἰουδαίας T. <sup>σ</sup> — αὐτῷ [L]T[ITRA]. <sup>τ</sup> — οἱ [L]T[ITRA]. <sup>υ</sup> ἀκούοντες hearing LT[RA].

<sup>φ</sup> ποιεῖ he is doing T[RA]. <sup>ζ</sup> ἐθεώρουν, προσέπιπτον LT[RAW]. <sup>η</sup> ἐκραζον LT[RAW]. <sup>θ</sup> λέ-  
because they had known him to be the Christ L. <sup>ι</sup> — θεραπεύειν τὰς νόσους καὶ T[RA].

<sup>κ</sup> + καὶ ἐποίησεν τοὺς δώδεκα, and he appointed the twelve T. <sup>λ</sup> ὄνομα τῷ Σίμωνι T[RA].

for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, and from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 and to have power to heal sicknesses, and to cast out devils: 16 and Simon he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boan-



erges, which is, The sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, 19 and Judas Iscariot, which also betrayed him :

ἔβοανεργές, <sup>11</sup> ὁ ἐστὶν υἱοὶ βροντῆς· 18 καὶ Ἀνδρέαν, καὶ  
 Boanerges, which is Sons of thunder; and Andrew, and  
 Φίλιππον, καὶ Βαρθολομαῖον, καὶ <sup>h</sup>Ματθαῖον, <sup>11</sup> καὶ Θωμᾶν,  
 Philip, and Bartholomew, and Matthew, and Thomas,  
 καὶ Ἰάκωβον τὸν τοῦ Ἀλφειου, καὶ Θαδδαῖον, καὶ Σίμωνα  
 and James the [son] of Alphaeus, and Thaddæus, and Simon  
 τὸν Ἰκανανίτην, <sup>11</sup> 19 καὶ Ἰούδαν Ἐσκαριώτην, <sup>11</sup> ὃς καὶ παρέ-  
 the Cananite, and Judas Iscariote, who also deliver-  
 δωκεν αὐτόν.  
 ed up him.

And they went into an house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of *it*, they went out to lay hold on him, *because* he said, *Behold, I beside myself.* 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them *unto him*, and said *unto them* in *parables*, How can  *Satan* cast out *Satan*? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if *Satan* rise up against himself, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, *and* spoil his goods, *except he* will first bind the strong man; *and* then he will spoil his house. 28 Verily I say unto you, *Satan* shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: 29 but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 30 because they said, He hath an unclean spirit.

Καὶ ἔρχονται<sup>1</sup> εἰς οἶκον· 20 καὶ συνέρχεται πάλιν<sup>2</sup> ὄχλος,  
And they come to a house: and comes<sup>3</sup> together again<sup>4</sup> a crowd,  
ὥστε μὴ δύνασθαι αὐτοὺς·<sup>5</sup> μήτε<sup>6</sup> ἄρτον φαγεῖν. 21 καὶ αὐτοὶ  
so that they are not able so much as bread<sup>7</sup> to eat. And having  
σαντες οἱ παρ' αὐτοῦ ἐξήλθον κρατῆσαι αὐτὸν<sup>8</sup>  
santes oí par' autou éxēthlon kratēσαι auton  
heard [of it] those belonging to him went out to lay hold of him;  
ἔλεγον· γάρ, "Οτι ἐξέστη. 22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ  
for they said, He is beside himself. And the scribes who from  
Ἱερουσολύμων καταβάντες ἔλεγον, "Οτι Βεελζεβούλ ἔχει<sup>9</sup> καὶ  
Jerusalem came down said, Beelzeboul he has; and  
"Οτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.  
By the prince of the demons he casts out the demons.  
23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν  
And having called to [him] them in parables he said  
αὐτοῖς, Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; 24 καὶ  
to them, How can Satan Satan<sup>10</sup> cast out? and  
ἐὰν βασιλεία ἐφ' ἐαυτὴν μερισθῇ, οὐ δύναται σταθῆναι·<sup>11</sup>  
if a kingdom against itself be divided, is not able<sup>12</sup> to stand  
βασιλεία· ἐκεῖνη· 25 καὶ ἐὰν οἰκία ἐφ' ἐαυτὴν μερισθῇ, οὐ  
that kingdom: and if a house against itself be divided, not  
δύναται ἵσταθῆναι ἢ οἰκία· ἐκεῖνη·<sup>13</sup> 26 καὶ ἐὶ σατανᾶς ἀνέστη  
is able<sup>14</sup> to stand that house: and if Satan has riser up  
ἐφ' ἐαυτὸν καὶ μεμρίσται, οὐ δύναται ἵσταθῆναι,<sup>15</sup> ἀλλὰ  
against himself and has been divided, he is not able to stand, but  
τέλος ἔχει. 27 οὐ δύναται οὐδεὶς·<sup>16</sup> ὅτι σκεὺς τοῦ ἰσχυροῦ,  
an end has. No one in any wise is able the goods of the strong man,  
εἰσελθὼν εἰς τὴν οἰκίαν· αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον  
having entered into his house, to plunder, unless first  
τὸν ἰσχυρὸν δέσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 ἀ-  
the strong man he bind, and then his house he will plunder. Ve-  
μὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται·<sup>17</sup> ὅτι ἁμαρτηματα τοῖς  
rily I say to you, that all shall be forgiven the sins to the  
υἱοῖς τῶν ἀνθρώπων,<sup>18</sup> καὶ ὁ βλασφημίας ὅσας·<sup>19</sup> ἀν· βλασ-  
sons of men, and blasphemies whatsoever they shall  
φημήσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ  
have blasphemed; but whoever shall blaspheme against the Spirit the  
ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχος ἔστιν·<sup>20</sup>  
Holy, has not forgiveness to eternity, but liable to is  
αἰώνιον κρίσεως·<sup>21</sup> 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει·  
eternal judgment; because they said, An unclean spirit he has,

<sup>α</sup> ὁ θανατηγός LITTA. <sup>β</sup> μαθηταῖον LITTA. <sup>γ</sup> καναναῖον Cananæan LITTA.W. <sup>δ</sup> Ἰσκαριὼθ LITTA.W. <sup>ε</sup> ἔρχεται he comes T. <sup>ς</sup> + ὁ the (crowd) LITTA. <sup>ζ</sup> μηδὲ LITTA. <sup>η</sup> οὐ δυνήσεται will not be able to LITTA. <sup>θ</sup> ἡ οἰκία ἐκείνη σταθραῖν (στήναι TtA) LITTA. <sup>ι</sup> ἐμερίσθαι, καὶ he is divided, and T. <sup>κ</sup> στήναι LITTA. <sup>λ</sup> + ἀλλ' but ITA. <sup>μ</sup> οὐδεὶς δύναται GLT.W. <sup>ν</sup> εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθόν· τὰ σκεύη TtA. <sup>ξ</sup> τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα GLT.W. <sup>ο</sup> + αἱ the GLT.W. <sup>π</sup> ὅσα LITTA. <sup>ρ</sup> ἐάν TtA. <sup>ς</sup> ἀλλὰ LITTA. <sup>τ</sup> ἔσται shall be T. <sup>θ</sup> ἀμαρτήματα sin (read guilty of eternal sin) LITTA.

31 <sup>a</sup>ἔρχονται οὖν <sup>b</sup>οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, <sup>c</sup>καὶ  
Then come [his] brethren and his mother, and  
ἔξω <sup>d</sup>ἵστῳτες <sup>e</sup>ἀπέστειλαν πρὸς αὐτόν, <sup>f</sup>φωνοῦντες αὐτόν.  
without standing sent to him, calling him.  
32 καὶ ἐκάθητο <sup>h</sup>ὄχλος περὶ αὐτόν <sup>i</sup>εἰπον δὲ αὐτῷ, Ἰδοὺ,  
And sat a crowd around him: and they said to him, Behold,  
ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου <sup>k</sup>ἔξω ζητοῦσιν σε. 33 Καὶ  
thy mother and thy brethren without seek thee. And  
ἀπεκρίθη αὐτοῖς, λέγων, <sup>l</sup>Τίς ἐστὶν ἡ μήτηρ μου <sup>m</sup>ἢ οἱ ἀδελ-  
he answered them, saying, Who is my mother or brethren  
φοί μου; 34 Καὶ περιβλεψάμενος <sup>n</sup>κύκλῳ τοὺς περὶ  
ren my? And having looked around on in a circuit those who around  
αὐτόν <sup>o</sup>καθημένους, λέγει, <sup>p</sup>Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί  
him were sitting, he says, Behold, my mother and brethren  
μου. 35 ὅς ἴσῃ <sup>q</sup>ἂν ποιήσῃ <sup>r</sup>τὸ θέλημα <sup>s</sup>τοῦ θεοῦ, οὗτος ἀδελ-  
my: for whoever shall do the will of God, he is  
φός μου καὶ ἀδελφός μου <sup>t</sup>καὶ μήτηρ ἐστίν.  
ther my and my sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν <sup>a</sup>καὶ  
And again he began to teach by the sea. And  
ἑσινίχθη <sup>b</sup>πρὸς αὐτόν ὄχλος <sup>c</sup>πολύς, <sup>d</sup>ὥστε αὐτόν <sup>e</sup>ἔμ-  
was gathered together to him a crowd great, so that he having  
βάντα εἰς τὸ πλοῖον <sup>f</sup>καθίσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ  
entered into the ship sat in the sea, and all the  
ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς <sup>g</sup>ἦν. 2 καὶ ἐδίδασκεν  
crowd close to the sea on the land was. And he taught  
αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-  
them in parables many things, and said to them in teach-  
δαχῇ αὐτοῦ, 3 Ἀκούετε ἰδοὺ, ἐξῆλθεν ὁ σπείρων <sup>h</sup>τοῦ <sup>i</sup>σπείραι  
ing his, Harken: behold, went out the sower to sow.  
4 καὶ ἐγένετο ἐν τῷ σπείρειν, <sup>j</sup>ὁ μὲν ἔπесεν παρὰ τὴν ὁδόν,  
And it came to pass as he sowed, one fell by the way,  
καὶ ἦλθεν τὰ πετεινὰ <sup>k</sup>τοῦ οὐρανοῦ <sup>l</sup>καὶ κατέφαγεν αὐτό.  
and came the birds of the heaven and devoured it.  
5 ἄλλο δὲ <sup>m</sup>ἔπесεν ἐπὶ τὸ πετρῶδες, <sup>n</sup>ὅπου οὐκ εἶχεν γῆν  
And another fell upon the rocky place, where it had not earth  
πολλήν <sup>o</sup>καὶ εὐθέως <sup>p</sup>ἐξανέτειλεν, <sup>q</sup>διὰ τὸ μὴ ἔχειν βάθος <sup>r</sup>δα  
much, and immediately it sprang up, because of not having depth  
γῆς. 6 <sup>s</sup>ἡ γὰρ <sup>t</sup>ἡλιου δὲ ἀνατείλαντος <sup>u</sup>ἔκαυματίσθη, <sup>v</sup>καὶ διὰ  
of earth; and [the] sun having arisen it was scorched, and because of  
τὸ μὴ ἔχειν ρίζαν <sup>w</sup>ἐξηράνθη. 7 καὶ ἄλλο ἔπесεν εἰς <sup>x</sup>τὰς  
not having root it withered away. And another fell among the  
ἀκάνθας <sup>y</sup>καὶ ἀνέβησαν αὶ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ  
thorns, and grew up the thorns, and choked it, and  
καρπὸν οὐκ ἔδωκεν. 8 καὶ <sup>z</sup>ἄλλο <sup>aa</sup>ἔπесεν εἰς τὴν γῆν τὴν  
fruit it yielded not. And another fell into the ground the

31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and my

IV. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine, 3 Harken; Behold, there went out a sower to sow: 4 and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 but when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield

<sup>a</sup> καὶ ἔρχονται LITAW; καὶ ἔρχεται T. <sup>b</sup> ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ GLTWTW; οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ A. <sup>c</sup> στήκοντες TTA. <sup>d</sup> καλοῦντες LITTA. <sup>e</sup> περὶ αὐτόν ὄχλος LITTA. <sup>f</sup> καὶ λέγουσιν and they say LITTA. <sup>g</sup> καὶ αἱ (— ai w) ἀδελφαί σου and thy sisters LT[A]W. <sup>h</sup> ἀποκριθεὶς αὐτοῖς λέγει answering them he says TTA. <sup>i</sup> καὶ and LITTA. <sup>j</sup> — μου [T]JA. <sup>k</sup> τοὺς περὶ αὐτόν κύκλῳ LITTA. <sup>l</sup> Ἰδοὺ L. <sup>m</sup> — γὰρ for LT [T]JA. <sup>n</sup> τὰ θελήματα (read the things God wills) A. <sup>o</sup> — μου τῇ LITTA. <sup>p</sup> συνάγεται is gathered together LITAW. <sup>q</sup> πλείστος very great TTA. <sup>r</sup> εἰς τὸ (— τὸ τῷ) πλοῖον ἐμβάντα LITTW. <sup>s</sup> ἦσαν were TTA. <sup>t</sup> — τοῦ LT [T]JA. <sup>u</sup> — τοῦ οὐρανοῦ GLTTA. <sup>v</sup> καὶ ἄλλο LITTA. <sup>w</sup> καὶ and [L]TJA. <sup>x</sup> εὐθέως LITTA. <sup>y</sup> — καὶ τῆς L. <sup>z</sup> καὶ ὅτε ἀνέτειλεν ὁ ἥλιος and when the sun was risen LITTA. <sup>aa</sup> ἐκαυματίσθησαν they were scorched TR. <sup>bb</sup> — τὰς G. <sup>cc</sup> ἄλλα others TA.

fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 that seeing they may see and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that has been sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as

καλήν· καὶ ἔδιδον καρπὸν ἀναβαίνοντα καὶ αὐξανόντα, καὶ ἐξήκοντα, καὶ ἑκατόν. 9 καὶ ἔλεγεν αὐτοῖς, ὁ ἔχων ὦτα ἀκούειν ἀκούτω. 10 καὶ ὅτε δὲ ἦν ἑξῆς, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. 11 καὶ ἔλεγεν αὐτοῖς, Ὑμῖν ἔδόθη γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἕξω, ἐν παραβολαῖς τὰ πάντα γίνεται. 12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν μήποτε ἐπιτρέψωσιν, καὶ ἀφεθῇ αὐτοῖς ἡ ἀμαρτία. 13 καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πᾶσας τὰς παραβολὰς γινώσθε; 14 ὁ σπείρων τὸν λόγον σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, ἐυθέως ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. 16 καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη· καὶ ὅταν ἀκούσωσιν τὸν λόγον, ἐυθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, ἐυθέως σκανδαλίζονται. 18 καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες, 19 καὶ αἱ μέριμναι τοῦ αἵματος, τοῦ κόσμου καὶ τῆς ἀπάτης τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι ἐσθίουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν καὶ ἀκαρπὸς γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν καὶ ἀκαρπὸς γίνεται. 20 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν καὶ ἀκαρπὸς γίνεται.

<sup>1</sup> αὐξανόμενον LITRAW. <sup>2</sup> εἰς αὐτὸν TTR. <sup>3</sup> αὐτοῖς GLITRAW. <sup>4</sup> ὅς ἔχει LITRAW. <sup>5</sup> καὶ ὅτε LITRA. <sup>6</sup> κατὰ μόνον LITRA. <sup>7</sup> ἡρώτων LITRA; ἡρώτων T. <sup>8</sup> τὰς παραβολὰς the parables TTR. <sup>9</sup> γινῶναι LITRA; τὸ μυστήριον ἔδοθηται TTR. <sup>10</sup> τὰ T. <sup>11</sup> τὰ ἀμαρτήματα (read [their sins]) [LITRA. <sup>12</sup> εὐθύς TTR. <sup>13</sup> ἐν αὐτοῖς in them T; εἰς αὐτοὺς in them T.A. <sup>14</sup> ὁμοίως εἰσιν T. <sup>15</sup> εὐθύς LITRA. <sup>16</sup> ἄλλοι others GLITRAW. <sup>17</sup> ἐπὶ about T. <sup>18</sup> ἀκούσαντες heard TTR. <sup>19</sup> τοῦτον this GLITRA. <sup>20</sup> συνπνέουσιν TA. <sup>21</sup> ἐκείνοις those TTR.



τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ  
the good have been sown, such as hear the word and  
παράδχονται, καὶ καρποφοροῦσιν, ἔν<sup>h</sup> τριάκοντα, καὶ ἔν<sup>h</sup>  
receive [it], and bring forth fruit, one thirty, and one  
ἑξήκοντα, καὶ ἔν<sup>h</sup> ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, Ἐμῇ<sup>h</sup>  
sixty, and one a hundred. And he said to them, The  
λύχνος ἔρχεται ἵνα ὑπὸ τὸν μύδιον τεθῇ ἢ ὑπὸ τὴν  
lamp comes that under the corn measure it may be put or under the  
κλινῇ; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἵπιτεθῇ; 22 οὐ-γάρ  
couch? [Is it] not that upon the lampstand it may be put? for not  
ἐστὶν ἕτι κρυπτόν, ἵδ<sup>h</sup> ἐάν-μὴ φανερωθῇ· οὐδὲ  
is anything hidden, unless it should be made manifest, nor  
ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ.  
has taken place a secret thing, but that to light it should come.  
23 εἰ τις ἔχει ὦτα ἀκούειν, ἀκούτω. 24 Καὶ ἔλεγεν αὐτοῖς,  
If anyone has ears to hear, let him hear. And he said to them,  
Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται  
Take heed what ye hear: with what measure ye mete it shall be measured  
ὑμῖν, ὃ καὶ προστεθήσεται ὑμῖν ὅ τοις ἀκούουσιν. 25 ὅς-γὰρ ἂν  
to you, and shall be added to you who hear; for whoever  
ἔχῃ, δοθήσεται αὐτῷ καὶ ὅς οὐκ-ἔχει, καὶ ὃ ἔχει  
may have, shall be given to him; and he who has not, even that which he has  
ἀρθήσεται ἀπ' αὐτοῦ.  
shall be taken from him.

26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἔάν<sup>h</sup>  
And he said, Thus is the kingdom of God, as if  
ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ  
a man should cast the seed upon the earth, and should sleep  
καὶ ἐγείνηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ<sup>h</sup>  
and rise night and day, and the seed should sprout  
καὶ μηκύνηται ὡς οὐκ-οἶδεν αὐτός. 28 αὐτομάτῃ γὰρ ἡ γῆ  
and be lengthened how knows not he; of itself for the earth  
καρποφορεῖ, πρῶτον χόρτον, ἔπειτα στάχυν, ἔπειτα πλήρη  
brings forth fruit, first a blade, then full  
σίτου ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδῷ ὁ καρπός,  
corn in the ear. And when offers itself the fruit,  
εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.  
immediately he sends the sickle, for has come the harvest.

30 Καὶ ἔλεγεν, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ;  
And he said, To what shall we liken the kingdom of God?  
ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς κόκκῳ<sup>h</sup>  
or with what parable shall we compare it? As to a grain  
σινάπewς, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος<sup>h</sup>  
of mustard, which, when it has been sown upon the earth, less  
πάντων τῶν σπερμάτων ἐστὶν ἐπὶ τῆς γῆς. 32 καὶ  
than all the seeds is which [are] upon the earth, and  
ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων  
when it has been sown, it grows up, and becomes than all the herbs  
μεῖζων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ  
greater, and produces branches great, so that are able under

hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man has ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 but when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches; so that the

<sup>f</sup> ἐν in Ttr. <sup>g</sup> + ὅτι that TA. <sup>h</sup> ἔρχεται ὁ λύχνος LTTA. <sup>i</sup> τεθῇ LTTA.W. <sup>k</sup> — τι (read it is not) [L]TT[A]. <sup>l</sup> — ὁ LTTA. <sup>m</sup> + ἵνα that LT[A]. <sup>n</sup> ἔλθῃ εἰς φανερόν TTrA. <sup>o</sup> — καὶ προσ. ὑμῖν G. <sup>p</sup> — τοῖς ἀκούουσιν GLTTA. <sup>q</sup> ἔχει has LTTA. <sup>r</sup> — ἐάν TTrA. <sup>s</sup> βλαστᾷ LTTA. <sup>t</sup> — γὰρ LTTA. <sup>u</sup> εἰτεν T. <sup>v</sup> πλήρης σίτος LTTA. <sup>w</sup> παραδοί LTTA. <sup>x</sup> εὐθὺς TTrA. <sup>y</sup> Πῶς how TTrA. <sup>z</sup> τίνι αὐτὴν παραβολῇ θάμεν what parable shall we represent it? LTTA. <sup>a</sup> κόκκον a grain GLTTA.W. <sup>b</sup> μικρότερον ὢν being less LTTA. <sup>c</sup> — ἐστὶν LTTA. <sup>d</sup> [τῶν ἐπὶ τῆς γῆς] L. <sup>e</sup> μεῖζων (μεῖζον T) πάντων τῶν λαχάνων LTTA.

fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. ὁ ἵσκιος ὁ αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐῤῥύναντο ἰσκέουσιν, 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ ἡ τοῖς μαθηταῖς αὐτοῦ ἐπέλεγεν πάντα. And with such parables many he spoke to them the word, as they were able to hear, but without a parable spake he not to them; and apart to his disciples he explained all things.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅψιας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα ἰσκέουσιν αὐτοῦ. 37 καὶ γίνεται λαίλαψ ἀνέμου μεγάλη, καὶ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἡδὴ γεμίζεσθαι. 38 καὶ ἦν αὐτὸς ἐπὶ τῷ πρῶ- so that - it already - was filled. And was he on the stern μνη ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐδιεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἡμεῖς ἀπολλόμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ; him?

V. And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no man could bind him, no, not with chains:

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. 2 καὶ ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἠπαρήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοικίαν ἔχει ἐν τοῖς μνημείοις· καὶ οὕτως ἠλάσσειν· οὐδεὶς βῆ δύναται αὐτόν. And they came to the other side of the sea, to the country of the Gadarenes. And on his having gone forth out of the ship, immediately met him out of the tombs a man with an unclean spirit, who [his] dwelling had in the tombs; and not even with chains anyone was able him (lit. no one)

εἰδύναντο LTR. ἡ τοῖς ἰδίοις μαθηταῖς to his own disciples TA. i — δὲ LTR[A]. κ πλοῖα ships GLTRa. ἦσαν T. ἡ μεγάλη ἀνέμου LTRa. καὶ τὰ LTRa. ὅτῃ γεμίζεσθαι τὸ πλοῖον already was filled the ship LTRa. P ἐν in GLTTAW. ἐγείρουσιν they awake TRa. οὐπω not yet LTR. αὐτῷ ὑπακούει T; ὑπακούει αὐτῷ TRa. Γερασίων Gerasenes LTR; Γεργεσιών Gergesenes A. ἐξεληθόντος αὐτοῦ LTR. εὐθέως L; εὐθύς TR[A]. ὑπῆντησεν LTR. μνήμασιν (— V GW) GLTTAW. οὐδὲ LTRAW. ἀλῦσει with a chain LTRa. + οὐκέτι any longer (lit. no longer) LTRAW. εἰδύνατο LTRa.

δῆσαι, 4 διὰ τὸ αὐτὸν πολλάκις πένδας καὶ ἀλύσειν δε-  
 to bind, because that he often with fetters and chains had  
 δεσθαι, καὶ διασπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ  
 been bound, and <sup>3</sup>had <sup>4</sup>been <sup>5</sup>torn <sup>6</sup>asunder <sup>7</sup>by <sup>8</sup>him <sup>9</sup>the <sup>10</sup>chains, and  
 τὰς πένδας συντρίβειν, καὶ οὐδεὶς αὐτὸν ἴσχυεν<sup>11</sup> δαμάσαι·  
 the fetters had been shattered, and no one him was able to subdue.  
 5 καὶ <sup>12</sup>διαπαντὸς<sup>13</sup> νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσιν καὶ ἐν  
 And continually night and day in the mountains and in  
 τοῖς μνήμασιν<sup>14</sup> ἦν κρίζων καὶ κατακόπτων ἑαυτὸν λίθοις.  
 the tombs he was crying and cutting himself with stones.  
 6 Ἰδὼν δὲ<sup>15</sup> τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσ-  
 And having seen Jesus from afar, he ran and did  
 ἐκύνησεν αὐτῷ, <sup>16</sup>7 καὶ κράζας φωνῇ μεγάλῃ ἔειπεν, <sup>17</sup>Τί μοι  
 homage to him, and crying with a <sup>18</sup>voice <sup>19</sup>loud he said, What to me  
 καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν  
 and to thee, Jesus, Son of God the Most High? I adjure thee  
 θεόν, μὴ με βασανίσῃς. <sup>20</sup>8 ἔλεγεν γὰρ αὐτῷ, Ἐξελεθ, τὸ  
 by God, <sup>21</sup>not <sup>22</sup>me <sup>23</sup>torment. For he was saying to him, Come forth, the  
 πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. <sup>24</sup>9 Καὶ ἐπηρώτα  
 spirit the unclean, out of the man. And he asked  
 αὐτόν, Τί <sup>25</sup>ἰσοῖδονομα<sup>26</sup>; Καὶ <sup>27</sup>ἀπεκρίθη, λέγων, <sup>28</sup>Ἰεγεῶν<sup>29</sup>  
 him, What [is] thy name? And he answered, saying, Legion  
 ὀνομά· μοι, <sup>30</sup>ἵτι πολλοὶ ἴσμεν. <sup>31</sup>10 Καὶ παρεκάλει αὐτόν  
 my name [is], because many we are. And he besought him  
 πολλά, ἵνα μὴ <sup>32</sup>αὐτοὺς<sup>33</sup> ἀποστείλῃ ἔξω τῆς χώρας. <sup>34</sup>11 ἦν δὲ  
 much, that not them he would send out of the country. Now there was  
 ἐκεῖ πρὸς τὰ ὄρη<sup>35</sup> ἀγέλη χοίρων μεγάλη βοσκομένη· <sup>36</sup>12 καὶ  
 there just at the mountains a <sup>37</sup>herd <sup>38</sup>of <sup>39</sup>swine <sup>40</sup>great feeding; and  
 παρεκάλεισαν αὐτὸν πάντες οἱ δαίμονες, <sup>41</sup>λέγοντες, Πέμψον  
 besought him <sup>42</sup>all <sup>43</sup>the <sup>44</sup>demons, saying, Send  
 ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>45</sup>13 Καὶ  
 us into the swine, that into them we may enter. And  
 ἐπέτρεψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς. <sup>46</sup>καὶ ἔξελθόντα τὰ  
<sup>47</sup>allowed <sup>48</sup>them <sup>49</sup>immediately <sup>50</sup>Jesus. And having gone out the  
 πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν  
 spirits the unclean entered into the <sup>51</sup>swine, and <sup>52</sup>rushed  
 ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· <sup>53</sup>ἦσαν δὲ<sup>54</sup>  
<sup>55</sup>the <sup>56</sup>herd down the steep into the sea, (now they were  
 ὡς δισχίλιοι καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. <sup>57</sup>14 Ὅι δὲ<sup>58</sup>  
 about two thousand), and they were choked in the sea. And those who  
 βόσκοντες τοὺς χοίρους<sup>59</sup> ἔφυγον, καὶ ἀνήγγειλαν<sup>60</sup> εἰς τὴν  
 fed the swine fled, and announced [it] to the  
 πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ <sup>61</sup>ἔξηλθον<sup>62</sup> ἰδεῖν τί ἐστὶν τὸ  
 city and to the country. And they went out to see what it is that  
 γεγονός· <sup>63</sup>15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν  
 has been done. And they come to Jesus, and see  
 τὸν δαιμονιζόμενον καθήμενον <sup>64</sup>καὶ<sup>65</sup> ἱματισμένον καὶ σωφρο-  
 the possessed by demons sitting and clothed and of sound  
 νοῦντα, τὸν ἐσχηκότα τὸν ἰεγεῶνα· <sup>66</sup>καὶ ἐφοβήθησαν. <sup>67</sup>16 καὶ  
 mind, him who had the legion: and they were afraid. And

4 because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw

<sup>a</sup> ἴσχυεν αὐτόν LITtrAW. <sup>d</sup> διὰ παντὸς AL. <sup>e</sup> μνήμασιν (— ν GW) καὶ ἐν τοῖς ὄρεσιν GLITtrAW. <sup>f</sup> καὶ ἰδὼν TTrA. <sup>g</sup> αὐτόν A. <sup>h</sup> λέγει he says LITtrAW. <sup>i</sup> ὀνομά σοι LITtrA. <sup>k</sup> λέγει αὐτῷ he says to him GLITtrAW. <sup>l</sup> Λεγιών LITtrA. <sup>m</sup> + ἐστὶν is L. <sup>n</sup> αὐτὰ TTr. <sup>o</sup> τῷ ὄρει the mountain GLITtrAW. <sup>p</sup> — πάντες GW[L]; — πάντες οἱ δαίμονες (read they besought) TTrA. <sup>q</sup> — εὐθὺς ὁ Ἰησοῦς (read he allowed) [L]TTr[A]. <sup>r</sup> — ἦσαν δὲ [L]TTrA. <sup>s</sup> καὶ οἱ LITtrA. <sup>t</sup> αὐτοὺς them GLITtrAW. <sup>v</sup> ἀπήγγειλαν told GLITtrAW. <sup>w</sup> ἦλθον they went LITtrAW. <sup>x</sup> — καὶ LITtrA. <sup>y</sup> λεγιῶνα LITtrA.





<sup>εὐθέως</sup> ἔξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω  
immediately was dried up the fountain of her blood, and she knew

τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 καὶ <sup>εὐθέως</sup>  
in [her] body that she was healed from the scourge. And immediately

ὁ Ἰησοῦς, ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν  
Jesus, knowing in himself [that] the "out" of "him "power

ἔλθοῦσαν, ἐπισταφείας ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἤψατο  
had gone forth, having turned in the crowd, said, Who of me touched

τῶν ἱματίων; 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις  
the garments? And "said "to "him "his "disciples, Thou seest

τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο;  
the crowd pressing on thee, and sayest thou, Who of me touched?

32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν. 33 ἡ δὲ  
And he looked round to see her who "this had done. But the

γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδὺσα ὃ γέγονεν <sup>ἐπ'</sup>  
woman being frightened and trembling, knowing what had been done upon

αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν  
her, came and fell down before him, and told him all

τὴν ἀλήθειαν. 34 ὡς <sup>ἐ</sup> εἶπεν αὐτῇ, "Θύγατερ, ἡ πίστις σου  
the truth. And he said to her, Daughter, thy faith

σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὲς ἀπὸ τῆς μάστι-  
has cured thee; go in peace, and be sound from "scourge

γός σου. 35 <sup>Ἐ</sup>τι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχι-  
thy. [While] yet he is speaking, they come from the ruler of

συναγωγῆς, λέγοντες, "Οτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἐτι  
the synagogue's [house], saying, Thy daughter is dead; why still

σκύλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς <sup>εὐθέως</sup> ἰακού-  
troublest thou the teacher? But Jesus immediately, having

σας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῃ, Μὴ  
heard the word spoken, says to the ruler of the synagogue, "Not

φοβοῦ· μόνον πιστεῦε. 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ  
"fear; only believe. And he suffered no one him

<sup>συνακολουθεῖσαι</sup>, εἰ μὴ <sup>ἃ</sup> Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην  
to accompany, except Peter and James and John

τὸν ἀδελφὸν Ἰακώβου. 38 καὶ <sup>ἔ</sup>ρχεται εἰς τὸν οἶκον τοῦ  
the brother of James. And he comes to the house of the

ἀρχισυναγῶγῃ, καὶ θεωρεῖ θόρυβον, <sup>ἃ</sup> κλαίοντας καὶ  
ruler of the synagogue, and he beaolds a tumult, [people] weeping and

ἀλαλᾶζοντας πολλὰ. 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί  
wailing greatly. And having entered, he says to them, Why

θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον <sup>οὐκ</sup> ἀπέθανεν, ἀλλὰ  
make ye a tumult and weep? the child is not dead, but

καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. <sup>ὃ</sup> δὲ ἐκβαλὼν ἔπα-  
sleeps. And they laughed at him. But he having put out all,

τας, <sup>ἃ</sup> παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν  
takes with [him] the father of the child and the

μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ  
mother and those with him, and enters in where "was "the

παιδίον <sup>ἐ</sup> ἀνακείμενον. 41 καὶ κρατήσας τῆς χειρὸς τοῦ  
"child lying. And having taken the hand of the

παιδίου, λέγει αὐτῇ, Ταλιθά, <sup>ἡ</sup> κοῦμι· ὃ ἐστιν μεθερμηνευό-  
child, he says to her, Talitha, kumi; which is, being inter-

straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpret-

<sup>εὐθὺς</sup> ΤΤΑ. <sup>ἐ</sup> — ἐπ' (read to her) [L]ΤΤΑ. <sup>ἢ</sup> + Ἰησοῦς Jesus L.

<sup>εὐθέως</sup> [L]ΤΤΑ. <sup>ἢ</sup> παρακούσας having disregarded ΤΤΑ. <sup>μετ'</sup> αὐτοῦ with him ΤΤΑ. <sup>ἢ</sup> ἀκολουθεῖσαι to follow L. <sup>ἢ</sup> + τὸν ΤΤΑ. <sup>ἢ</sup> ἔρχονται they come LΤΤΑW.

<sup>ἢ</sup> + καὶ and G.LΤΤΑW. <sup>ἢ</sup> αὐτὸς LΤΤΑ. <sup>ἢ</sup> πάντας G.LΤΤΑW <sup>ἢ</sup> — ἀνακείμενον G.LΤΤΑ.

<sup>ἢ</sup> κοῦμι T; κοῦμι ΤΑ.





σανδάλια· και μη.<sup>h</sup> ἐνδύσῃσθε<sup>h</sup> δύο χιτῶνας. 10 Καὶ ἔλεγεν  
with sandals; and put not on two tunics. And he said  
αὐτοῖς, "Οπου.<sup>h</sup> ἴδαν<sup>h</sup>" εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν  
to them, Wherever ye enter into a house, there remain until  
ἔξέλθῃτε ἐκείθεν. 11 καὶ ὅσοι ἂν μὴ δέξωνται<sup>h</sup> ὑμᾶς, μηδὲ  
ye go out thence. And as many as will not receive you, nor  
ἀκούσσωσιν ὑμῶν, ἐκπορεύόμενοι ἐκείθεν, ἐκτινάξατε τὸν χοῦν  
hear you, departing thence, shake off the dust  
τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμήν  
which [is] under your feet, for a testimony to them. Verily  
λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ  
I say to you, more tolerable it shall be for Sodom or Gomorrah in day  
κρίσεως, ἢ τῇ πόλει ἐκείνῃ. 12 Καὶ ἐξελθόντες<sup>h</sup> μέκρηρυσ-  
of judgment than for that city. And having gone out they pro-  
σον<sup>h</sup> ἵνα<sup>h</sup> μετανοήσωσιν. 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,  
claimed that [men] should repent. And "demons" many they cast out,  
καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ θεράπευον.  
and anointed with oil many infirm and healed [them].

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ  
And "heard" the "king" Herod [of him], for public  
ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ὤλεγεν, "Οτι Ἰωάννης ὁ βαπ-  
became his name, and he said, John the Bap-  
τίζων<sup>h</sup> ἐκ νεκρῶν ἡγέρθη, καὶ διὰ τοῦτο ἐνεργου-  
tist from among [the] dead is risen, and because of this "ope-  
σιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι<sup>h</sup> ἔλεγον, "Οτι Ἡλίας<sup>h</sup>  
rate" the "works" of "power" in him. Others said, Elias  
ἐστίν<sup>h</sup> ἄλλοι δὲ ἔλεγον, "Οτι προφῆτης ἐστίν<sup>h</sup>, ἢ ὡς εἰς τῶν  
it is; and others said, A prophet it is, or as one of the  
προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης<sup>h</sup> εἶπεν, "Ὅτι<sup>h</sup> ὃν  
prophets. But having heard Herod said, "Whom  
ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν<sup>h</sup> αὐτὸς<sup>h</sup> ἡγέρθη  
I "beheaded" John, he it is. He is risen  
ἐκ νεκρῶν. 17 Αὐτὸς γάρ ὁ Ἡρώδης ἀποστείλας  
from among [the] dead. For "himself" Herod having sent  
ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ,  
seized John, and bound him in the prison,  
διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,  
on account of Herodias the wife of Philip his brother,  
ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γάρ ὁ Ἰωάννης τῷ Ἡρώδῃ,  
because her he had married. For "said" John to Herod,  
Ὅτι οὐκ ἔξεστιν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.  
It is not lawful for thee to have the wife of thy brother.  
19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ᾔθελεν<sup>h</sup> αὐτὸν ἀπο-  
But Herodias held it against him, and wished "him" to  
κτεῖναι<sup>h</sup> καὶ οὐκ ᾔδυναστο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν  
kill, and was not able: for Herod feared  
Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἁγίον, καὶ  
John, knowing him [to be] a man just and holy, and  
συνετηρεῖ αὐτόν<sup>h</sup> καὶ ἀκούσας αὐτοῦ, πολλὰ βέποισι<sup>h</sup> καὶ  
kept "safe" him; and having heard him, many things did, and

not put on two coats.  
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.  
11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for that city.  
12 And they went out, and preached that men should repent.  
13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.  
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.  
16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.  
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.  
18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.  
19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:  
20 for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and

<sup>h</sup> ἐνδύσασθαι E. <sup>i</sup> ἂν LTr. <sup>k</sup> ἐάν for ἂν L; ὅς ἂν τόπος μὴ δέξηται whatsoever place will not receive TTrA. <sup>l</sup> — ἀμήν λέγω ... τῇ πόλει ἐκείνῃ GLJTrA. <sup>m</sup> ἐκήρυξαν TTrA. <sup>n</sup> μετανοήσωσιν LTrA. <sup>o</sup> ἔλεγον they said L. <sup>p</sup> ἐγήγερται (has risen) ἐκ νεκρῶν LTr; ἐκ νεκρῶν ἀνέστη A. <sup>q</sup> + δὲ also LTrA.W. <sup>r</sup> Ἡλείας T. <sup>s</sup> ἐστίν [L]TrA. <sup>t</sup> — ἢ GLTrA.W. <sup>v</sup> ἔλεγεν TTrA. <sup>w</sup> — "Οτι LTrA. <sup>x</sup> — ἐστίν αὐτὸς GLJTrA. <sup>y</sup> — ἐκ νεκρῶν T[Tr]A. <sup>z</sup> — τῇ GLTrA.W. <sup>a</sup> ἐζητεῖ sought L. <sup>b</sup> ἡρόπει was at a loss [about] T.

heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel: and she gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart

ἰδὼς αὐτοῦ ἠκούεν. 21 καὶ γενομένης ἡμέρας·εὐκαίρου, ὅτε<sup>ο</sup> gladly him heard. And <sup>an</sup>being come <sup>an</sup>opportune day, when Ἡρώδης τοῖς·γενεσίοις·αὐτοῦ δέιπνον <sup>ἡ</sup>ἐποίη<sup>ο</sup> τοῖς μεγιστᾶσιν Herod on his birthday a supper made to great men αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>his</sup> and to the chief captains and to the first [men] of Galilee; 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ <sup>and</sup> <sup>and</sup>having come in <sup>the</sup> <sup>the</sup>daughter of herself <sup>Herodias,</sup> and ὀρχησάμενης, <sup>καὶ</sup> <sup>ἡ</sup>ἀρεσάσθη<sup>ο</sup> τῷ Ἡρώδῃ καὶ τοῖς συνανα- having danced, and pleased Herod and those reclining κειμένοις, <sup>ἔ</sup>εἶπεν ὁ βασιλεὺς<sup>ο</sup> τῷ κορασίῳ, Αἰτήσόν με [at table] with [him], <sup>said</sup> <sup>the</sup> <sup>king</sup> to the damsel, Ask me ὃ·ἐάν θέλῃς, καὶ δώσω σοί· 23 καὶ ὤμοσεν αὐτῇ, Ὅτι whatever thou wilt, and I will give to thee. And he swore to her, ὃ·ἐάν με αἰτήσῃς, δώσω σοί, ὥς ἡμίσην τῆς βασιλείας Whatever me thou mayest ask, I will give thee, to half of kingdom μου. 24 Ἐν δὲ<sup>ο</sup> ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί <sup>ἡ</sup>αἰτή- <sup>my.</sup> <sup>And</sup> she having gone out said to her mother, What shall I σομαι; <sup>Ἡ</sup>δὲ εἶπεν, Τὴν <sup>ῥ</sup>εφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>ask?</sup> <sup>And</sup> she said, The head of John the Baptist. 25 Καὶ εἰσελθοῦσα <sup>ἡ</sup>εὐθέως<sup>ο</sup> μετὰ σπουδῆς πρὸς τὸν βασιλέα, And having entered immediately with haste to the king, ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι <sup>ῥ</sup>ῶς ἐξ αὐτῆς<sup>ο</sup> ἐπὶ πίνακι she asked, saying, I desire that to me thou give at once upon a dish τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 Καὶ περὶ λυπος the head of John the Baptist. And <sup>very</sup> <sup>sorrowful</sup> γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς [<sup>while</sup>]made <sup>the</sup> <sup>king,</sup> on account of the oaths and those who <sup>συνανακειμένους</sup> οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. 27 καὶ reclined [at table] with [him], would not <sup>her</sup> <sup>reject.</sup> <sup>And</sup> εὐθέως<sup>ο</sup> ἀποστείλας ὁ βασιλεὺς <sup>ῥ</sup>σκεπουλάτωρα<sup>ο</sup> ἐπέταξεν immediately <sup>having</sup> <sup>sent</sup> <sup>the</sup> <sup>king</sup> a guardsman ordered ὡς ἐνεχθήναι<sup>ο</sup> τὴν κεφαλὴν αὐτοῦ. 28 Ὅ δὲ<sup>ο</sup> ἀπελθὼν ἀπεκε- his head. And he having gone be- φάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ᾗνεγκεν τὴν κεφαλὴν αὐτοῦ headed him in the prison, and brought his head ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον upon a dish, and gave it to the damsel, and the damsel ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ gave it to her mother. And having heard [it] <sup>disciples</sup> αὐτοῦ ἦλθον, <sup>καὶ</sup> ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτό<sup>ο</sup> <sup>his</sup> came, and took up his corpse, and laid it

ἐν τῷ<sup>ο</sup> μνημείῳ.  
in the tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ <sup>And</sup> <sup>are</sup> <sup>gathered</sup> <sup>together</sup> <sup>the</sup> <sup>apostles</sup> to Jesus, and ἀπήγγειλαν αὐτῷ πάντα, <sup>καὶ</sup> <sup>ὅσα</sup> ἐποίησαν καὶ <sup>ἃ</sup>ὅσα<sup>ο</sup> they related to him all things, both what they had done and what ἐδίδασκαν. 31 καὶ εἶπεν<sup>ο</sup> αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ they had taught. And he said to them, Come ye yourselves

ο ὅτε L. ἡ ἐποίησεν LTTA. ἡ ἡρεσεν she pleased LTTA. ἔειπεν δὲ ὁ βασιλεὺς L; ὁ δὲ βασι-  
λεὺς εἶπεν and the king said TT A. ε καὶ and TT A. ἡ αἰτήσωμαι should I ask LTTAAV.  
ἡ βαπτίζοντος TTTA. ἡ εὐθύς LTTA. ἡ ἐξυγῆς ὥς μοι LTTA. ἡ ἀνακειμένους reclined  
[at table] TTTA. ἡ ἀθετῆσαι αὐτὴν TTTA. ὡς εὐθύς TTTA. ῥ σκεπουλάτωρα LTTAAV.  
ἡ ἐνέγκαι [him] to bring TTTA. ἡ + [ἐπὶ πίνακι] on a dish L. ἡ καὶ (read and having  
gone he beheaded) LTTA. ἡ ἦλθαν TTTA. ἡ αὐτὸν him T. ἡ — τῷ (read a tomb)  
EGLTTAAW. ἡ — καὶ LTTAAW. ἡ — ὅσα T. ἡ λέγει he says TAAW.

κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν  
 apart into desert a place, and rest a little. Were  
 γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν  
 for those coming and those going many, and not even to eat  
 ἠνυκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ  
 had they opportunity. And they went away into desert a place by the  
 πλοίῳ κατ' ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι,  
 ship apart. And saw them going the crowds,  
 καὶ ἐπέγνωσαν αὐτὸν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν  
 and recognized him many, and on foot from all the  
 πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνήλ-  
 cities ran together there, and went before them, and came to-  
 θον πρὸς αὐτόν. 34 καὶ ἐξεληθὼν εἶδεν ὁ Ἰησοῦς πολλὴν  
 together to him. And having gone out saw Jesus great  
 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν  
 a crowd, and was moved with compassion towards them, because they were  
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτούς  
 as sheep not having a shepherd. And he began to teach them  
 πολλά. 35 Καὶ ἥδη ὥρας πολλῆς γινομένης, προσελ-  
 many things. And already a late hour [it] being, com-  
 θόντες αὐτῷ οἱ μαθηταί· αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν  
 ing to him his disciples say, Desert is  
 ὁ τόπος, καὶ ἥδη ὥρα πολλή· 36 ἀπόλυσον αὐτοὺς, ἵνα  
 the place, and already [it is] a late hour; dismiss them, that  
 ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν  
 having gone to the in a circuit country and villages, they may buy  
 ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. Ἦσαν  
 for themselves bread; something for to eat they have not.  
 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν.  
 But he answering said to them, Give to them ye to eat.  
 Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων  
 And they say to him, Having gone shall we buy two hundred  
 δηνარიῶν ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει  
 denarii of bread, and give them to eat? And he says  
 αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόν-  
 to them, How many loaves have ye? go and see. And having  
 τες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ πέταξεν αὐτοῖς  
 known they say, Five, and two fishes. And he ordered them  
 ἀνακλινάει πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.  
 to make recline all by companies on the green grass.  
 40 καὶ ἀνέπεσον πρᾶσαι, πρᾶσαι, ἑκατὸν καὶ ἑκατὸν  
 And they sat down in ranks, by hundred and by  
 πενήκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο  
 fifties. And having taken the five loaves and the two  
 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλα-  
 fishes, having looked up to the heaven he blessed and broke  
 σεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς· αὐτοῦ ἵνα παρα-  
 the loaves, and gave to his disciples that they might

into a desert place, and  
 rest a while; for there  
 were many coming and  
 going, and they had  
 no leisure so much as  
 to eat. 32 And they  
 departed into a desert  
 place by ship privately.  
 33 And the people saw  
 them departing, and  
 many knew him, and  
 ran about thither out  
 of all cities, and out-  
 went them, and came  
 together unto him.  
 34 And Jesus, when he  
 came out, saw much  
 people, and was moved  
 with compassion to-  
 ward them, because  
 they were as sheep not  
 having a shepherd: and  
 he began to teach them.  
 many things. 35 And  
 when the day  
 was now far spent, his  
 disciples came unto  
 him, and said, This is  
 a desert place, and now  
 the time is far passed:  
 36 send them away,  
 that they may go into  
 the country round  
 about, and into the  
 villages, and buy them-  
 selves bread: for they  
 have nothing to eat.  
 37 He answered and  
 said unto them, Give  
 ye them to eat. And  
 they say unto him,  
 Shall we go and buy  
 two hundred penny-  
 worth of bread, and  
 give them to eat? 38 He  
 saith unto them, How  
 many loaves have ye?  
 go and see. And when  
 they knew, they say,  
 Five, and two fishes.  
 39 And he commanded  
 them to make all sit  
 down by companies  
 upon the green grass.  
 40 And they sat down  
 in ranks, by hundreds  
 and by fifties. 41 And  
 when he had taken the  
 five loaves and the two  
 fishes, he looked up  
 to heaven, and blessed,  
 and brake the loaves,  
 and gave them to his  
 disciples to set before

\* ἀναπαύεσθε TTrA. \* εὐκαίρουν LTrA. \* ἐν τῷ πλοίῳ εἰς ἔρημον τόπον L. \* οἱ ὄχλοι (read they saw) GLTTrAW. \* ἐγίνωσαν knew LTrA. \* αὐτοῖς them T; — αὐτὸν GLTrA. \* — καὶ προῆλθον πρὸς αὐτόν GLTTrAW. \* — ὁ Ἰησοῦς (read he saw) OTTrAW; [ὁ Ἰησοῦς] εἶδεν L. \* αὐτοῖς LTrA. \* γινομένης T. \* — αὐτῷ T. \* [αὐτοῦ] L. \* ἔλεγον said TTrA. \* — ἄρτους [L] TrA. \* — γὰρ [L] TrA. \* — οὐκ ἔχουσιν (read buy for themselves something to eat) [L] TrA. \* δηνარიῶν διακοσίων GLTTrAW. \* δώσωμεν shall we give LTrA; δώσωμεν T. \* — καὶ [L] TrA. \* + [αὐτῷ] to him L. \* ἀνακλιθῆναι L. \* ἀνέπεσαν TTrA. \* κατὰ LTrA. \* — αὐτοῦ (read the disciples) TrA. \* παρατιθῶσιν TΑ.



them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and they supposed it had been a spirit, and cried out: 50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; and be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 and ran through that whole region round about, and began to carry about in beds those

θῶσιν<sup>1</sup> αὐτοῖς<sup>2</sup> καὶ τοὺς δύο ἰχθύας ἐμέριπεν πᾶσιν<sup>3</sup> 42 καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν<sup>4</sup> 43 καὶ ἦραν<sup>5</sup> ἐλασμάτων<sup>6</sup> δώδεκα<sup>7</sup> κοφίνους<sup>8</sup> πλήρεις<sup>9</sup>, καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσε<sup>10</sup> πεντακισχίλιοι ἄνδρες. 45 Καὶ εὐθέως<sup>11</sup> ἠνάγκασεν τοὺς μαθητάς αὐτοῦ εἰσβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαῖδαν, ἕως αὐτοῦ ἀπολύσῃ<sup>12</sup> τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύεσθαι. 47 Καὶ ὀψίας<sup>13</sup> γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς ὡς ἑνός<sup>14</sup> ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν<sup>15</sup> αὐτοὺς βασανιζομένους ἑν τῷ λαλῆναι, ἦν γὰρ ὁ ἀνεμὸς ἐναντίος αὐτοῖς<sup>16</sup>· καὶ<sup>17</sup> περὶ τὴν τέταρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης, καὶ ἤθελεν παρελθεῖν αὐτούς. 49 οἱ δὲ ἰδόντες αὐτὸν<sup>18</sup> περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν<sup>19</sup> ὅτι ἄνθρωπος ἑστίν, καὶ ἀνέκραξαν. 50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. 51 καὶ εὐθέως<sup>20</sup> ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσείτε· ἐγώ εἰμι, μὴ φοβεῖσθε. καὶ λέγει αὐτοῖς, Θεοσεβίται, τί ἐγώ εἰμι, φόβος ἔσται μοι; 52 καὶ ἔθεντο αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἀνεμὸς· καὶ λίαν ῥέκ. περισσοῦ<sup>21</sup> ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἔθαύμαζον<sup>22</sup> 53 οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν<sup>23</sup> πεπωρωμένη.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν<sup>24</sup>· ὧν γενησαρέτ, καὶ προσωρμίσθησαν. 54 καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως<sup>25</sup> ἐπιγινόντες αὐτόν<sup>26</sup>, 55 περιδραμόντες<sup>27</sup> ὅλην τὴν περίχωρον<sup>28</sup>· ἐκείνην<sup>29</sup> ἤρξαντο ἐπὶ τοῖς κρεβάτοις<sup>30</sup> αὐτῶν.

<sup>b</sup> κλάσματα Α. <sup>c</sup> κοφίνων ΤΑ. <sup>d</sup> πληρώματα ΤΤΑ. <sup>e</sup> — ὥσε<sup>i</sup> GLTTAW. <sup>f</sup> εὐθὺς ΤΤΑ. <sup>g</sup> ἀπολείν dismisses LTTR. <sup>h</sup> ἰδὼν seeing LTTR. <sup>i</sup> — καὶ LTTR. <sup>k</sup> ἐπὶ τῆς θαλάσσης περιπατοῦντα Τ. <sup>l</sup> + ὅτι τὸν. <sup>m</sup> ἐστίν it is Τ. <sup>n</sup> εἶδαν ΤΤΑ. <sup>o</sup> καὶ εὐθὺς LTTR. <sup>p</sup> οὐ δὲ εὐθὺς Τ. <sup>q</sup> (ἐκ περισσοῦ) ΤΤΑ. <sup>r</sup> — καὶ ἐθαύμαζον [L] ΤΤΑ. <sup>s</sup> ἀλλ' ἦν but was ΤΤΑ. <sup>t</sup> αὐτῶν ἡ καρδία LTTRAW. <sup>u</sup> ἐπὶ τὴν γῆν ἦλθον εἰς Τ. <sup>v</sup> Γεννησαρέτ LTTRAW. <sup>w</sup> + [οἱ ἄνδρες τοῦ τόπου ἐκείνου] the men of that place LTTR. <sup>x</sup> περιδραμον they ran through ΤΤΑ. <sup>y</sup> νῶρον (οἰκίᾳ around) ΤΤΑ. <sup>z</sup> + καὶ and ΤΤΑ. <sup>aa</sup> κρεβάτοις LTTRAW.

τοὺς κακῶς-ἐχοντάς περιφέρειν, ὅπου ἤκονον ὅτι  
those that were ill to carry about, where they were hearing that  
ἐκεῖ ἔστιν. 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ  
there he was. And wherever he entered into villages or

πόλεις ἢ ἐς ἀγρούς, ἐν ταῖς ἀγοραῖς ἵτιθουν τοὺς ἀσθενούν-  
cities or fields, in the marketplaces they laid those who were sick,  
τας, καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ  
and besought him that if only the border  
ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἐῃπτοντο αὐτοῦ  
of his garment they might touch; and as many as touched him  
ἰσώζοντο.  
were healed.

7 Καὶ συναγόνται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες  
And are gathered together to him the Pharisees and some  
τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· 2 καὶ ἰδόντες  
of the scribes, having come from Jerusalem; and having seen  
τινὰς τῶν μαθητῶν αὐτοῦ ἡ κοινὰς χερσίν, ἰτοῦτ' ἔστιν  
some of his disciples with defiled hands, that is  
ἀνίπτους, ἑσθιόντας ἄρτους, ἐμέμψαντο· 3 οἱ γὰρ Φαρι-  
unwashed, eating bread, they found fault; for the Phari-  
σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ "πυγμῇ" νίψωνται τὰς  
sees and all the Jews, unless with the fist they wash the  
χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσ-  
hands, eat not, holding the tradition of the el-  
βυτέρων· 4 καὶ ὅτι ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται  
ders; and [on coming] from the market, unless they wash themselves  
οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἔστιν ἃ παρέλαβον  
they eat not; and other things many there are which they received  
κρατεῖν, βαπτισμούς ποτηρίων καὶ ξεστῶν καὶ χαλκίων· 5 καὶ  
to hold, washings of cups and vessels and brazen utensils and  
κλινῶν· 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ  
couches: then question him the Pharisees and the  
γραμματεῖς, Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσιν κατὰ  
scribes, Why thy disciples walk not according to  
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτους χερσίν  
the tradition of the elders, but with unwashed hands  
ἐσθίουσιν τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι  
eat bread? But he answering said to them,  
καλῶς προεφῆτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν,  
Well prophesied Esaias concerning you, hypocrites,  
ὥς γέγραπται, Ὁ ὁσὸς ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ,  
as it has been written, This people with the lips me honour,  
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβον-  
but their heart far is away from me. But in vain they wor-  
ταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.  
ship me, teaching [as] teachings injunctions of men.  
8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παρά-  
For, leaving the commandment of God, ye hold the tra-  
δοσιν τῶν ἀνθρώπων, βαπτισμούς ξεστῶν καὶ ποτηρίων, καὶ  
dition of men, washings of vessels and cups, and

that were sick, where they heard he was.  
56 And whithersoever he entered, into vil-  
lages, or cities, or country, they laid the  
sick in the streets, and besought him that  
they might touch if it were but the border of  
his garment: and as many as touched him  
were made whole.

VII. Then came to-  
gether unto him the  
Pharisees, and certain  
of the scribes, which  
came from Jerusalem.  
2 And when they saw  
some of his disciples  
eat bread with defiled,  
that is to say, with  
unwashed hands, they  
found fault. 3 For the  
Pharisees, and all the  
Jews, except they wash  
their hands oft, eat  
not, holding the tradi-  
tion of the elders.  
4 And when they come  
from the market, ex-  
cept they wash, they  
eat not. And many  
other things there be,  
which they have re-  
ceived to hold, as the  
washing of cups, and  
pots, brazen vessels,  
and of tables. 5 Then  
the Pharisees and  
scribes asked him, Why  
walk not thy disciples  
according to the tradi-  
tion of the elders,  
but eat bread with un-  
washed hands? 6 He  
answered and said un-  
to them, Well hath  
Esaias prophesied of  
you hypocrites, as it  
is written, This people  
honoureth me with  
their lips, but their  
heart is far from me.  
7 Howbeit in vain do  
they worship me,  
teaching for doctrines  
the commandments of  
men. 8 For laying  
aside the command-  
ment of God, ye hold  
the tradition of men,  
as the washing of pots  
and cups: and many

c — ἐκεῖ LT[Tr]. d ἐὰν T. e + εἰς into [L]TTra. f ἐτίθεισαν TTrA. g ἤψαντο LTTra.  
h + ὅτι that TTr. i τούτέστιν LA. k ἐσθίουσιν they eat TTr. l + τοὺς LTTra.  
m — ἐμέμψαντο (read verses 3 and 4 in parenthesis) GLTTraW. n πυκνὰ often T. o ἀπ' LTTra.  
p — καὶ κλινῶν T. q καὶ LTTra. r διὰ τί LTTra. s οὐ περιπατοῦσιν οἱ μαθηταί σου TTrA.  
t κοιναῖς with defiled GLTTraW. v — ἀποκριθεὶς TTrA. w — Ὅτι [L]T[TrA]. x ἐπροφῆτευσεν  
LTTra. y + ὅτι T. z Ὁ λαὸς οὗτος L. a — γὰρ for LTTra. b — βαπτισμούς ....  
ποιεῖτε T[TrA].

other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. 12 And ye suffer him no more to do ought for his father or his mother; 13 making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15 there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wicked

ἄλλα παρόμοια τοιαῦτα πολλά ποιεῖτε. 9 Καὶ ἔλεγεν ἄλλοις, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν τοῖς, Well do ye set aside the commandment of God, that παράδοσιν ὑμῶν τηρήσῃτε. 10 Μωσὴς γὰρ εἶπεν, Ἱμά τὸν πατέρα σου καὶ τὴν μητέρα σου· καί, Ὁ καταλογίζων πατέρα thy father and thy mother; and, He who speaks evil of father ἢ μητέρα θανάτῳ τελευτάτω. 11 Ὑμεῖς δὲ λέγετε, Ἐάν εἴπῃ or mother by death let him die. But ye say, If ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν ὃ ἐστίν, δῶρον, ἄ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, [It is] a corban, (that is, a gift,) ὃ ἐάν ἐξ ἐμοῦ ὠφεληθῇς. 12 καὶ οὐκέτι ἀφίετε whatever from me, thou mightest be profited by: — and no longer ye suffer αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ· αὐτοῦ ἢ τῇ μητρὶ· αὐτοῦ, him anything to do for his father or his mother, (lit. nothing) 13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἣ making void the word of God by your tradition which παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλά ποιεῖτε. ye have delivered; and ἡ ὡς ἡμεῖς [things] such many ye do. 14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, And having called to [him] all the crowd, he said to them, Ἐκούετε μου πάντες, καὶ ὁσυνίετε. 15 οὐδὲν ἐστὶν ἐξω- Hear ye me, all, and understand: Nothing there is from without τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται out the man entering into him, which is able αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, him to defile; but the things which go out from him, ἡ ἐκείνα ἐστὶν τὰ κοινῶντα τὸν ἄνθρωπον. 16 μετὰ τις those are the things which defile the man. If anyone ἔχει ὦτα ἀκούειν, ἀκούετω. 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον have ears to hear, let him hear. And when he went into a house ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς from the crowd, asked him his disciples concerning the παραβολῆς. 18 καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀνύμηνον parable. And he says to them, Thus also ye without understanding ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἐξῆθεν εἰσπο- understanding 'are? Perceive ye not that everything which from without enters into the man, it cannot defile him; 19 because it enters not into his heart, but into the belly, and goes out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 thefts, covetousness, wicked

ἢ Μωσὴς LTTA.W. ἢ — καὶ LTT[A]. ἢ — αὐτοῦ (read [his]) LTTA. ἢ πάλιν again LTTA. ἢ ἀκούσατέ LTTA. ἢ συνίετε LTTA. ἢ κοινῶσαι αὐτόν T. ἢ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα from the man go out LTTA. ἢ — ἐκείνα τ[ῆ]T. ἢ — verse 16 τ[ῆ]T[A]. ἢ + τὸν the (house) T. ἢ τὴν παραβολὴν the parable LTTA. ἢ καθαρίζων LTTA. ἢ πορνείαι, κλοπαί, φόνου, μοιχείαι TTA.



εξίαι, πονηρίαί, δόλος, ἀσέλγεια, ὀφθαλμός πονηρός,  
desires, wickednesses, guile, licentiousness, an eye wicked,  
βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ  
blasphemy, haughtiness, folly: all these

πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοίνοι τὸν ἄνθρωπον.  
evils from within go forth, and defile the man.

24 Ἐκείθεν<sup>1</sup> ἀναστὰς ἀπῆλθεν εἰς τὰ <sup>2</sup>μεθόρια<sup>3</sup>  
And thence having risen up he went away into the borders  
Τύρου<sup>4</sup> καὶ Σιδῶνος<sup>5</sup>. καὶ εἰσελθὼν εἰς τὴν<sup>6</sup> οἰκίαν, οὐδένα  
of Tyre and Sidon; and having entered into the house, no one  
ᾤθελεν<sup>7</sup> γνῶναι, καὶ οὐκ ᾔδυνήθη<sup>8</sup> λαθεῖν. 25 Ἰακούσασα  
he wished to know [it], and he could not be hid. <sup>9</sup>Having <sup>10</sup>heard  
γὰρ<sup>11</sup> γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα  
for <sup>12</sup>a <sup>13</sup>woman about him, of whom <sup>14</sup>had <sup>15</sup>her <sup>16</sup>little <sup>17</sup>daughter a spirit  
ἀκάθαρτον, ἔλθοῦσα<sup>18</sup> προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ<sup>19</sup>  
unclean, having come fell at his feet,

26 ἥν. δὲ ἡ γυνὴ<sup>20</sup> Ἑλληνίς, <sup>21</sup>Συροφοίνισσα<sup>22</sup> τῷ γένει<sup>23</sup> καὶ.  
(now <sup>24</sup>was <sup>25</sup>the <sup>26</sup>woman <sup>27</sup>a Greek,  
ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ<sup>28</sup> ἐκ τῆς θυγατρὸς  
asked him that the demon he should cast forth out of <sup>29</sup>daughter  
αὐτῆς. 27 ὁ δὲ Ἰησοῦς εἶπεν<sup>30</sup> αὐτῇ, Ἀφες πρῶτον χορτασ-  
her. But Jesus said to her, Suffer first to be satis-  
θῆναι τὰ τέκνα<sup>31</sup> οὐ γὰρ <sup>32</sup>καλὸν ἐστίν<sup>33</sup> λαβεῖν τὸν ἄρτον τῶν  
feed the children; for not good is it to take the bread of the  
τέκνων, καὶ βαλεῖν τοῖς κυνάριους.<sup>34</sup> 28 Ἡ δὲ ἀπεκρίθη καὶ  
children, and cast [it] to the dogs. But she answered and  
λέγει αὐτῷ, Ναί, κύριε<sup>35</sup> καὶ ὅ γὰρ<sup>36</sup> τὰ κυνάρια ὑποκάτω τῆς  
says to him, Yea, Lord; for even the little dogs under the  
τραπέζης ἔσθιει<sup>37</sup> ἀπὸ τῶν ψιχίων τῶν παιδιῶν. 29 Καὶ εἶπεν  
table eat of the crumbs of the children. And he said  
αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε<sup>38</sup> ἐξεληλυθεν ἰτὶ δαι-  
to her, Because of this word go; has gone forth the de-  
μόνιον ἐκ τῆς θυγατρὸς σου.<sup>39</sup> 30 Καὶ ἀπελθοῦσα εἰς τὸν  
mon out of thy daughter. And having gone away to  
οἶκον αὐτῆς, εὗρεν <sup>40</sup>τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγα-  
her house, she found the demon had gone forth, and the daugh-  
τέρα βεβλημένην ἐπὶ τῆς κλίνης.<sup>41</sup>  
ter laid on the bed.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου<sup>42</sup> καὶ Σιδῶνος,  
And again having departed from the borders of Tyre and Sidon,  
ἦλθεν<sup>43</sup> πρὸς<sup>44</sup> τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον  
he came to the sea of Galilee, through [the] midst  
τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν<sup>45</sup>  
of the borders of Decapolis. And they bring to him a deaf man  
ὁμογίλαλον,<sup>46</sup> καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ  
who spoke with difficulty, and they beseech him that he might lay  
αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ  
on him [his] hand. And having taken away him from the

ness, deceit, lascivi-  
ousness, an evil eye,  
blasphemy, pride, foul-  
ishness: 23 all these  
evil things come from  
within, and defile the  
man.

24 And from thence  
he arose, and went  
into the borders of  
Tyre and Sidon, and  
entered into an house,  
and would have no  
man know it: but  
he could not be hid.  
25 For a certain woman,  
whose young  
daughter had an un-  
clean spirit, heard of  
him, and came and fell  
at his feet: 26 the woman  
was a Greek, a  
Syrophenician by na-  
tion; and she besought  
him that he would  
cast forth the devil  
out of her daughter.  
27 But Jesus said unto  
her, Let the children  
first be filled: for it  
is not meet to take  
the children's bread,  
and to cast it unto the  
dogs. 28 And she an-  
swered and said unto  
him, Yes, Lord: yet  
the dogs under the  
table eat of the chil-  
dren's crumbs. 29 And  
he said unto her, For  
this saying go thy  
way; the devil is gone  
out of thy daughter.  
30 And when she was  
come to her house, she  
found the devil gone  
out, and her daughter  
laid upon the bed.

31 And again, depart-  
ing from the coasts of  
Tyre and Sidon, he  
came unto the sea of  
Galilee, through the  
midst of the coasts of  
Decapolis. 32 And they  
bring unto him one  
that was deaf, and had  
an impediment in his  
speech; and they be-  
sought him to put his  
hand upon him. 33 And  
he took him aside from  
the multitude, and

<sup>1</sup> Ἐκεῖθεν δὲ τ. <sup>2</sup> ὅρια LITtr. <sup>3</sup> — καὶ Σιδῶνος τ. <sup>4</sup> — τὴν (read a house) LITtrAW.  
<sup>5</sup> ᾤθελεν τ. <sup>6</sup> ᾔδυνήθη τ. <sup>7</sup> ἀλλ' εὐθὺς ἀκούσασα but immediately having heard  
τ. <sup>8</sup> εἰσελθοῦσα having come in τ. <sup>9</sup> ἡ δὲ γυνὴ ἦν LTA; ἡ γυνὴ δὲ ἦν Tr. <sup>10</sup> Σύρα  
φοινίκισσα G; Συροφοινίκισσα LTw; Σύρα Φοινίκισσα TrA. <sup>11</sup> ἐκβάλλῃ GLITtrAW. <sup>12</sup> κα.  
εἶπεν and he said LITtrA. <sup>13</sup> ἐστὶν καλὸν LITtrA. <sup>14</sup> τοῖς κυνάριους βαλεῖν TrA. <sup>15</sup> — γὰρ  
for [L]ITtr. <sup>16</sup> ἐσθίουσιν LITtrAW. <sup>17</sup> ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον τ. <sup>18</sup> τὸ παιδίον  
(the child) βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός LITtrA. <sup>19</sup> ἦλθεν διὰ  
Σιδῶνος he came through Sidon LITtrA. <sup>20</sup> εἰς unto GLITtrA. <sup>21</sup> + καὶ and LITtr.  
<sup>22</sup> ὁμογίλαλον τ.

put his fingers into his ears, and he spake, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightaway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal did they publish it: 37 and were beyond measure astonished, saying, He hath done all things well. 38 And he maketh both the deaf to hear, and the dumb to speak.

ὄχλον κατ' ἰδίαν, ἔβαλεν τοὺς ἑακτὴύλους· αὐτοῦ<sup>1</sup> εἰς τὰ ὦτα  
crowd apart, he put his fingers to ears  
αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀνα-  
<sup>1</sup>his, and having spit he touched his tongue, and having  
βλέψας εἰς τὸν οὐρανὸν ἰστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά,  
looked up to the heaven he groaned, and says to him, Ephphatha,  
ὅ ἐστιν, Διανοίχθητι. 35 Καὶ εὐθέως<sup>2</sup> ὀκνηοίχθησαν<sup>3</sup> αὐτοῦ  
that is, Be opened. And immediately were opened his  
αἱ ἀκοαί, καὶ ὁ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει  
ears, and was loosed the band of his tongue, and he spoke  
ὀρθῶς. 36 καὶ διεστειλάτο αὐτοῖς ἵνα μὴ δεῖν<sup>4</sup> εἰπῶσιν<sup>5</sup>  
rightly. And he charged them that no one they should tell  
ὅσον δὲ αὐτὸς<sup>6</sup> αὐτοῖς ἐχάρη, διεστέλλετο, ὥμῶλλον περισσώτερον  
But as much as he them charged, exceeding more abundantly  
ἐκίρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες,  
they proclaimed [it]: and above measure they were astonished, saying,  
Καλῶς πάντα πεποίηκεν<sup>7</sup> καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν,  
Well all things he has done: both the deaf he makes to hear,  
καὶ τοὺς ἀλάλους λαλεῖν.  
and the dumb to speak.

VIII. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and said *unto them*, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them have come a fadieu.

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before the people: and they did so. 7 And they had a few small fishes: and he blessed, and commanded to set

8 Ἐν ἐκείναις ταῖς ἡμέραις ἤπαρμόλλον ὄχλου ὄντος,  
In those days very great [the] crowd being,  
καὶ μὴ ἔχόντων τί φάγωσιν, προσκαλεσάμενος ὁ Ἰη-  
and not having what they may eat, having called to [him] Je-  
σοῦς τοὺς μαθητάς αὐτοῦ ἔλεγεν αὐτοῖς, 2 Σπαρχιζέμαι  
his disciples he says to them, I am moved with compassion  
ἐπὶ τὸν ὄχλον· ὅτι ἤδη βῆμέρας τρεῖς προσμένουσιν μοι,  
on the crowd, because already days three they continue with me  
καὶ οὐκ ἔχουσιν τί φάγωσιν· 3 καὶ ἐὰν ἀπολύσω αὐτοὺς  
and have not what they may eat; and if I shall send away them  
ἀνηστεις εἰς οἶκον αὐτῶν, ἐκλυθῇσονται ἐν τῇ ὁδῷ· τινὲς γὰρ  
fasting to their home, they will faint in the way; for some  
αὐτῶν μακρόθεν ἦσαν· 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-  
of them from afar are come. And answered him disci-  
πλς αὐτοῦ, Πόθεν τοῦτον δυνήσεται τις ὡδε χορτάσαι  
ples of his, Whence these shall be able anyone here to satisfy  
ἄρτων ἐπ' ἔρημίας; 5 Καὶ ἰσηρώτα αὐτούς, Πόσους ἔχετε  
with bread in a desert? And he asked them, How many have ye  
ἄρτους; Οἱ δὲ ἔλεπον, Ἑπτὰ. 6 Καὶ παρήγγειλεν τῷ ὄχλῳ  
loaves? And they said, Seven. And he ordered the crowd  
ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους,  
to recline on the ground. And having taken the seven loaves,  
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
having given thanks he broke and gave to his disciples, that  
παρὰβωσιν καὶ παρήγγειλεν τῷ ὄχλῳ, 7 καὶ  
they might set before [them]. And they set [it] before the crowd. And  
οἱ ἄνθρωποι ἐσθίουσιν ὅλγια· καὶ εὐλογοῦσας αὐτὸν παρα-  
they had small fishes a few; and having blessed he desired to be set  
ἵνα οἱ ἄνθρωποι ἐσθίουσιν ὅλγια· καὶ εὐλογοῦσας αὐτὸν παρα-  
that they might be satisfied with small fishes; and having blessed him, he desired to be set

<sup>1</sup> p — αὐτοῦ (read [his] fingers) T. <sup>2</sup> q — εὐθὺς [L] TTrA. <sup>3</sup> r — ἠκούησαν LTrTA.  
<sup>4</sup> s — εὐθὺς immediately T. <sup>5</sup> t — λέγωνσιν TTrA. <sup>6</sup> v — αὐτὸς (read he charged) LTrTA.  
<sup>7</sup> w — αὐτοὶ they LTrTA. <sup>8</sup> x — τοὺς TTrA. <sup>9</sup> y — πάλιν πολλοὺς again great LTrTA. <sup>10</sup> z — ὁ Ἰη-  
 σουσος GLTrTA. <sup>11</sup> a — αὐτοῦ (read the disciples) TTr. <sup>12</sup> b — ἡμέραι GLTrTA. <sup>13</sup> c — μοι  
 LTrTA. <sup>14</sup> d — ἡγήσας T. <sup>15</sup> e — καὶ τινες and some LTrTA. <sup>16</sup> f — ἀπὸ from (afar) TTr.  
<sup>17</sup> g — ἤκουσι EW; εἰσὶν are A. <sup>18</sup> h — ὅτι TTrA. <sup>19</sup> i — ἠρώτα TTrA. <sup>20</sup> k — εἶπαν TTrA. <sup>21</sup> l — παρὰ-  
 γέλλει he orders LTrTA. <sup>22</sup> m + a [και] and L. <sup>23</sup> n — παρατίθωσιν TTrA. <sup>24</sup> o — εἶχαν LTrTA.  
<sup>25</sup> p<sup>a</sup> + ταῦτα these L. <sup>26</sup> q<sup>a</sup> εἶπεν παραθέσθαι καὶ αὐτὰ L; αὐτὰ εἶπεν καὶ ταῦτα παραθέσθαι Tr;  
<sup>27</sup> r — αὐτὰ παρέθηκεν he set these before [them] TA.

θῆναι καὶ αὐτά.<sup>1</sup> 8 ἔφαγον. δὲ<sup>2</sup> καὶ ἰχορτάσθησαν. καὶ<sup>3</sup> before [them] also these. And they ate and were satisfied. And they took up of the broken meat that was left seven baskets. And were οἱ φαγόντες<sup>4</sup> ὡς τετρακισχίλιοι<sup>5</sup> καὶ ἀπέλυσεν αὐτούς. those who had eaten about four thousand; and he sent away them.

10 Καὶ ἐνθὺς<sup>6</sup> ἐμβάς<sup>7</sup> εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν<sup>8</sup> And immediately having entered into the ship with disciples αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ<sup>9</sup> his, he came into the parts of Dalmanutha. And went out the Φαρισαῖοι καὶ ἤρξαντο<sup>10</sup> συζητεῖν<sup>11</sup> αὐτῷ, ζητοῦντες παρ' Pharisees and began to dispute with him, seeking from αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ. πειράζοντες αὐτόν. 12 καὶ him a sign from the heaven, tempting him. And ἀναστενάζας<sup>12</sup> τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη having groaned in his spirit he says, Why this generation ὁ σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰδοθήσεται τῷ a sign seeks? Verily I say to you, If there shall be given γενηται ταύτῃ σημεῖον. 13 Καὶ ἀφείς αὐτούς, ἐμβάς to this generation a sign. And having left them, having entered πάλιν<sup>14</sup> εἰς τὸ πλοῖον<sup>15</sup> ἀπῆλθεν εἰς τὸ πέραν. again into the ship he went away to the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰς ἓν ἄρτον And they forgot to take loaves, and except one loaf οὐκ εἶχον μεθ' ἐαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο they had not [any] with them in the ship. And he charged them, saying, Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους, and of the leaven of Herod. And they reasoned with one another, λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γινούς saying, Because loaves not we have. And knowing [it] ὅτι Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ Jesus says to them, Why reason ye because loaves not ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην ye have? Do ye not yet perceive nor understand? Yet hardened ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; have ye your heart? Eyes having, do ye not see? καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 ὅτε and ears having, do ye not hear? and do ye not remember? When τοὺς πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακισχιλίους, πόσους the five loaves I broke to the five thousand, how many κοφίνους<sup>16</sup> πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, hand-baskets full of fragments took ye up? They say to him, Δώδεκα. 20 Ὅτε τοὺς ἐπτά εἰς τοὺς τετρακισχιλίους, Twelve. And when the seven to the four thousand, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ of how many baskets [the] fillings of fragments took ye up? And they εἰπών, Ἐπτά. 21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε; said, Seven. And he said to them, How not do ye understand?

<sup>1</sup> καὶ ἔφαγον LTr. <sup>2</sup> σφυρίδας L. <sup>3</sup> — οἱ φαγόντες (read and they were) T[Tr]A. <sup>4</sup> ἐνθὺς LTrA. <sup>5</sup> + [αὐτὸς] he L. <sup>6</sup> συζητεῖν LTrA. <sup>7</sup> ζητεῖ σημεῖον LTrA. <sup>8</sup> [ὑμῖν] Δ. <sup>9</sup> πάλιν ἐμβάς LTrA. <sup>10</sup> — τὸ LTrW; [εἰς πλοῖον] Tr; — εἰς τὸ πλοῖον (read ἐμβάς having embarked) TA. <sup>11</sup> + [καὶ] and L. <sup>12</sup> — λέγοντες LTrA. <sup>13</sup> ἔχουσιν they have LTrA. <sup>14</sup> — ὁ Ἰησοῦς (read he says) T[Tr]A. <sup>15</sup> — ἐτι LTrA. <sup>16</sup> + καὶ T. <sup>17</sup> κλασμάτων πλήρεις LTrA. <sup>18</sup> [δὲ] TTr; καὶ T. <sup>19</sup> + [ἄρτους] loaves L. <sup>20</sup> καὶ λέγουσιν T; καὶ λέγουσιν αὐτῷ and they say to him A. <sup>21</sup> — Πῶς TA. <sup>22</sup> οὐπω not yet LTrA.



22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor visit to any in the town.

22 Καὶ ἔρχεται<sup>1</sup> εἰς Βηθσαϊδάν· καὶ ἔφερονσιν αὐτῷ τυφλόν,  
And he comes to Bethsaida; and they bring to him a blind,  
καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψῃται. 23 καὶ  
[man], and beseech him that him he might touch. And  
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ<sup>2</sup> ἔξῃγαγεν<sup>3</sup> αὐτὸν  
taking hold of the hand of the blind [man] he led forth him  
ἐξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς  
out of the village, and having spit upon his eyes, having laid  
τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτὸν εἰ τι βλέπει. 24 καὶ  
[his] hands upon him he asked him if anything he beholds. And  
ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα  
having looked up he said, I behold the men, for as trees  
ὁρῶ<sup>4</sup> περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκεν<sup>5</sup> τὰς  
I see [them] walking. Then again he laid [his]  
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἔποιήσεν αὐτὸν ἀνα-  
hands upon his eyes, and made him look  
βλέψαι. 26 καὶ ἀποκατεστάθη, καὶ ἐνέβλεψεν<sup>6</sup> Ἱερουσαλὺν<sup>7</sup>  
up. And he was restored, and looked on clearly  
πάντας. 26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ,  
all [men]. And he sent him to his house,  
λέγων, Μὴ δὲ εἰς τὴν κώμην εἰσελθῆς. μὴ δὲ εἰπῇς  
saying, Neither into the village mayest thou enter, nor mayest tell [it]  
τινὶ ἐν τῇ κώμῃ.<sup>8</sup>  
to any one in the village.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ-  
And went forth Jesus and his disciples into the vil-  
μας Καισαρείας τῆς Φιλιππῶν· καὶ ἐν τῇ ὁδῷ ἐπηρώτα  
lages of Cæsarea Philippi. And by the way he was questioning  
τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ  
his disciples, saying to them, Whom me do pronounce  
ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, Ἵωάννην τὸν βαπ-  
men to be? And they answered, John the Bapt-  
τιστὴν· καὶ ἄλλοι Ἡλίας· ἄλλοι δὲ ἕνα τῶν προφητῶν.  
tist; and others, Elias; but others, one of the prophets.  
29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε  
And he says to them, But ye, whom me do ye pronounce  
εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.  
to be? Answering, and Peter says to him, Thou art the Christ.  
30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ δεῖν λέγωνσιν περὶ  
And he strictly charged them that no one they should tell concerning  
αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν  
him. And he began to teach them that it is necessary for the  
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι  
Son of man many things to suffer, and to be rejected  
ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ  
of the elders and chief priests and scribes, and  
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ  
to be killed, and after three days to rise [again]. And  
παρήρσια τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν  
openly the word he spoke. And having taken to [him] him

<sup>1</sup> ἔρχονται they come LITTA.  
beholdest A.

<sup>2</sup> ὡς δένδρα G.

<sup>3</sup> ἔθνηκεν TTA.

<sup>4</sup> ἀπεκατεστάθη L; ἀπεκατέστη TTA.

<sup>5</sup> ἀπάντα all things LITTA.

<sup>6</sup> εἶπαν spake TA.

<sup>7</sup> ὅτι εἰς LITTA.

<sup>8</sup> εἰπω L.

<sup>9</sup> ἐξῆνεγκεν he brought forth TTA.

<sup>10</sup> εἶθ' ἔθνηκεν TTA.

<sup>11</sup> ἐνέβλεπεν LITTA.

<sup>12</sup> ἐν Ἱερουσαλὺν T.

<sup>13</sup> μὴ not T.

<sup>14</sup> μὴδὲ ... κώμῃ T.

<sup>15</sup> εἰς ὅτι TA.

<sup>16</sup> Ἡλείαν T.

<sup>17</sup> βλέπεις thou

<sup>18</sup> διεβλεπεν he saw distinctly TTA.

<sup>19</sup> Ἱερουσαλὺν T.

<sup>20</sup> ἀπάντα all things LITTA.

<sup>21</sup> εἰς ὅτι TA.

<sup>22</sup> Ἡλείαν T.

<sup>23</sup> εἰς ὅτι TA.

<sup>24</sup> ὁ Πέτρος αὐτὸν LITTA.

ὁ Πέτρος<sup>1</sup> ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ  
 ἰδὼν τοὺς μαθητάς αὐτοῦ, ἐπετίμησεν<sup>2</sup> τῷ Πέτρῳ, λέγων,  
 Ὕπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ  
 τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς  
 αὐτοῦ εἶπεν αὐτοῖς, "Ὅστις<sup>3</sup> θέλει ὀπίσω μου ἔλθειν,<sup>4</sup> ἀπαρ-  
 νησάσθω ἑαυτὸν, καὶ ἀράτω τὴν σταυρὸν αὐτοῦ, καὶ  
 ἀκολουθεῖτω μοι. 35 ὃς γὰρ<sup>5</sup> ἂν<sup>6</sup> θελῇ τὴν ψυχὴν αὐτοῦ  
 σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν<sup>7</sup> ἀπολέσῃ τὴν ψυχὴν αὐτοῦ<sup>8</sup>  
 ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ζούτος<sup>9</sup> σώσει αὐτήν.  
 36 τί γὰρ<sup>10</sup> ὠφέλησει<sup>11</sup> ἄνθρωπον ἐὰν κερδήσῃ<sup>12</sup> τὸν κόσμον,  
 ὅλον καὶ δζημωθῇ<sup>13</sup> τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει  
 ἄνθρωπος<sup>14</sup> ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ<sup>15</sup> ἂν<sup>16</sup>  
 ἐπαισχυνηθῇ<sup>17</sup> με καὶ τοὺς ἐμους λόγους ἐν τῇ γενεᾷ ταύτῃ  
 τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισ-  
 χυν· ἡσεται αὐτόν· ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ  
 μετὰ τῶν ἀγγέλων τῶν ἁγίων. 9 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν  
 λέγω ὑμῖν, ὅτι εἰσὶν τινὲς ἐκ τῶν ὧδε<sup>18</sup> ἐστηκότων, οἵτινες  
 οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ  
 θεοῦ ἔλθουσαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν  
 Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει  
 αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορ-  
 φώθη ἐμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἔγένετο<sup>19</sup>  
 σπλινδοντα, λευκά ὡς χιών,<sup>20</sup> ὅσα γναφεύς ἐπὶ τῆς  
 ἁλῆς.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. IX. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white

<sup>1</sup> — τῷ LTTA. <sup>2</sup> καὶ λέγει and says TTA. <sup>3</sup> Εἰ τις If any one LTr. <sup>4</sup> ἀκολουθεῖν to follow GTrAW. <sup>5</sup> εἰν TTA. <sup>6</sup> ἀπολέσει shall lose TTA. <sup>7</sup> ἐαυτοῦ ψυχὴν GTrW. <sup>8</sup> — οὗτος GLTTAW. <sup>9</sup> ὠφελεῖ does it profit TA. <sup>10</sup> + τὸν the (man) LT(J)W. <sup>11</sup> κερδή-  
 σαι to gain TA. <sup>12</sup> δζημωθῆναι to lose TA. <sup>13</sup> τί γὰρ δοῖ ἄνθρωπος (read for what, &c.) TT; <sup>14</sup> τί γὰρ [δώσει ἄνθρωπος] A. <sup>15</sup> εἰν LTTA. <sup>16</sup> ὧδε τῶν TTA. <sup>17</sup> μετὰ LTTA. <sup>18</sup> — τὸν W. <sup>19</sup> — τὸν GLTTA. <sup>20</sup> ἐγένοντο LTTAW. <sup>21</sup> — ὡς χιών TTA.

them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with them. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running

γῆς οὐ δύναται<sup>n</sup> λευκάναι. 4 καὶ ὤφθη αὐτοῖς Ὁ<sup>n</sup> Ηλίας<sup>n</sup> σὺν<sup>n</sup> γῆς οὐ δύναται<sup>n</sup> λευκάναι. 4 καὶ ὤφθη αὐτοῖς Ὁ<sup>n</sup> Ηλίας<sup>n</sup> σὺν<sup>n</sup> ἔσθ' ἡσάν<sup>n</sup> συλλαλῶντες<sup>n</sup> τῷ<sup>n</sup> Ἰησοῦ. 5 καὶ ἀποκριθεὶς<sup>n</sup> ὁ Πέτρος λέγει τῷ<sup>n</sup> Ἰησοῦ, ῥ<sup>n</sup> Ραββί, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι καὶ ποιῶμεν σκηνάς<sup>n</sup> τρεῖς, σοὶ<sup>n</sup> μίαν, καὶ ῥ<sup>n</sup> Μωσέϊ<sup>n</sup> μίαν, καὶ ῥ<sup>n</sup> Ηλίας<sup>n</sup> μίαν. 6 οὐ γὰρ ᾔδει τί<sup>n</sup> ᾠαλήσῃ<sup>n</sup>. ἦσαν γὰρ ἐκφοβοί. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ᾠήθει<sup>n</sup> φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ<sup>n</sup> ἀκούετε<sup>n</sup>. 8 Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. 9 Καταβαίνοντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους διεστέλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἀ ἐλ- μωσίν, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ ἀναστῇ. 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, ἐσζη- τούντες τί ἔστιν τὸ ἐκ νεκρῶν ἀναστῆναι. 11 Καὶ ἐπηρώτων αὐτόν, λέγοντες, ῥ<sup>n</sup> Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι ῥ<sup>n</sup> Ηλίας<sup>n</sup> δεῖ εἰλεῖν πρῶτον; 12 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ῥ<sup>n</sup> Ηλίας<sup>n</sup> μὲν<sup>n</sup> ἐλθὼν πρῶτον, ἀποκαθιστᾷ<sup>n</sup> πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου<sup>n</sup> ὅτι ῥ<sup>n</sup> πολλὰ πάθη καὶ ὁ<sup>n</sup> ἐξουθενωθή<sup>n</sup>. 13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ ῥ<sup>n</sup> Ηλίας<sup>n</sup> ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ῥ<sup>n</sup> ᾔθελεσαν, καθὼς γέγραπται ἐπ' αὐτόν.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητάς ῥ<sup>n</sup> εἶδεν ὄχλον πολὺν περὶ αὐτούς· καὶ γραμματεῖς συζητούντας αὐτούς. 15 καὶ ἐβύθευσεν πᾶς ὁ ὄχλος αὐτόν ὡς ἐξεθαμβήθη, καὶ

<sup>n</sup> + οὕτως thus TTrA. <sup>o</sup> Ηλίας T. <sup>p</sup> Μωσέϊ LTW; Μωσῆ TrA. <sup>q</sup> συλλαλῶντες T. <sup>r</sup> Ραββί TA. <sup>s</sup> τρεῖς σκηνάς LTTrA. <sup>t</sup> Ηλίας T. <sup>v</sup> ἀποκριθῇ he should answer TTrA. <sup>w</sup> ἐκφοβοί γὰρ ἐγένοντο for they became greatly afraid LTTrA. <sup>x</sup> ἐγένετο T. <sup>y</sup> — λέγουσα GTTrA W. <sup>z</sup> ἀκούετε αὐτοῦ LTTrA. <sup>a</sup> εἰ μὴ L. <sup>b</sup> καὶ καταβαίνοντων LTTrA. <sup>c</sup> ἐκ L. <sup>d</sup> ἀ εἶδον διηγήσωνται LTTrA. <sup>e</sup> συζητούντες LTTrA. <sup>f</sup> Ὅτι wherefore LW. <sup>g</sup> + οἱ Φαρισαῖοι καὶ the Pharisees and [L]r. <sup>h</sup> Ηλείαν T. <sup>i</sup> εἶφη said TTrA. <sup>k</sup> Ηλίας T. <sup>l</sup> — μὲν TTr. <sup>m</sup> ἀποκαθιστάνει LTTrA. <sup>n</sup> (read and how has it been written, &c.) LT. <sup>o</sup> ἐξουθενωθῇ ( ; ) A LTTr; ἐξουθενωθῇ T. <sup>p</sup> ἦβελον TTrA. <sup>q</sup> ἐλθόντες TTr. <sup>r</sup> εἶδον they saw TTr. <sup>s</sup> συζητούντας I TrA. <sup>t</sup> πρὸς αὐτούς with them TTr. <sup>u</sup> εὐθύς TTrA. <sup>v</sup> ἰδόντες LTTrA. <sup>w</sup> ἐξεθαμβήθηro LTTrA.



προστρέχοντες ἡσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν τοὺς  
 running to [him] saluted him. And he asked the  
 γραμματεῖς, "Τί συζητεῖτε πρὸς αὐτούς;" 17 Καὶ ἀπο-  
 scribes, What discuss ye with them? And an-  
 κριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπεν, "Διδάσκαλε, ἤνεγκα τὸν υἱόν  
 swerung one out of the crowd said, Teacher, I brought son  
 μου πρὸς σε, ἔχοντα πνεῦμα ἀλαλόν. 18 καὶ ὅπου ἂν αὐτὸν  
 my to thee, having a spirit dumb; and wheresoever him  
 καταλάβῃ ῥήσσει αὐτόν" καὶ ἀφρίζει, καὶ τρίζει τοὺς  
 it seizes it dashes down him; and he foams, and gnashes  
 ὀδόντας αὐτοῦ, καὶ ξηραίνεται καὶ εἶπον τοῖς μαθηταῖς  
 his teeth, and is withering away. And I spoke to disciples  
 σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀπο-  
 thy that it they might cast out, and they had not power. But he an-  
 κριθεὶς αὐτῷ λέγει, "Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς  
 swerung him says, O generation unbelieving! until when with you  
 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.  
 shall I be? until when shall I bear with you? Bring him to me.  
 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν καὶ ἰδὼν αὐτόν ἐνθῆως  
 And they brought him to him. And seeing him immediately  
 τὸ πνεῦμα ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς  
 the spirit threw into convulsions him, and having fallen upon the  
 γῆς ἐκυλίετο ἀφρίζων. 21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ,  
 earth he rolled foaming. And he asked his father,  
 Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν,  
 How long a time is it that this has been with him? And he said,  
 Ἰαυδιόθεν. 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλεν καὶ  
 From childhood. And often him both into fire it cast and  
 εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν ἄλλ' εἰ τι οὖνασαι,  
 into waters, that it might destroy him: but if anything thou art able  
 βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰη-  
 [to do], help us, being moved with pity on us. And Je-  
 σοῦς εἶπεν αὐτῷ, Τὸ ἐοὖνασαι πιστεύσαι, πάντα δυνατὰ  
 sus said to him, If thou art able to believe, all things are possible  
 τῷ πιστεύοντι. 24 Καὶ εὐθέως κράζας ὁ πατὴρ τοῦ  
 to him that believes. And immediately crying out the father of the  
 παιδίου μετὰ δακρύων ἔλεγεν, Πιστεύω, Κύριε, βοήθη  
 little child with tears said, I believe, Lord, help  
 μου. τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει  
 mine unbelief. But seeing Jesus that was running together  
 ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτι, λέγων αὐτῷ,  
 a crowd, rebuked the spirit the unclean, saying to it,  
 Τὸ πνεῦμα τὸ ἀλαλὸν καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἔξελθε  
 Spirit dumb and deaf, I thee command, come  
 ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθούεις αὐτόν. 26 Καὶ ἐκρά-  
 out of him, and no more mayest thou enter into him. And having  
 ξαν, καὶ πολλὰ ἀσπαράξαν αὐτόν, ἐξῆλθεν καὶ  
 cried out, and much thrown into convulsions, him, it came out; and  
 ἐγένετο ὥστε νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.  
 he became as if dead, so that many said that he was dead.

to him saluted him. 16 And he asked the  
 scribes, What question ye with them? 17 And  
 one of the multitude answered and said,  
 Master, I have brought unto thee my son,  
 which hath a dumb spirit; 18 and where-  
 soever he taketh him, he teareth him: and  
 he foameth, and gnasheth with his teeth, and  
 pineth away: and I speak to thy disciples  
 that they should cast him out; and they  
 could not. 19 He answered him, and said,  
 O faithless generation, how long shall I be  
 with you? how long shall I suffer you?  
 bring him unto me. 20 And they brought  
 him unto him: and when he saw him, straight-  
 away the spirit tare him; and he fell on the  
 ground, and wallowed foaming. 21 And he  
 asked his father, How long is it ago since  
 this came unto him? And he said, Of a child.  
 22 And oftentimes it hath cast him into the  
 fire, and into the waters, to destroy him: but  
 if thou canst do any thing, have compas-  
 sion on us, and help us. 23 Jesus said unto  
 him, If thou canst believe, all things are  
 possible to him that believeth. 24 And  
 straightway the father of the child cried out,  
 and said with tears, Lord, I believe; help  
 thou mine unbelief. 25 When Jesus saw  
 that the people came running together, he  
 rebuked the foul spirit, saying unto him,  
 Thou dumb and deaf spirit, I charge thee,  
 come out of him, and enter no more  
 into him. 26 And the spirit cried, and rent  
 him sore, and came out of him: and he  
 was as one dead; inasmuch that many  
 said, He is dead.

ἡ αὐτοὺς them GLTTA. ἡ συζητεῖτε LITTA. ἡ αὐτοὺς E. ἡ ἀπεκρίθη αὐτῷ answered  
 him LIT A. c — εἶπεν LITTA. d εἰπεν LITTA. e — αὐτόν (read [him]) T. f — αὐτοῦ  
 (read [his] teeth) [L]ITTA. g εἶπα TTA. h αὐτοῖς them GLTTAAW. i τὸ πνεῦμα εὐθὺς  
 LITTA. j συνεσπάραξεν LT. k + ἐκ since LITTAW. l καὶ εἰς πῦρ αὐτόν TA. m ἀλλά T.  
 o δύνῃ LITTA. p — πιστεύσαι TT[A]. q — καὶ [L]IT[A]. r εὐθὺς TTA. s — μετὰ  
 δακρύων LITTA. t — Κύριε GLTTAAW. v + ὁ the (crowd) T. w ἀλαλὸν καὶ κωφόν  
 πνεῦμα LITTA. x ἐπιτάσσω σοι TTA. y ἀπ' from L. z κράζας GLTTAAW. aa σπαράξας  
 GLTTAAW. ba — αὐτόν G[L]ITTA. ca + τοὺς thz LITTA.



ἡμῖν<sup>11</sup> καὶ <sup>2</sup>ἐκωλύσαμεν<sup>12</sup> αὐτόν, <sup>3</sup>ὅτι οὐκ ἄκολουθεῖ ἡμῖν.<sup>13</sup>  
us, and we forbade him, because he follows not us.

39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γὰρ ἐστὶν  
But Jesus said, Forbid not him; for no one there is

ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται  
who shall do a work of power in my name, and be able

ταχὺ κακολογῆσαι με· 40 ὃς γὰρ οὐκ ἐστὶν καθ' ἡμῶν,<sup>14</sup> ὑπὲρ  
readily to speak evil of me; for he who is not against you, for

ἡμῶν<sup>15</sup> ἐστὶν· 41 ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον  
you is. For whoever may give to drink you a cup

ἕδατος ἐν τῷ ὀνόματί μου, ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω  
of water in my name, because Christ's ye are, verily I say

ὑμῖν, οὐ μὴ ἔαπολέσῃ<sup>16</sup> τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν  
to you, in no wise should he lose his reward. And whoever

σκανδαλίσῃ ἓνα τῶν μικρῶν ἐτῶν πιστευόντων εἰς  
my cause to offend one of the little ones who believe in

ἐμέ,<sup>17</sup> καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περίκειται λίθος· μυλίκος<sup>18</sup>  
me, good it is for him rather if is put a millstone

περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.  
at it his neck, and he has been cast into the sea.

43 Καὶ ἰάν <sup>19</sup>σκανδαλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·  
And if should cause to offend thee thy hand, cut off it:

καλὸν ἵσκι ἐστὶν<sup>20</sup> κυλλὸν· <sup>21</sup>εἰς τὴν ζωὴν εἰσελθεῖν,<sup>22</sup>  
good for thee it is maimed into life to enter, [rather]

ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ  
than the two hands having to go away into the Gehenna, into the

πῦρ τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ  
fire the unquenchable, where their worm dies not, and

τὸ πῦρ οὐ σβέννυται.<sup>23</sup> 45 καὶ ἂν ὁ ποὺς σου σκανδαλίζῃ  
the fire is not quenched. And if thy foot should cause to offend

σε, ἀπόκοψον αὐτόν· καλὸν ὅ ἐστιν σοὶ<sup>24</sup> εἰσελθεῖν εἰς τὴν  
thee, cut off it: good it is for thee to enter into

ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς  
life lame, [rather] than the two feet having to be cast into

τὴν γέενναν, <sup>25</sup>εἰς τὸ πῦρ τὸ ἄσβεστον,<sup>26</sup> 46 ὅπου ὁ σκώληξ  
the Gehenna, into the fire the unquenchable, where worm

αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.<sup>27</sup> 47 καὶ ἂν ὁ  
their dies not, and the fire is not quenched. And if

ὀφθαλμός σου σκανδαλίζῃ σε, ἐκβαλε αὐτόν· καλὸν  
thy eye should cause to offend thee, cast out it: good

ἔσσι ἐστὶν<sup>28</sup> μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ  
for thee it is with one eye to enter into the kingdom

θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-  
of God, [rather] than two eyes having to be cast into the Gehenna

ναν τοῦ πυρός,<sup>29</sup> 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ  
of fire, where their worm dies not, and the

πῦρ οὐ σβέννυται. 49 Πᾶς γὰρ πυρὶ ἁλισθήσεται,<sup>30</sup> καὶ  
fire is not quenched. For everyone with fire shall be salted, and

πᾶσα θυσία ἀλὶ ἁλισθήσεται.<sup>31</sup> 50 καλὸν τὸ ἡλάς,<sup>32</sup>  
every sacrifice with salt shall be salted. Good [is] the salt,

we forbid him, be-  
cause he followeth not  
us. 39 But Jesus said,  
Forbid him not: for  
there is no man which  
shall do a miracle in  
my name, that can  
lightly speak evil of  
me. 40 For he that  
is not against us is  
on our part. 41 For  
whosoever shall give  
you a cup of water to  
drink in my name,  
because ye belong to  
Christ, verily I say  
unto you, he shall not  
lose his reward. 42 And  
whosoever shall offend  
one of these little ones  
that believe in me, it  
is better for him that  
a millstone were hang-  
ed about his neck, and  
he were cast into the  
sea. 43 And if thy  
hand offend thee, cut  
it off: it is better for  
thee to enter into life  
maimed, than having  
two hands to go into  
hell, into the fire that  
never shall be quenched:  
44 where thy worm  
dieth not, and  
the fire is not quenched.  
45 And if thy foot  
offend thee, cut it off:  
it is better for thee to  
enter halt into life,  
than having two feet  
to be cast into hell,  
into the fire that never  
shall be quenched:  
46 where thy worm  
dieth not, and the  
fire is not quenched.  
47 And if thine eye  
offend thee, pluck it  
out: it is better for  
thee to enter into the  
kingdom of God with  
one eye, than having  
two eyes to be cast  
into hell fire: 48 where  
thy worm dieth not,  
and the fire is not  
quenched. 49 For every  
one shall be salted with  
fire, and every sacrifice  
shall be salted with  
salt. 50 Salt is good:

Forbid him not: for  
there is no man which  
shall do a miracle in  
my name, that can  
lightly speak evil of  
me. 40 For he that  
is not against us is  
on our part. 41 For  
whosoever shall give  
you a cup of water to  
drink in my name,  
because ye belong to  
Christ, verily I say  
unto you, he shall not  
lose his reward. 42 And  
whosoever shall offend  
one of these little ones  
that believe in me, it  
is better for him that  
a millstone were hang-  
ed about his neck, and  
he were cast into the  
sea. 43 And if thy  
hand offend thee, cut  
it off: it is better for  
thee to enter into life  
maimed, than having  
two hands to go into  
hell, into the fire that  
never shall be quenched:  
44 where thy worm  
dieth not, and  
the fire is not quenched.  
45 And if thy foot  
offend thee, cut it off:  
it is better for thee to  
enter halt into life,  
than having two feet  
to be cast into hell,  
into the fire that never  
shall be quenched:  
46 where thy worm  
dieth not, and the  
fire is not quenched.  
47 And if thine eye  
offend thee, pluck it  
out: it is better for  
thee to enter into the  
kingdom of God with  
one eye, than having  
two eyes to be cast  
into hell fire: 48 where  
thy worm dieth not,  
and the fire is not  
quenched. 49 For every  
one shall be salted with  
fire, and every sacrifice  
shall be salted with  
salt. 50 Salt is good:

<sup>1</sup> ἐκωλύομεν TITa. <sup>2</sup> [ὅτι οὐκ ἄκολουθεῖ ἡμῖν] Tr; ὅτι οὐκ ἄκολουθεῖ ἡμῖν because he was  
not following us T. <sup>3</sup> ἡμῶν us EITaW. <sup>4</sup> — τῷ GLITaW. <sup>5</sup> — μου (read [my]) GLTa.  
<sup>6</sup> + ὅτι that [L] TITa. <sup>7</sup> ἀπολέσει shall he lose LTr. <sup>8</sup> + τούτων (read of these little ones)  
LITa. <sup>9</sup> πιστὸν ἔχοντων have faith A; — εἰς ἐμέ T. <sup>10</sup> μύλος ὀνίκος, millstone turned by  
an ass LITa. <sup>11</sup> σκανδαλίσῃ T. <sup>12</sup> ἐστὶν σε LITa. <sup>13</sup> εἰσελθεῖν εἰς τὴν ζωὴν LITaW.  
<sup>14</sup> — verse 44 [Tr]. <sup>15</sup> + [γὰρ] for L. <sup>16</sup> ἐστὶς σε LITaW. <sup>17</sup> — εἰς τὸ πῦρ τὸ ἄσβεστον  
[LITa]. <sup>18</sup> — verse 46 [Tr]. <sup>19</sup> σέ ἐστὶν TITa. <sup>20</sup> — τὸ πῦρ GLTa. <sup>21</sup> — καὶ  
πάσα θυσία ἀλὶ ἁλισθήσεται [Tr]. <sup>22</sup> ἡλας I





ἔρχεσθαι πρὸς με, <sup>1</sup>καὶ<sup>1</sup> μὴ κωλύετε αὐτά· τῶν γὰρ τοιοῦτων  
to come to me, and do not hinder them; for of such  
ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 15 Ἀμὴν λέγω ὑμῖν, ὅς· ἔαν<sup>1</sup>  
is the kingdom of God. Verily I say to you, Whoever  
μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ  
shall not receive the kingdom of God as a little child, in no wise  
εἰσελθῇ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτά,<sup>2</sup>  
shall enter into it. And having taken <sup>in</sup> [his] arms them,  
τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ ἡνόλογε αὐτά.<sup>3</sup>  
having laid [his] hands on them he blessed them.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ  
And as he went forth into [the] way, <sup>2</sup>running up one and  
γονυπετήσας αὐτὸν ἐπληρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί  
kneeling down to him a kcd him, <sup>2</sup>Teacher 'good, what  
ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς  
shall I do that life eternal I may inherit? But Jesus  
εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ  
said to him, Why me callest thou good? No one [is] good except  
εἰς, ὁ θεός. 19 τὰς ἐντολάς οἶδας. <sup>3</sup>Μὴ μοιχεύσῃς·  
one, God. The commandments thou knowest: Thou shouldst not commit

μὴ φονεύσῃς·<sup>4</sup> μὴ κλέψῃς·  
adultery; thou shouldst not commit murder; thou shouldst not steal; thou  
μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν  
shouldst not bear false witness; thou shouldst not defraud; honour  
πατέρα σου καὶ τὴν μητέρα. 20 Ὁ δὲ ἀποκριθεὶς <sup>5</sup>εἶπεν<sup>6</sup>  
thy father and mother. And he answering said  
αὐτῷ, Διδάσκαλε, ταῦτα πάντα <sup>7</sup>ἔφυλαξά μιν<sup>8</sup>· ἐκ νεότητός  
to him, Teacher, these 'all have I kept from youth  
μου. 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ  
my. And Jesus looking upon him loved him, and  
εἶπεν αὐτῷ, Ἐν ᾧ σοὶ ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλη-  
said to him, One thing to thee is lacking: go, as much as thou hast sell  
σον καὶ δός τοῖς<sup>9</sup> πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν  
and give to the poor, and thou shalt have treasure in  
οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἔαρας τὸν σταυρόν.<sup>10</sup> 22 Ὁ δὲ  
heaven; and come, follow me, taking up the cross. But he,  
στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων  
being sad at the word, went away grieved, for he had  
κτήματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς  
posessions many. And looking around Jesus says  
μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς  
to his disciples, How difficultly those 'riches 'having into  
τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἔθαμ-  
the kingdom of God shall enter! And the disciples were as-  
βοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς  
tonished at his words. And Jesus again answering  
λέγει αὐτοῖς, Ἦ τέκνα,<sup>11</sup> πῶς δύσκολόν ἐστιν <sup>12</sup>ἱ τοὺς πεποιθότας  
says to them, Children, how difficult it is [for] those who trust  
ἐπὶ <sup>13</sup>τοῖς<sup>14</sup> χρήμασιν<sup>15</sup> εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.  
in riches into the kingdom of God to enter! 25 It is easier for a  
25 εὐκολώτερόν ἐστιν κάμηλον διὰ <sup>16</sup>τῆς<sup>17</sup> τρυμαλιᾶς <sup>18</sup>τῆς<sup>19</sup>  
Easier it is [for] a camel through the eye of the

and forbid them not:  
for of such is the king-  
dom of God. 15 Verily  
I say unto you, Who-  
soever shall not receive  
the kingdom of God as  
a little child, he shall  
not enter therein.  
16 And he took them  
up in his arms, put  
his hands upon them,  
and blessed them.

17 And when he was  
gone forth into the  
way, there came one  
running, and knelted  
to him, and asked him,  
Good Master, what  
shall I do that I may  
inherit eternal life?  
18 And Jesus said unto  
him, Why callest thou  
me good? there is none  
good but one, that is,  
God. 19 Thou knowest  
the commandments,  
Do not commit adul-  
tery, Do not kill, Do  
not steal, Do not bear  
false witness, Defraud  
not, Honour thy father  
and mother. 20 And he  
answered and said  
unto him, Master, all  
these have I observ-  
ed from my youth. 21  
Then Jesus behold-  
ing him loved him,  
and said unto him,  
One thing thou lack-  
est: go thy way, sell  
whatsoever thou hast,  
and give to the poor,  
and thou shalt have  
treasure in heaven:  
and come, take up the  
cross, and follow me.  
22 And he was sad at  
that saying, and went  
away grieved: for he  
had great posessions.  
23 And Jesus looked  
round about, and said  
unto his disciples, How  
hardly shall they that  
have riches enter into  
the kingdom of God!  
24 And the disciples  
were astonished at his  
words. But Jesus an-  
swereth again, and  
saith unto them, Child-  
ren, how hard is it for  
them that trust in  
riches to enter into  
the kingdom of God!  
25 It is easier for a  
camel to go through  
the eye of a needle,

<sup>1</sup> — καὶ GTRAW <sup>2</sup> ἂν LTTA. <sup>3</sup> + κατενόγει he blesses [them] TTA. <sup>4</sup> εὐλόγει  
αὐτὰ he blesses them LW; — ἡνόλογε αὐτὰ TTA. <sup>5</sup> Μὴ φονεύσῃς, μὴ μοιχεύσῃς L.  
<sup>6</sup> — σου τὴν [mother] LT. <sup>7</sup> — ἀποκριθεὶς T. <sup>8</sup> ἐφῆ TTA. <sup>9</sup> πάντα ταῦτα L.  
<sup>10</sup> ἐφύλαξα L. <sup>11</sup> — σε thee TA. <sup>12</sup> — τοῖς LTRAW. <sup>13</sup> — ἄρας τὸν σταυρόν [L]TT. <sup>14</sup> τέκνια L.  
<sup>15</sup> — τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν T. <sup>16</sup> — τοῖς LTRAW. <sup>17</sup> — τῆς (read an eye of a  
needle) LTRW.

than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him,

ράβιδος<sup>α</sup> εἰσελθεῖν, ἢ πλουσιον εἰς τὴν βασιλειαν τοῦ θεοῦ  
needle to pass, than [for] a rich man into the kingdom of God  
εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς  
to enter. And they exceedingly were astonished, saying among  
ἐαυτοὺς, Καὶ τίς δύναται σωθῆναι; 27 Ἐμβλέψας δὲ αὐτοῖς  
themselves, And who is able to be saved? But looking on them  
ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἄδύνατον, ἀλλ' οὐ παρὰ  
Jesus says, With men [it is] impossible, but not with  
τῷ θεῷ. πάντα γὰρ δυνατόν ἐστιν παρὰ τῷ θεῷ. 28 Καὶ  
God; for all things possible are with God. And  
ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφῆκαμεν πάντα,  
began Peter to say to him, Lo, we left all,  
καὶ ἠκολουθήσαμεν σοι. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,  
and followed thee. But answering Jesus said,  
Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκε οἰκίαν, ἢ ἀδελφούς,  
Verily I say to you, No one there is who has left house, or brothers,  
ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ  
or sisters, or father, or mother, or wife, or children, or  
ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 ἂν μὴ λήβῃ  
lands, for the sake of me and of the glad tidings, that shall not receive  
ἐκατονταπλάσιον νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελ-  
a hundredfold now in this time: houses and bro-  
φούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ  
thers and sisters and mothers and children and lands, with  
διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰῶνον. 31 πολ-  
persecutions, and in the age that is coming life eternal. 31 πολ-  
λοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.  
but shall be first last, and the last first.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα καὶ  
And they were in the way going up to Jerusalem, and  
ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο. καὶ  
was going on before them Jesus, and they were astonished, and  
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς  
following were afraid. And having taken to [him] again the  
δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ  
twelve, he began them to tell the things which were about to him  
συμβαίνειν. 33 Ὅτι, ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ  
to happen: Behold, we go up to Jerusalem, and  
ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ  
the Son of man will be delivered up to the chief priests and  
τοῖς γραμματέουσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ  
to the scribes, and they will condemn him to death, and  
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, 34 καὶ ἐμπαίζουσιν αὐτῷ,  
will deliver up him to the Gentiles. And they will mock him,  
καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀπο-  
and will scourge him, and will spit upon him, and will  
κτενοῦσιν αὐτόν καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.  
kill him; and on the third day he will rise again.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ  
And come up to him James and John, the

<sup>α</sup> διελέθην EGLTtrAW.

<sup>α</sup> — ἐστὶν (read [ive]) TTr.

Jesus said (— ἀποκ. δὲ) TA.

<sup>γ</sup> + ἕνεκεν for the sake GLTTrAW.

and those TTr. <sup>α</sup> — τοῖς L.

• — αὐτόν (read [him]) [L]TTr.

<sup>α</sup> — δὲ but TTrA.

<sup>α</sup> — καὶ GLTTrAW.

<sup>α</sup> λέγειν ὁ Πέτρος TA.

<sup>α</sup> ἀποκριθεὶς (omit) but ὁ Ἰησοῦς εἶπεν GLTTrAW; ἐφῆ ὁ Ἰησοῦς

<sup>α</sup> ἢ μητέρα, ἢ πατέρα LTTTrA.

<sup>α</sup> μητέρα mother LTr.

<sup>α</sup> — οἱ GLW.

<sup>α</sup> καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν LTTTrA.

<sup>α</sup> μετὰ τρεῖς ἡμέρας after three days LTTTrA.

<sup>α</sup> + [τοῦτο] this [is] L.

<sup>α</sup> — τῷ TTrAW.

<sup>α</sup> ἠκολουθήκαμεν

<sup>α</sup> — ἢ γυναῖκα LTTTrA.

<sup>α</sup> — οἱ GLW.

<sup>α</sup> — οἱ δὲ

<sup>α</sup> — οἱ δὲ

<sup>α</sup> — οἱ δὲ

<sup>α</sup> — οἱ δὲ



νιὸι Ζεβεδαίου, λέγοντες<sup>h</sup>, Διδάσκαλε, θέλομεν ἵνα ὁἱ ἂν  
sons of Zebedee, saying, Teacher, we desire that whatever

αἰτήσωμεν<sup>i</sup> ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε  
we may ask thou wouldst do for us. And he said to them, What do ye desire

ποιῆσαι με<sup>h</sup> ὑμῖν; 37 Οἱ δὲ εἶπον<sup>h</sup> αὐτῷ, Δός ἡμῖν, ἵνα εἰς  
"to do me for you? And they said to him, Give to us, that one

ἐκ δεξιῶν σου<sup>h</sup> καὶ εἰς<sup>h</sup> ἐξ ἐκωνόμων σου<sup>h</sup> καθίσωμεν. ἔν  
thy right hand and one at thy left hand, and the other on

τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί  
thy glory. But Jesus said to them, Ye know not what

αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον<sup>h</sup> ὃ ἐγὼ πίνω, καὶ<sup>h</sup> τὸ  
ye ask. Are ye able to drink the cup which I drink, and the

βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;  
baptism which I am baptizing [with], to be baptized [with]?

39 Οἱ δὲ εἶπον<sup>h</sup> αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,  
And they said to him, We are able. But Jesus said to them,

Τὸ μὲν<sup>h</sup> ποτήριον ὃ ἐγὼ πίνω, πίεσθε<sup>h</sup> καὶ τὸ βάπτισμα  
The indeed cup which I drink, ye shall drink; and the baptism

ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσεσθε. 40 τὸ δὲ καθί-  
which I am baptizing [with], ye shall be baptized [with]; but to sit

σαι ἐκ δεξιῶν μου. καὶ<sup>h</sup> ἐξ ἐκωνόμων μου<sup>h</sup> οὐκ ἔστιν ἐμὸν  
at my right hand and at my left hand is not mine

δοῦναι, ἀλλ' οἷς ἡτοίμασται. 41 Καὶ ἀκούσαν-  
to give, but [to those] for whom it has been prepared. And having

τες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ  
heard [this] the ten began to be indignant about James and

Ἰωάννου. 42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς<sup>h</sup> λέγει  
John. But Jesus having called to [him] them says

αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἔθνων  
to them, Ye know that those who are accounted to rule over the nations

κατακυριεύουσιν αὐτῶν<sup>h</sup> καὶ οἱ μεγάλοι αὐτῶν<sup>h</sup> κατεξουσιάζου-  
exercise lordship over them; and their great ones exercise authority

σιν αὐτῶν. 43 οὐχ οὕτως δὲ ἔσται<sup>h</sup> ἐν ὑμῖν<sup>h</sup> ἀλλ'  
over them; not thus however shall it be among you; but

ὅς ἐάν<sup>h</sup> θέλῃ γενέσθαι μέγας<sup>h</sup> ἐν ὑμῖν, ἔσται διάκονος  
whoever desires to become great among you, shall be servant

ὑμῶν. 44 καὶ ὅς ἐάν<sup>h</sup> θέλῃ ὑμῶν<sup>h</sup> γενέσθαι<sup>h</sup> πρῶτος, ἔσται  
your; and whoever desires of you to become first, shall be

πάντων δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν  
of all bondman. For even the Son of man came not

διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ  
to be served, but to serve, and to give his life

λύτρον ἀντὶ πολλῶν.  
a ransom for many.

46 Καὶ ἔρχονται<sup>h</sup> εἰς Ἱερικὴν<sup>h</sup> καὶ ἐκπορευομένου αὐτοῦ  
And they come to Jericho; and as he was going out

ἀπὸ Ἱερικῶν<sup>h</sup> καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλος ἰκανοῦ,  
from Jericho, and his disciples, and a crowd large,

υἱὸς Τιμαίου Βαρτίμαιος εὖ<sup>h</sup> τυφλὸς ἐκάθητο παρὰ τὴν  
a son of Timeus, Bartimæus the blind [man], was sitting beside the

<sup>h</sup> + αὐτῷ to him [L] TTRa.

<sup>i</sup> + σε thee LTTraW.

<sup>k</sup> ποιήσω I should do LTr; με

ποιήσω T. <sup>l</sup> εἶπεν LTTra. <sup>m</sup> σου ἐκ δεξιῶν TTRa. <sup>n</sup> + σου thy T. <sup>o</sup> ἀριστερῶν TTRa.

<sup>p</sup> - σου (read [thy] left hand) [L] TTRa. <sup>q</sup> ἢ of LTTra. <sup>r</sup> εἶπαν LTTra. <sup>s</sup> - μὲν TTRa.

<sup>t</sup> - μου (read [my] left hand) GLTTaW. <sup>v</sup> καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς LTTra.

<sup>w</sup> ἔστιν it is LTTa. <sup>x</sup> ἂν LTTra. <sup>y</sup> μέγας γενέσθαι TTr. <sup>z</sup> ὑμῶν διάκονος GLTTaW.

<sup>a</sup> ἐάν TTRa. <sup>b</sup> ἐν ὑμῖν among you L. <sup>c</sup> εἶναι to be LTr. <sup>d</sup> ἔρχεται he comes L. <sup>e</sup> Ἱερικῶν T.

<sup>f</sup> + ὁ τῆς (son) LTTaW. <sup>g</sup> - ὁ (read a blind [man]) LTTra. <sup>h</sup> + προσαίτης a beggar TTRa.

saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timeus, sat by the highway side begging. 47 And when

he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou Son of David, have mercy on me.* 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? This blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

XI. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they

ὁδὸν ἵπποσταιῶν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος way, begging. And having heard that Jesus the Nazarean ἔστιν, ἤρξατο κρᾶζειν καὶ λέγειν, Ὁ υἱὸς Δαβίδ, Ἰησοῦ, it was, he began to cry out and to say, Son of David, Jesus, (lit. it is) ἐλέησόν με. 48 Καὶ ἐπιτίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· have pity on me. And rebuked him, many that he should be silent; ὁ δὲ πολλῶν μᾶλλον ἐκράζειν, Υἱὲ Δαβίδ, ἐλέησόν με. but he much more cried out, Son of David, have pity on me. 49 Καὶ στάς ὁ Ἰησοῦς ἔειπεν αὐτὸν φωνηθῆναι· καὶ And having stopped Jesus asked for him to be called. And φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· they call the blind [man], saying to him, Be of good courage; ὁ ἔγειραι, φωνεῖ σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, rise up, he calls thee. And he casting away his garment, ῥάναστάς· ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς λέγει having risen up he came to Jesus. And answering says αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιῆσαι σοί; Ὁ δὲ τυφλὸς to him Jesus, What dost thou desire I should do to thee? And the blind εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰη- [man] said to him, Rabboni, that I may receive sight. And Je- σοῦς εἶπεν αὐτῷ, Ὑπάγε· ἡ πίστις σου σέσωκέν σε. Καὶ sus said to him, Go, thy faith has healed thee. And εὐθέως ἀνέβλεψεν, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ. immediately he received sight, and followed Jesus in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγή And when they drew near to Jerusalem, to Bethphage καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο and Bethany, towards the mount of Olives, he sends two τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν of his disciples, and says to them, Go into the κόμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς village, that opposite you, and immediately entering into αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων it ye will find a colt tied, upon which no one of men κεκάθικεν· λύσαντες αὐτὸν ἀγάγετε. 3 καὶ εἰάν τις ὑμῖν has sat: having loosed it lead [it]. And if anyone to you εἴπῃ, Τί ποιεῖτε τοῦτο; εἰπατε, ὅτι ὁ κύριος αὐτοῦ χρεῖαν say, Why do ye this? say, The Lord of it need ἔχει· καὶ εὐθέως αὐτὸν ἀποστείλει ὥδε. 4 Ἀπῆλθον δέ, has, and immediately it he will send hither. And they departed, καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ and found the colt tied at the door without, by τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν. 5 καὶ τινες τῶν ἐκεῖ ἐστη- the cross way, and they loose it. And some of those there stand- ing said to them, What are ye doing loosing the colt? And they μαεῖπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν said to them as commanded Jesus. And they allowed

i — προσαιτῶν TTrA. h Ναζαρηνός LTrA. l Υἱὲ LTrA. m Δαβίδ LTrA; Δαυὶδ GW.  
n εἶπεν, φωνήσατε αὐτὸν said, call ye him TTrA. o ἔγειρε GLTrAW. p ἀνακηρύσσας having  
leaped up LTrAW. q αὐτῷ ὁ Ἰησοῦς εἶπεν Jesus said to him TTrA. r σοι θέλεις ποιῆσαι; T.  
s Ῥαββονί GLTrAW. t εὐθύς TTrA. v αὐτῷ him GLTrAW. w Ἱεροσόλυμα LTrAW.  
x καὶ εἰς Βηθανίαν LT. y ἀπέστειλεν he sent L. z εὐθύς TTrA. a + οὕτω not yet (read  
no one yet) LTr. b + οὕτω T. c λύσατε αὐτὸν καὶ loose it and LTrA. d φέρετε  
bring TTrA. e — Ὅτι LTrA. f εὐθύς LTrA. g ἀποστέλλει he sends GLTrAW.  
h + πάλιν back TTr. i καὶ ἀπῆλθον LTrA. ka — τὸν (read a colt) GLTrAW. la — τὴν  
(read a door) TrA. ma εἶπαν T. na εἶπεν said LTrA.

αὐτοὺς. 7 καὶ ἤγαγον<sup>1</sup> τὸν πῶλον πρὸς τὸν Ἰησοῦν<sup>2</sup> καὶ  
 them. And they led the colt to Jesus. And  
 ἐπέβαλον<sup>3</sup> αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ<sup>4</sup>.  
 they cast upon it their garments, and he sat on it;  
 8 πολλοὶ δὲ<sup>5</sup> τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν ὁδόν<sup>6</sup> ἄλλοι δὲ<sup>7</sup>  
 and many their garments strewed on the way, and others  
 ἔκοπτον<sup>8</sup> ἐκ τῶν ὀρέων<sup>9</sup>, καὶ ἐστρώννουν<sup>10</sup>  
 branches were cutting down from the trees, and were strewing  
 εἰς τὴν ὁδόν<sup>11</sup>. 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦν-  
 [them] on the way. And those going before and those follow-  
 ῖν ἐκραζόν, λέγοντες<sup>12</sup>, Ὡσαννά<sup>13</sup>· εὐλογημένος ὁ  
 ing were crying out, saying, Hosanna! blessed [be] he who  
 ἐρχόμενος ἐν ὀνόματι κυρίου<sup>14</sup>. 10 εὐλογημένη ἡ ἐρχο-  
 comes in [the] name of [the] Lord. Blessed [be] the com-  
 μένη βασιλεία<sup>15</sup> ἐν ὀνόματι κυρίου<sup>16</sup> τοῦ πατρὸς ἡμῶν<sup>17</sup>  
 ing kingdom in [the] name of [the] Lord of our father  
 Δαβὶδ<sup>18</sup>. Ὡσαννά ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς<sup>19</sup>  
 David. Hosanna in the highest! And entered into  
 Ἱερουσόλμα<sup>20</sup> ὁ Ἰησοῦς καὶ<sup>21</sup> εἰς τὸ ἱερόν<sup>22</sup> καὶ περιβλεψάμενος εἰς<sup>23</sup>  
 Jerusalem Jesus and into the temple; and having looked round on  
 πάντα, ὅψιας<sup>24</sup> ἥδη οὕσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν<sup>25</sup>  
 all things, late already being the hour, he went out unto Bethany  
 μετὰ τῶν δώδεκα.  
 with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξεληόντων αὐτῶν ἀπὸ Βηθανίας,  
 And on the morrow having gone out they from Bethany,  
 ἐπείνασεν<sup>26</sup>. 13 καὶ ἰδὼν συκῆν<sup>27</sup> μακρόθεν ἔχουσαν φύλλα,  
 he hungered. And seeing a fig-tree afar off having leaves,  
 ἦλθεν εἰς αὐρά<sup>28</sup> ἐν ἧ<sup>29</sup> τ<sup>30</sup> ἐν αὐτῇ<sup>31</sup> καὶ ἐλθὼν ἐπ'  
 he went in if perhaps he find anything on it. And having come to  
 αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα<sup>32</sup>· οὐ γὰρ ἦν καιρὸς<sup>33</sup> σύκων.  
 it, nothing he found except leaves, for it was not [the] season of figs.  
 14 καὶ ἀποκριθεὶς<sup>34</sup> ὁ Ἰησοῦς<sup>35</sup> εἶπεν αὐτῇ, Μηκέτι ἕκ σου εἰς<sup>36</sup>  
 And answering Jesus said to it, No more of thee for  
 τὸν αἰῶνα<sup>37</sup>· ἡμεῖς<sup>38</sup> καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ<sup>39</sup>  
 ever any one fruit let eat. And heard disciples  
 αὐτοῦ. 15 Καὶ ἐρχονται εἰς Ἱερουσόλμα<sup>40</sup> καὶ εἰσελθὼν<sup>41</sup>  
 his. And they come to Jerusalem; and having entered  
 εἰς τὸ ἱερόν<sup>42</sup> ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας<sup>43</sup>  
 Jesus into the temple he began to cast out those selling  
 καὶ ἀγοράζοντας ἐν τῷ ἱερῷ<sup>44</sup> καὶ τὰς τραπέζας τῶν κολλυ-  
 and buying in the temple, and the tables of the money-  
 βιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστράς<sup>45</sup>  
 changers and the seats of those selling the doves  
 κατέστρεψεν<sup>46</sup>. 16 καὶ οὐκ ἤφειεν ἵνα τις διενέγκῃ σκεῦος<sup>47</sup>  
 he overthrew, and suffered not that anyone should carry a vessel  
 διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν<sup>48</sup> λέγων<sup>49</sup> αὐτοῖς<sup>50</sup>, Οὐ  
 through the temple. And he taught, saying to them, Not

let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry: 13 and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 15 And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; 16 and would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto

<sup>1</sup> φέρουσιν they bring TTR.A. <sup>2</sup> ἐπιβάλλουσιν they cast upon GLTT.A.W. <sup>3</sup> αὐτόν LITTA.  
<sup>4</sup> καὶ πολλοὶ TTR.A. <sup>5</sup> σιβαδάς LITTA. <sup>6</sup> κόψαντες having cut [them] down TTR.A.  
<sup>7</sup> ἀγρῶν fields TTR.A. <sup>8</sup> — καὶ ἐστρώννουν εἰς τὴν ὁδόν TTR.A. <sup>9</sup> — λέγοντες [L]TTR.A.  
<sup>10</sup> — ἐν ὀνόματι κυρίου GLTT.A.W. <sup>11</sup> Δαυεὶδ LITTA; Δαυὶδ GW. <sup>12</sup> — ὁ Ἰησοῦς καὶ [read he entered] LITTA. <sup>13</sup> ὅψε T. <sup>14</sup> — ἀπὸ τῶν LITTA.W. <sup>15</sup> τι εὐρήσει LITTA.W. <sup>16</sup> + [μόνα] ONLY L. <sup>17</sup> οὐ γὰρ ἦν ὁ καιρὸς L; ὁ γὰρ καιρὸς οὐκ ἦν TTR.A. <sup>18</sup> — ὁ Ἰησοῦς [read he said] GLTT.A.W. <sup>19</sup> εἰς τὸν αἰῶνα ἐκ σου LITTA. <sup>20</sup> οὐδεὶς E. <sup>21</sup> — ὁ Ἰησοῦς GLTT.A.W. <sup>22</sup> + τοὺς these LITTA.W. <sup>23</sup> καὶ ἔλεγεν and said TTR.A. <sup>24</sup> — αὐτοῖς [L]A.



them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou curdest is withered away. 22 And Jeus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there came to him the chief priests, and the scribes, and the elders, 28 and say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus

γέγραπται, ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται ἡσ' it been written, My house a house of prayer shall be called πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ ῥηψήσατε αὐτὸν σπήλαιον for all the nations? but ye made it a den ληστῶν. 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, ἃ and heard [it] the scribes and the chief priests, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβούντο γὰρ αὐτόν, ἃ and they sought how him they shall destroy; for they feared him, ὅτι πᾶς ὁ ὄχλος ἔξεπλήσσετο ἐπὶ τῇ διδασκαλίᾳ αὐτοῦ. because all the crowd were astonished at his teaching. 19 Καὶ ὅτε ὄψις ἐγένετο ἔξεπορεύετο ἔξω τῆς πόλεως. And when evening came he went forth out of the city.

20 Καὶ ἔνθα παροπνεύοντες εἶδον τὴν συκῆν And in the morning passing by they saw the fig-tree ἐξηραμένην ἐκ ῥιζῶν. 21 καὶ ἀναμνηθεὶς ὁ Πέτρος dried up from [the] roots. And having remembered ὁ Πέτρος λέγει αὐτῷ, ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξηράνται. says to him Rabbi, see, the fig-tree which thou cursedst is dried up. 22 Καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς, ἔχετε πίστιν θεοῦ. And answering Jesus says to them, Have faith in God. 23 ἀμὴν· γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει· τοῦτω, For verily I say to you, that whoever shall say to this mountain, ῥαββί καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ δια- Be thou taken away and be thou cast into the sea, and shall not κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι εἴη· ἐλεγεῖ doubt in his heart, but shall believe that what he says γίνεται· ἔσται αὐτῷ ὅ, ἂν εἴπῃ. 24 διὰ τοῦτο λέγω takes place, there shall be to him whatever he shall say. For this reason I say ὑμῖν, Πάντα ὅσα ἔαν ἡ προσευχόμενοι, αἰτεῖσθε, πιστεύετε to you, All things whatsoever praying ye ask, believe ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 25 Καὶ ὅταν ὀστήκετε that ye receive, and [they] shall be to you. And when ye may stand προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινός· ἵνα καὶ praying, forgive if anything ye have against anyone, that also ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παρα- your Father who [is] in the heavens may forgive you of- πτώματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν fences your. But if ye forgive not, neither your Father ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν. who [is] in the heavens will forgive your offences.

27 Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ And they come again to Jerusalem. And in the temple περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτόν οἱ ἀρχιερεῖς καὶ as he is walking come to him the chief priests καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ, the scribes and the elders, and they say to him, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν By what authority these things doest thou? and who thee τὴν ἐξουσίαν ταῦτα ποιεῖς; ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς this gave, that these things thou shouldst do? And Jesus

ο — Ὅτι L. P πεποιήκατε have made TTR. q ἀρχιερεῖς καὶ οἱ γραμματεῖς LTTAW. r ἀπολέσουσιν they might destroy LTTAW. s [αὐτόν] L. t πᾶς γὰρ for all TTR. u ἐξεπλήσ- σοντο T. v ὅταν TTR. x ἐξεπορεύοντο they went forth LTR. y παροπνεύοντες πρὸς LTTA. z ῥαββί TA. a + ὁ GLTTAW. b — γὰρ for LT[TA]. c πιστεύῃ TA. d ὁ what TTR. e λαλεῖ LTTA. f — ὅ ἐάν εἴπῃ TT[A]. g — ἂν LTTAW. h προσεύχεσθε καὶ ye pray and LTTA. i ἐλάβετε ye received LTTA. k στήκετε ye stand LTTA. l — verse 26 TTR. m — τοῖς LA. n ἔλεγον they said TTR. o η ὁ TA. p ἔδωκεν τὴν ἐξουσίαν ταύτην LTR.

<sup>1</sup>ἀποκριθεὶς<sup>1</sup> εἶπεν αὐτοῖς, <sup>2</sup>Ἐπερωτήσω<sup>2</sup> ὑμᾶς<sup>2</sup> κάγω<sup>2</sup> ἓνα<sup>2</sup> λόγον,  
answering said to them <sup>2</sup>Will<sup>2</sup> ask<sup>2</sup> you<sup>2</sup> I also one thing,  
καὶ ἀποκριθῆτέ μοι, καὶ ἐρω<sup>1</sup> ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
and answer me, and I will tell you by what authority these things  
ποιῶ. 30 Το βάπτισμα<sup>1</sup> Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ  
I do: The baptism of John from heaven was it or from  
ἀνθρώπων; ἀποκριθῆτέ μοι. 31 Καὶ ἔλογίζοντο<sup>1</sup> πρὸς ἑαυ-  
men? answer me. And they reasoned with them  
τούς, λέγοντες, Ἐὰν εἴπωμεν. Ἐξ οὐρανοῦ, ἔρει, <sup>3</sup>Διατί<sup>3</sup>  
selves, saying, If we should say, From heaven, he will say, Why  
<sup>4</sup>οὐκ<sup>4</sup> οὐκ ἐπιστεύσατε αὐτῷ; 32 Ἰάλλ<sup>4</sup> ἔαν<sup>4</sup> εἴπωμεν, Ἐξ  
then did ye not believe him? but if we should say, From  
ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες<sup>1</sup> γὰρ εἶχον τὸν  
men,— they feared the people; for all held  
Ἰωάννην ὅτι ὄντως<sup>1</sup> προφήτης ἦν. 33 καὶ ἀποκριθέντες<sup>1</sup> βλέ-  
John that indeed a prophet he was. And answering they  
γουσιν τῷ Ἰησοῦ, Ὁὐκ αἶδαμεν. Καὶ ὁ<sup>2</sup> Ἰησοὺς ἀποκριθεὶς<sup>2</sup> λέγει  
say to Jesus, We know not. And Jesus answering says  
αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
to them, Neither I tell you by what authority these things I do.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς<sup>1</sup> λέγειν.<sup>1</sup> Ἀμπελῶνα  
And he began to them in parables to say, <sup>2</sup>Ἀ μπελῶνα  
ἐφύτευσεν ἄνθρωπος,<sup>2</sup> καὶ περιέθηκεν<sup>2</sup> φραγμόν, καὶ ὥρυσεν<sup>2</sup>  
<sup>3</sup>ἐφύτευσεν<sup>3</sup> ἄνθρωπος, and placed about [it] a fence, and dug  
ὑπολήνιον, καὶ ῥοδόμησεν<sup>2</sup> πύργον, καὶ ἐξέδοτο<sup>2</sup> αὐτὸν  
a wine-vat, and built a tower, and let out it  
γεωργοῖς, καὶ ἀπεδήμυσεν.<sup>2</sup> 2 καὶ ἀπέστειλεν<sup>2</sup> πρὸς τοὺς  
to husbandmen, and left the country. And he sent to the  
γεωργοὺς τῷ καιρῷ<sup>2</sup> δοῦλον, ἵνα παρὰ τῶν γεωργῶν  
husbandmen at the season a bondman, that from the husbandmen  
λάβῃ<sup>2</sup> ἀπὸ τοῦ καρποῦ<sup>2</sup> τοῦ ἀμπελῶνος 3 ἡοὶ δὲ<sup>2</sup> λα-  
he might receive from the fruit of the vineyard. But they having  
βόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν<sup>2</sup> κενόν.<sup>2</sup> 4 καὶ πάλιν  
taken him beat, and sent [him] away empty. And again  
ἀπέστειλεν<sup>2</sup> πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἵλιθοβολή-  
he sent to them another bondman, and him having  
σαντες<sup>2</sup> ἵκεφαλαιώσαν,<sup>2</sup> καὶ ἡ ἀπέστειλαν<sup>2</sup> ἡτιμωμένον.<sup>2</sup>  
stoned they struck on the head, and sent [him] away having insulted [him].  
5 καὶ πάλιν<sup>2</sup> ἄλλον ἀπέστειλεν<sup>2</sup> κἀκεῖνον ἀπέκτειναν<sup>2</sup> καὶ  
And again another he sent, and him they killed; also  
πολλοὺς ἄλλους, <sup>3</sup>τοὺς<sup>3</sup> μὲν δέροντες, <sup>4</sup>τοὺς<sup>4</sup> δὲ ἀποκτείνον-  
many others, some beating, and others killing.  
τες.<sup>2</sup> 6 ἔτι οὖν<sup>2</sup> ἓνα<sup>2</sup> υἱὸν ἔχων<sup>2</sup> ἀγαπήτὸν<sup>2</sup> ἑαυτοῦ,<sup>2</sup>  
Yet therefore one son having beloved his own,  
ἀπέστειλεν<sup>2</sup> καὶ αὐτὸν<sup>2</sup> πρὸς αὐτοὺς ἔσχατον,<sup>2</sup> λέγων, Ὅτι  
he sent also him to them last, saying,  
ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον  
They will have respect for my son. But those husbandmen said

answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at that time they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among them-

<sup>1</sup> — ἀποκριθεὶς TTrA. <sup>2</sup> κάγω ὑμᾶς L; — κάγω (read ἐπερ. I will ask) TTrA. <sup>3</sup> + τὸ  
LITrAW. <sup>4</sup> διελογίζοντο LITrAW. <sup>5</sup> Διὰ τί TTrA. <sup>6</sup> οὐκ LTrAW. <sup>7</sup> ἀλλὰ (read but  
should we say) LITrAW. <sup>8</sup> πάντες L. <sup>9</sup> ὄντως ὅτι TTrA. <sup>10</sup> τῷ Ἰησοῦ λέγουσιν TTrA.  
<sup>11</sup> [ἀποκριθεὶς] ὁ Ἰησοὺς L; — ἀποκριθεὶς TTrA. <sup>12</sup> λαλεῖν LITrA. <sup>13</sup> ἄνθρωπος ἐφύτευσεν T.  
<sup>14</sup> ἐξέδοτο TA. <sup>15</sup> τῶν καρπῶν the fruits TTrA. <sup>16</sup> καὶ and LITrA. <sup>17</sup> ἵλιθοβολήσαντες LITrA.  
<sup>18</sup> ἐκεφαλαιώσαν. <sup>19</sup> ἡτιμωσαν insulted LTr; ἡτίμασαν TA. <sup>20</sup> πάλιν GLITrA. <sup>21</sup> οὐς  
LITrA. <sup>22</sup> ἀποκτείνοντες GLITrA. <sup>23</sup> — οὐκ [L]ITrA. <sup>24</sup> ἔχων υἱὸν L; εἶχεν υἱὸν TTrA.  
<sup>25</sup> αὐτοῦ LITrA; αὐτοῦ W. <sup>26</sup> — καὶ [L]ITrA. <sup>27</sup> ἔσχατον πρὸς αὐτοὺς LITrA. <sup>28</sup> πρὸς  
ἑαυτοὺς εἶπαν TTrA; εἶπαν πρὸς ἑαυτοὺς L.





19 Διδάσκαλε, <sup>k</sup>Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελ-  
 Teacher, Moses wrote for us, that if of anyone a bro-  
 φος ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἄφῃ,<sup>ll</sup>  
 ther should die and leave behind a wife and children leave not,  
 ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ  
 that should take his brother the wife of him and  
 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ  
 raise up seed to his brother. Seven brethren  
 ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων  
 there were; and the first took a wife, and dying  
 οὐκ ἀφῆκεν σπέρμα. 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ  
 left no seed; and the second took her, and  
 ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος  
 died, and neither he left seed; and the third  
 ὡσαύτως. 22 καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν  
 likewise. And took her the seven, and left no  
 σπέρμα. Ἐσχάτῃ πάντων ἀπέθανεν καὶ ἡ γυνή. 23 ἐν τῇ  
 seed. Last of all died also the woman. In the  
 οὖν ἀναστήσεται, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται  
 therefore resurrection, when they shall arise, of which of them shall she be  
 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 Καὶ ἀποκριθεὶς  
 wife; for the seven had her as wife. And answering  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες  
 Jesus said to them, Not therefore do ye err, not knowing  
 τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν γὰρ ἐκ  
 the scriptures nor the power of God? For when from among  
 νεκρῶν ἀναστῶσιν, οὐτε γαμοῦσιν οὐτε ἡγαμίσκονται,<sup>ll</sup>  
 [the] dead they rise, neither do they marry nor are given in marriage,  
 ἀλλ' εἰσὶν ὡς ἄγγελοι υἱοὶ ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ  
 but are as angels who [are] in the heavens. But concerning  
 τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ  
 the dead, that they rise, have ye not read in the book  
 Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ θεός,  
 of Moses, [in the part] on, the bush, how spoke to him God,  
 λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ  
 saying, I [am] the God of Abraham and the God of Isaac and the  
 θεὸς Ἰακώβ; 27 Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ θεὸς  
 God of Jacob? He is not the God of [the] dead, but God  
 ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε. 28 Καὶ προσελθὼν  
 of [the] living. Ye therefore greatly err. And having come up  
 εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, ἐκείνως  
 one of the scribes, having heard them reasoning together, perceiving  
 ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν  
 that well them he answered, questioned him, Which is  
 πρώτη πασῶν ἐντολῇ; 29 καὶ ὁ Ἰησοῦς ἀπεκρίθη  
 [the] first of all commandment? And Jesus answered  
 αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε,  
 him, [The] first of all the commandments [is], Hear,

19 Master, Moses wrote unto us, if a man's brother die, and leave his wife behind him, and have no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren; and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed; and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The

<sup>k</sup> Μωσῆς LITRAW. <sup>l</sup> μὴ ἀφῇ τέκνον leave no child TA. <sup>m</sup> — αὐτοῦ TTR. <sup>n</sup> + οὖν therefore E.W. <sup>o</sup> μὴ καταλίπῃν having left behind no TTR. <sup>p</sup> — ἔλαβον αὐτήν [L]ITRA. <sup>q</sup> — καὶ TTR. <sup>r</sup> ἐσχάτων LITRA. <sup>s</sup> καὶ ἡ γυνὴ ἀπέθανεν LITRA. <sup>t</sup> — οὖν TTR. <sup>u</sup> — ὅταν ἀναστῶσιν [L]ITRA. <sup>v</sup> ἔφη αὐτοῖς ὁ Ἰησοῦς Jesus said to them TTR. <sup>w</sup> γαμίζονται LITRAW. <sup>y</sup> — οἱ GLT[TR]W. <sup>z</sup> Μωσέως LITRAW. <sup>a</sup> τοῦ GLTTRAW. <sup>b</sup> πῶς TTR. <sup>c</sup> — ὁ LITRAW. <sup>d</sup> — θεὸς GLITRAW. <sup>e</sup> — ὑμεῖς οὖν (read πααν. ye err) T[TR]A. <sup>f</sup> συζητούντων LITRA. <sup>g</sup> ἰδὼν having seen LITRA. <sup>h</sup> ἀπεκρίθη αὐτοῖς TTR. <sup>i</sup> πρώτη πάντων ἐντολῇ GLW; ἐντολῇ πρώτη πάντων TTR. <sup>ka</sup> ἀπεκρίθη ὁ Ἰησοῦς TTR. <sup>la</sup> — αὐτῷ T[TR]A. <sup>ma</sup> πάντων ἐντολῇ GW; πάντων [ἐντολῇ ἐστίν] commandment of all is L; ἐστὶν (read [The] first is) TTR.





ἀσπασμούς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς  
salutations in the market-places and first seats in the  
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ κατεσ-  
synagogues and first places at the suppers; who de-  
θιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρά  
your the houses of widows; and as a pretext at great length  
προσευχόμενοι· οὗτοι ἠλψύονται περισσότερο κρίμα.  
pray. These shall receive more abundant judgment.

41 Καὶ καθίτας ὁ Ἰησοῦς ὠκέναντι τοῦ γαζοφυλα-  
And having sat down Jesus opposite the treasury,  
κίου ἐθ' ὥρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλά-  
he saw how the crowd cast money into the treasury;  
κιον· καὶ πολλοὶ πλουτοιοὶ ἐβαλλον πολλὰ. 42 καὶ ἐλθούσα  
and many rich were casting [in] much. And having come  
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.  
one widow poor cast [in] lepta two, which is a kodrantes.  
43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ῥέγει αὐτοῖς,  
And having called to [him] his disciples he says to them,  
'Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων  
Verily I say to you, that this widow more than all  
ῥέβηλκεν τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. 44 πάν-  
has cast [in] of those casting into the treasury. All  
τες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλον αὐτῇ δὲ  
for out of that which was abounding to them cast [in], but she  
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἐβαλεν,  
out of her destitution all as much as she had cast [in],  
ὅλον τὸν βίον αὐτῆς.  
whole her livelihood.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ  
And as he was going forth out of the temple says to him  
εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ  
one of his disciples, Teacher, see, what stones and  
ποταπαὶ οἰκοδομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ,  
what buildings! And Jesus answering said to him,  
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ  
Seest thou these great buildings? not at all shall be left  
λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ. 3 Καὶ καθήμενον  
stone upon stone which shall not be thrown down. And as was sitting  
αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώ-  
he upon the mount of Olives opposite the temple, ask-  
των αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ  
ed him apart Peter and James and John and  
Ἀνδρέας, 4 Εἰπέ ἡμῖν πότε ταῦτα ἔσται; καὶ τί τὸ  
Andrew, Tell us when these things shall be? and what the  
σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεσθαι;  
sign when should be about all these things to be accomplished?  
5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε  
And Jesus answering to them began to say, Take heed  
μή τις ὑμᾶς πλανήσῃ. 6 πολλοὶ γὰρ ἔλθουσιν ἐπὶ τῷ  
lest any of you mislead. For many will come in  
ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανή-  
my name, saying, I am [he], and many they will

salutations in the market-places, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts: 40 which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.  
41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

XIII. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 for many shall come in my name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars

<sup>1</sup> κατέσθοντες TRa. <sup>2</sup> ἠλψύονται LITra. <sup>3</sup> — ὁ Ἰησοῦς [L]ITra. <sup>4</sup> ὠκέναντι Tr.  
p εἶπεν he said GLITr. <sup>5</sup> ἐβαλεν did cast [in] LTr. <sup>6</sup> βαλλόντων LITra. <sup>7</sup> καὶ ἐκ of Tr[A].  
<sup>8</sup> ἀποκριθεὶς ὁ Ἰησοῦς L; — ἀποκριθεὶς TTrA. <sup>9</sup> καὶ ὧδε here LTr. <sup>10</sup> λίθον TTr. <sup>11</sup> ἐπὶ πρώτῳ  
TTrA. <sup>12</sup> καὶ ὁ τ. <sup>13</sup> εἰπόν LITra. <sup>14</sup> ταῦτα πάντα συντελεσθαι L; ταῦτα συντελεσθαι πάντα  
TTrA. <sup>15</sup> — ἀποκριθεὶς TTrA. <sup>16</sup> ἤρξατο λέγειν αὐτοῖς LITra. <sup>17</sup> — γὰρ for Ta.



and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up *congregations*; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, it is not ye that speak, but the Holy Ghost. 11 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see Jerusalem desolated, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: 15 and let him that is on the housetop not go down into the house, neither enter *therein*, to take his goods out of his house. 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are

7 ὅταν δὲ ἀκούσῃτε<sup>1</sup> πολέμους καὶ ἀκοάς πολέμων,  
 mislead. But when ye shall hear of wars and rumours of wars,  
 μὴ θοροῦσθε· δεῖ<sup>2</sup> ἔγάρ<sup>3</sup> γενέσθαι<sup>4</sup> ἀλλ' οὕτω<sup>5</sup> τὸ  
 be not disturbed; 'it must needs for come to pass, but not yet [is] the  
 τέλος. 8 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ<sup>6</sup> ἔθνος καὶ βασιλεία  
 'end. For shall rise up nation against nation and kingdom  
 ἐπὶ βασιλείαν· καὶ<sup>7</sup> ἔσονται σεισμοὶ κατὰ τόπους, καὶ<sup>8</sup>  
 against kingdom; and there shall be earthquakes in different places, and  
 ἔσονται λιμοὶ καὶ παραχαῖαι.<sup>9</sup> ἀρχαὶ<sup>10</sup> ὧδινων ταῦτα,  
 there shall be famines and troubles. Beginnings of throes [are] these.  
 9 Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν γὰρ<sup>11</sup> ὑμᾶς εἰς  
 But take heed ye to yourselves; for they will deliver up you to  
 συνέδρια καὶ εἰς συναγωγὰς<sup>12</sup> δοῦσθε, καὶ ἐπὶ ἡγεμονῶν  
 sanhedrims and to synagogues: ye will be beaten, and before governors  
 καὶ βασιλέων σταθίσθετε<sup>13</sup> ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς·  
 and kings ye will be brought for my sake, for a testimony to them;  
 10 καὶ εἰς πάντα τὰ ἔθνη<sup>14</sup> μδεῖ<sup>15</sup> πρῶτον<sup>16</sup> κηρυχθῆναι τὸν  
 and to all the nations must first be proclaimed the  
 εὐαγγέλιον. 11 ὅταν δὲ<sup>17</sup> ἀγάγῃσιν<sup>18</sup> ὑμᾶς παραδόντες,  
 glad tidings. But whenever they may lead away you delivering [you] up,  
 μὴ προμεριμνᾶτε τί λαλήσητε, ῥημὶδ<sup>19</sup> μελετᾶτε·<sup>20</sup>  
 be not careful beforehand what ye should say, nor meditate [your reply];  
 ἀλλ' ὃ ἑάν<sup>21</sup> δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τοῦτο λαλεῖτε·  
 but whatever may be given to you in that hour, that speak;  
 οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον·  
 for not are ye they who speak, but the Spirit the Holy.  
 12 παραδώσει δὲ<sup>22</sup> ἀδελφός ἀδελφὸν εἰς θάνατον, καὶ πατήρ  
 And will deliver up brother brother to death, and father  
 τέκνον· καὶ ἐπανάστησονται τέκνα ἐπὶ γονεῖς, καὶ θανατώ-  
 child; and will rise up children against parents, and will put to  
 σουσιν αὐτοὺς· 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ  
 death them. And ye will be hated by all on account of  
 τὸ ὄνομα μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσε-  
 my name; but he who endures to [the] end, he shall be  
 ται. 14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ᾧ τὸ  
 saved. But when ye see the abomination of the desolation which  
 ῥήθηεν ὑπὸ Δανιὴλ τοῦ προφήτου,<sup>15</sup> ὅπου οὐ δεῖ<sup>16</sup>  
 was spoken of by Daniel the prophet, standing where it should not  
 ὁ ἀναγινώσκων νοεῖν<sup>17</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-  
 who reads let him understand, then those in Judaea let  
 γένωσιν εἰς τὰ ὄρη· 15 ὁ γὰρ<sup>18</sup> ἐπὶ τοῦ ὁμοῦτος μὴ κατα-  
 them flee to the mountains, 'he and upon the housetop not let him  
 βάτω<sup>19</sup> εἰς τὴν οἰκίαν, μηδὲ<sup>20</sup> εἰσελθῇτω<sup>21</sup> ὑπάραι<sup>22</sup> τι<sup>23</sup> ἐκ  
 come down into the house, nor go in to take any thing out of  
 τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ εἰς τὸν ἀγρόν<sup>24</sup> ᾧ<sup>25</sup> μὴ ἐπιστρέψατω  
 his house; and he that in the field is let him not return  
 εἰς τὰ ὀπίσω ἀραι τοῖς μάρτιον αὐτοῦ. 17 οὐαὶ δὲ ταῖς  
 to the things behind to take his garment. But woe to those that  
 ἐν γαστρὶ ἔχουσας καὶ ταῖς θηλαζούσας ἐν ἐκείναις ταῖς  
 are with child and to those that give suck in those

<sup>a</sup> ἀκούετε ye hear of Tr <sup>b</sup> — γὰρ [Tr]A. <sup>c</sup> ἐπ' TA. <sup>d</sup> — καὶ TTTr. <sup>e</sup> — καὶ T[Tr]A.  
<sup>f</sup> — καὶ παραχαί LTTr[A]. <sup>g</sup> ἀρχῇ a beginning LTTr. <sup>h</sup> — γὰρ for T[Tr]A. <sup>i</sup> — πρῶτον δεῖ  
 LTTr. <sup>j</sup> καὶ ὅταν and when LTTr. <sup>k</sup> ἀγῶσιν OLTTrA. <sup>l</sup> — μὴδὲ μελετᾷ LTTr[A].  
<sup>m</sup> ἄρ L. <sup>n</sup> καὶ παραδώσει LTTr. <sup>o</sup> — τὸ ῥῥῥῥῥ ὑπὸ Δανιὴλ τοῦ προφήτου O[LTTr]A.  
<sup>p</sup> ἐστὼς EG; ἐσθῆκος L; ἐσθῆκτα TTTr. <sup>q</sup> — δε LTTr. <sup>r</sup> — εἰς τὴν οἰκίαν [L]T.  
<sup>s</sup> ἐσελθῶσι L. <sup>t</sup> — τι ἀρα TrA. <sup>u</sup> — ὦν (read [is]) LTTr.

ἡμέραι. 18 προσεύχεσθε, δὲ ἵνα μὴ γένηται ἡ φυγή ὑμῶν<sup>a</sup> "days! And pray that may not be your flight

χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, ὥς in winter; for shall be [in] those days tribulation, such as

οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἕως ἔκτισεν ὁ has not been the like from [the] beginning of creation which created

θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ κύριος God until now, and not at all shall be; and unless [the] Lord

ἐκόλοβωσεν<sup>b</sup> τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ. had shortened the days, there would not have been saved any flesh;

ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκόλοβωσεν τὰς but on account of the elect whom he chose, he has shortened the

ἡμέρας. 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, ἰδοὺ, ὡδὲ ὁ days. And then if anyone to you say, Behold, here [is] the

χριστός, ἢ ἰδοὺ, ἐκεῖ, μὴ πιστεύσητε. 22 ἐγερθήσονται Christ, or Behold, there, ye shall not believe [it] There will arise

ἡ γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ ἰδώσουσιν σημεῖα for false Christs and false prophets, and will give signs

καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν εἰ δυνατόν καὶ τοὺς ἐκλεκ- and wonders, to deceive if possible even the elect.

τούς. 23 ὑμεῖς δὲ βλέπετε ἰδοὺ, προείρηκα ὑμῖν πάντα. But ye take heed: lo, I have foretold to you all things.

24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετ' τὴν θλίψιν ἐκείνην, But in those days, after that tribulation,

ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φῶγος the sun shall be darkened, and the moon shall not give light

αὐτῆς, 25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, her; and the stars of the heaven shall be falling out,

καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. and the powers which [are] in the heavens shall be shaken;

26 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν and then shall they see the Son of man coming in

νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 27 καὶ τότε clouds with power great and glory; and then

ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς he will send his angels, and will gather together

ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου his elect from the four winds, from [the] extremity

γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε of earth to [the] extremity of heaven. But from the fig-tree learn

τὴν παραβολήν ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἁπαλὸς γένη- the parable: when of it already the branch tender is be-

ται, καὶ ἐκφυῖ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος come, and it puts forth the leaves, ye know that near the summer

ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, is. So also ye, when these things ye see coming to pass,

γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. 30 Ἀμὴν λέγω ὑμῖν, know that near it is, at [the] doors. Verily I say to you,

ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα that in no wise will have passed away this generation, until all

with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the

winter. 19 For in those days shall be affliction, such as was not from the beginning of the

creation which God created unto this time, neither shall the

Lord have shortened those days, no flesh should be saved: but for the elect's sake,

whom he hath chosen, he hath shortened the

days. 21 And then if any man shall say to you, Lo here is Christ;

or, lo, he is there; believe him not: 22 For false Christs and false

prophets shall rise, and shall shew signs

and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things. 24 But

in those days, after that tribulation, the

sun shall be darkened, and the moon shall not give her light.

25 and the stars of heaven shall fall, and the powers that are

in heaven shall be shaken. 26 And then shall they see the Son

of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together

his elect from the four winds, from the utter-

most part of the earth to the uttermost part of heaven. 28 Now

learn a parable of the fig tree; When her branch is yet tender,

and putteth forth leaves, ye know that summer is near: 29 so

ye in like manner, when ye shall see these things come to pass,

know that it is nigh, even at the doors.

30 Verily I say unto you, Verily I say to you, this generation shall not pass,

till all these things be

<sup>a</sup> — ἡ φυγή ὑμῶν (read it may not be) LITR. A.

<sup>b</sup> ἦν LITR.

<sup>c</sup> ἐκόλοβωσεν κύριος T.

<sup>d</sup> ἴδε TTR. A. — ἦ T. A.

<sup>e</sup> ἴδε LITR. A.

<sup>f</sup> μὴ πιστεύετε believe [it] not GLTTR. A. W.

<sup>h</sup> δὲ and T. — ψευδοχριστοὶ καὶ A.

<sup>i</sup> ποιήσουσιν will work T. A.

<sup>k</sup> — καὶ TTR. A.

<sup>l</sup> — ἰδοὺ [L] TTR. A.

<sup>m</sup> Ἀλλὰ LITR. A.

<sup>n</sup> ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες LITR. A.

<sup>o</sup> καὶ

<sup>p</sup> δόξης πολλῆς L.

<sup>q</sup> — αὐτοῦ (read the elect) TTR. A.

<sup>r</sup> ἦδη ὁ κλάδος αὐτῆς LTR.

<sup>s</sup> ἐκφυῖ EGT.

<sup>t</sup> γινώσκεται it is known A.

<sup>u</sup> ἴδῃτε

ταῦτα LITR. — ταῦτα πάντα TTR. A.

done, 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: 36 lest he find you sleeping. 37 And what I say unto you I say unto all, Watch.

ταῦτα<sup>1</sup> γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ<sup>2</sup> παρε-  
these things shall have taken place. The heaven and the earth shall  
λεύσονται<sup>3</sup> οἱ δὲ λόγοι μου οὐ<sup>4</sup> μὴ<sup>5</sup> παρέλθωσιν. 32 Περὶ δὲ  
pass away, but my words in no wise shall pass away. But concerning  
τῆς ἡμέρας ἐκείνης<sup>6</sup> καὶ<sup>7</sup> τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ<sup>8</sup> οἱ ἁ-  
that day and the hour, no one knows, not even the an-  
γелоι<sup>9</sup> οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. 33 Βλέπετε,  
gels those in heaven, nor the Son, but the Father. Take heed,  
ἀγρυπνεῖτε<sup>10</sup> καὶ προσεύχεσθε<sup>11</sup> οὐκ οἰδατε γὰρ πότε ὁ καιρὸς  
watch and pray; for ye know not when the time  
ἐστίν<sup>12</sup> 34 ὡς ἄνθρωπος ἀπόδημος ἀφίεις τὴν οἰκίαν<sup>13</sup>  
is, as a man going out of the country, leaving<sup>14</sup> house  
αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ<sup>15</sup> ἐκάστω<sup>16</sup>  
his, and giving to his bondmen the authority, and to each one  
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.  
his work, and the door-keeper<sup>17</sup> commanded that he should watch.  
35 γρηγορεῖτε οὖν<sup>18</sup> οὐκ οἰδατε γὰρ πότε ὁ κύριος τῆς οἰκίας  
Watch therefore, for ye know not when the master of the house  
ἔρχεται. Ὁψέ, ἢ μεσονυκτίου,<sup>19</sup> ἢ ἀλεκτοροφωνίας, ἢ πρωΐ<sup>20</sup>  
comes: at evening, or at midnight, or at cock-crowing, or morning;  
36 μὴ ἐλθὼν ἐξαφνης εὖρη ὑμᾶς καθεύδοντας. 37 εἰ<sup>21</sup> δὲ  
lest coming suddenly he should find you sleeping. And what  
ὑμῖν λέγω, πᾶσιν λέγω, Γρηγορεῖτε.  
to you I say, to all I say, Watch.

XIV. After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο  
Now it was the passover and the [feast of] unleavened bread after two  
ἡμέρας<sup>1</sup> καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς  
days. And were seeking<sup>2</sup> the chief priests and the scribes how  
αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν<sup>3</sup>. 2 Ἐλεγον ἡδὲ<sup>4</sup>  
him by guile getting hold of they might kill [him]. They said but,  
Μὴ ἐν τῇ ἑορτῇ, μήποτε ἰθόρυβος ἔσται<sup>5</sup> τοῦ λαοῦ.  
Not in the feast, lest a tumult there shall be of the people.  
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ  
And being he in Bethany, in the house of Simon the  
λεποῦ, κατακείμενου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλά-  
leper, as he reclined [at table], came a woman having an ala-  
bastron<sup>6</sup> μύρου νάρδον πιστικῆς πολυτελοῦς<sup>7</sup> καὶ<sup>8</sup> συν-  
baster flask of ointment of nard pure of great price; and having  
τρίψασα<sup>9</sup> τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ<sup>10</sup> τῆς  
broken the alabaster flask, she poured [it] his on  
κεφαλῆς. 4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ  
head. And were some indignant within themselves, and  
λέγοντες, Εἰς τί ἡ ἀπώλεια αὐτῆς τοῦ μύρου γέγονεν;<sup>11</sup>  
saying, For what this waste of the ointment has been made?  
5 Ἠδύνατο γὰρ τοῦτο<sup>12</sup> οὐ πραθῆναι ἐπάνω τριακοσίων  
for it was possible [for] this to have been sold for above three hundred  
δηνარიῶν<sup>13</sup> καὶ δοθῆναι τοῖς πτωχοῖς<sup>14</sup> καὶ ἐνεβριμῶντο<sup>15</sup>  
denarii, and to have been given to the poor. And they murmured  
αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε αὐτήν<sup>16</sup> τί αὐτῇ κόπους  
at her. But Jesus said, Let alone her; why to her trouble

<sup>1</sup> παρελεύσεται GW. <sup>2</sup> — μὴ TRA. <sup>3</sup> παρελεύσονται TTA. <sup>4</sup> ἢ OF GLTTAW. <sup>5</sup> ἄγγελος an angel A. <sup>6</sup> — οἱ TTA. <sup>7</sup> — καὶ προσεύχεσθε LT[TA]. <sup>8</sup> — καὶ LTTA. <sup>9</sup> + ἢ θύρῳ TTA. <sup>10</sup> μεσονυκτίου TTA. <sup>11</sup> εἰς LT[TA]. <sup>12</sup> γὰρ for LTTA. <sup>13</sup> ἐστὶν θόρυβος TTA. <sup>14</sup> — καὶ TA. <sup>15</sup> τὸν LTW; τὴν TA. <sup>16</sup> — κατὰ (read αὐτοῦ on his) LTTA. <sup>17</sup> — καὶ λέγοντες T[TA]. <sup>18</sup> + τὸ μύρον ointment GLTTAW. <sup>19</sup> ἐνεβριμῶντο T. <sup>20</sup> τριακοσίων LTTAW.



παρέχετε; καλὸν ἔργον εἰργάσατο" εἰς ἐμέ." 7 <sup>πάντοτε</sup> γὰρ  
do ye cause? a good work she wrought towards me. For always

τοὺς πτωχοὺς ἔχετε μεθ' αὐτῶν, καὶ ὅταν θέλητε δύνασθε  
the poor ye have with you, and whenever ye desire ye are able  
αὐτοὺς" εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8 ὃ εἶχεν"  
them to do good; but me not always ye have. What could

αὐτή, ἡ ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα" εἰς  
she, she did. She came beforehand to anoint my body for  
τὸν ἐνταφιάσμόν. 9 Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ  
the burial. Verily I say to you, Wheresoever shall be proclaimed  
τὸ εὐαγγέλιον, τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν  
this glad tidings in whole the world, also what has done

αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.  
this [woman] shall be spoken of for a memorial of her.

10 Καὶ ὁ Ἰούδας βδ" ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα,  
And Judas the Iscariote, one of the twelve,

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτόν.  
went away to the chief priests, that he might deliver up him

αὐτοῖς. 11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο  
to them. And they having heard rejoiced, and promised

αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτην πῶς εὐκαίρως αὐτὸν  
him money to give. And he sought how conveniently him

παραδῶ.  
he might deliver up.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα  
And on the first day of unleavened [bread], when the passover

ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις  
they killed, say to him his disciples, Where desirest thou [that]

ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ  
going we should prepare that thou mayest eat the passover? And

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε  
he sends forth two of his disciples, and says to them, Go

εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ἐμῖν ἄνθρωπος κεράμιον ὕδατος  
into the city, and will meet you a man a pitcher of water

βαστάζων· ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἂν εἰσέλθῃ,  
carrying; follow him; and wherever he may enter,

εἰπάτε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ  
say to the master of the house, The teacher says, Where

ἐστιν τὸ κατὰ λυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου  
is the guest-chamber where the passover with my disciples

φάγω; 15 καὶ αὐτὸς ὑμῖν δεῖξει ἁνώγειον μέγα ἐστρω-  
I may eat? and he you will shew an upper room large, fur-

μένον ἑτοιμον. 16 Ἐκεῖ ἐτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον εἰ-  
nished ready. There prepare for us. And went away

μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς  
his disciples, and came into the city, and found as

εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. 17 Καὶ ὀψίας  
he had said to them, and they prepared the passover. And evening

γενομένης ἔρχεται μετὰ τῶν δώδεκα· 18 καὶ ἀνακειμένων  
being come he comes with the twelve. And as were reclining

wrought a good work on me. 7 For ye have the poor with you always, and whenever ye will ye may do them good; but me ye have not always. 8 She hath done what she could; she is come aforehand to anoint my body for the burying. 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said,

τ ἡργάσατο T. ε ἐν ἐμοὶ το πνε GLTTAW. ε αὐτοῖς LTrA; — αὐτοῦς T. ε ἔσχευ  
GLTTAW. W — αὐτή (read εἶχεν she could) [L]T[Tr]A. ε τὸ σῶμά μου LTr. ε + δε  
and (verily) [L]T[Tr]A. ε ἐάν T.A. ε — τοῦτο (read the glad tidings) [L]T[Tr]A. ε — ὁ  
LTTAW. ε Ἰσκαριώ T.A. ε + ὁ the TTrA. ε παραδῶ αὐτόν L; αὐτόν παραδῶ TTrA.  
ε αὐτὸν εὐκαίρως παραδοῖ LTTA; αὐτόν εὐκ. παραδῶ W. ε αὐ LTrA. ε + μὲν (read μὲν  
guest-chamber) [L]T[Tr]A. ε ἀνάγειον GLTTAW. ε [ἑτοιμον] L. ε καὶ ἐκεῖ and  
there TTrA; κακεῖ T. ε — αὐτοῦ (read the disciples) T[Tr].



ὅτι<sup>1</sup> σήμερον ἐν τῇ νυκτί ταύτῃ,<sup>2</sup> πρὶν ἢ δις ἀλέκτορα  
that to-day in this night, before that twice [the] cock  
φωνήσῃ, τρίς<sup>3</sup> ἀπαρνήσῃ με.<sup>4</sup> 31 Ὁ δὲ<sup>5</sup> ἐκ περισοῦς ἔλεγεν  
crow, thrice thou wilt deny me. But he<sup>6</sup> vehemently<sup>7</sup> said  
μᾶλλον,<sup>8</sup> Ἐάν<sup>9</sup> με δέῃ<sup>10</sup> συναποθανεῖν σοι, οὐ μὴ σε  
the<sup>11</sup> more, If it were needful for me to die with thee, in no wise thee  
ἀπαρνήσομαι.<sup>12</sup> Ὡσαύτως δὲ καὶ πάντες ἔλεγον.  
will I deny. And in like manner also<sup>13</sup> all<sup>14</sup> they<sup>15</sup> spake.

32 Καὶ ἔρχονται εἰς χωρίον<sup>16</sup> οὗ τὸ ὄνομα Γεθσημανή.<sup>17</sup>  
And they come to a place of which the name [is] Gethsemane;  
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύω-  
and he says to his disciples, Sit here, while I shall

μαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον  
pray. And he takes Peter and James  
καὶ Ἰωάννην μετ' αὐτοῦ.<sup>18</sup> Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ  
and John with him; and he began to be greatly amazed and  
ἀδηνουεῖν. 34 καὶ λέγει αὐτοῖς, Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου  
deeply depressed. And he says to them, Very sorrowful is my soul

ἕως θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε. 35 Καὶ<sup>19</sup> προελ-  
even to death; remain here and watch. And having gone  
θὼν<sup>20</sup> μικρὸν ἔπεσεν<sup>21</sup> ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ  
forward a little he fell upon the earth, and prayed that, if  
δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36 καὶ ἔλεγεν,  
possible it is, might pass from him the hour. And he said,

Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτή-  
Abba, Father, all things [are] possible to thee; take away  
ριον ἅπ' ἐμοῦ τοῦτο<sup>22</sup>· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σὺ.  
from me this; but not what I will, but what thou.

37 Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ  
And he comes and finds them sleeping. And he says

Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἔσχυσας μίαν ὥραν γρη-  
to Peter, Simon, sleepest thou? wast thou not able one hour to  
γορήσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ<sup>23</sup> εἰσέλθῃτε<sup>24</sup>  
watch? Watch and pray, that ye enter not

εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ<sup>25</sup>  
into temptation. The<sup>26</sup> indeed<sup>27</sup> spirit [is] ready, but the flesh  
ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν  
weak. And again having gone away he prayed, the same

λόγον εἰπών. 40 καὶ ὑποστρέψας<sup>28</sup> εὔρεν αὐτοὺς ἵπάλιν<sup>29</sup>  
thing saying. And having returned he found them again  
καθεύδοντας· ἦσαν γὰρ<sup>30</sup> ὀϊόφθαλμοι αὐτῶν<sup>31</sup>· ἀβεβαρημένοι.<sup>32</sup>  
sleeping, for<sup>33</sup> were<sup>34</sup> their eyes heavy;

καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν.<sup>35</sup> 41 Καὶ ἔρχεται  
and they knew not what him they should answer. And he comes

τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ<sup>36</sup> λοιπὸν καὶ  
the third time, and says to them, Sleep on now and  
ἀναπαύεσθε. ἀπέχει ἡλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται  
take your rest. It is enough; has come the hour; lo, is delivered up

ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. 42 ἐγεί-  
the Son of man into the hands of sinners. Rise,  
ρεσθε, ἄγωμεν<sup>37</sup> ἰδοὺ, ὁ παραδιδούς με<sup>38</sup> ἤγγικεν.<sup>39</sup>  
let us go; behold, he who is delivering up me has drawn near.

day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently. If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 and saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

i + σὺ thou GLTFAW. j γαυτή τῇ νυκτί LTTA. k με ἀπαρνήσῃ LTTFAW. l ἐκ περισοῦς ἐλάλει LTTA. m δέῃ με LTR. n ἀπαρνήσομαι T. o ὧ L. p Γεθσημανή LTTFAW. q — τὸν GLTFAW. r μετ' αὐτοῦ LTTA. s προσελθὼν T. t ἐπιπτεν TA. u τοῦτο ἀπ' ἐμοῦ LTTFAW. v ἐλθῃτε TA. x πάλιν ἐλθὼν again coming LA; ἐλθὼν T. y — πάλιν LTTA. z αὐτῶν οἱ ὀφθαλμοὶ T. \* καταβαρυνόμενοι LTTFAW. b ἀποκριθῶσιν αὐτῷ LTTFAW. c — σὺ LTTFAW. d ἤγγικεν T.





κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ  
 against Jesus testimony, to put to death him, and <sup>not</sup>  
<sup>did find</sup> <sup>[any]</sup>. 56 πολλοὶ· γὰρ ἔψευδομαρτύρουν κατ' αὐτόν,  
 bore false testimony against him,  
 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες  
 and alike their testimonies were not. And some having risen up  
 ἔψευδομαρτύρουν κατ' αὐτόν, λέγοντες, 58 Ὅτι ἡμεῖς ἡκούσα-  
 bore false testimony against him, saying, 58 Ὅτι ἡμεῖς ἡκούσα-  
 μεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν  
 him saying, I will destroy this temple the  
 χειροποιήτον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτου  
 [one] made with hands, and in three days another not made with hands  
 οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.  
 I will build. And neither thus alike was their testimony.  
 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς ἐπὶ μῆσον ἐπηρώτησεν  
 And <sup>having</sup> <sup>stood</sup> <sup>up</sup> <sup>the</sup> <sup>high</sup> <sup>priest</sup> in the midst questioned  
 τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν· τί οὗτοί σου  
 Jesus, saying, Answerest thou nothing? What <sup>these</sup> <sup>thee</sup>  
 καταμαρτυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο.  
<sup>testify</sup> <sup>against</sup>? But he was silent, and nothing answered.  
 Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ  
 Again the high priest was questioning him, and says to him, <sup>Thou</sup>  
 εἰ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ; 62 Ὁ δὲ Ἰησοῦς εἶπεν,  
 art the Christ, the Son of the blessed? And Jesus said,  
 Ἐγὼ εἰμὶ. καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον  
 I am. And ye shall see the Son of man sitting  
 ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν  
 at [the] right hand of power, and coming with the clouds  
 τοῦ οὐρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ  
 of the heaven. And the high priest having rent his garments  
 λέγει, Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; 64 ἡκούσατε ἡτῆς  
 says, What any more need have we of witnesses? Ye heard the  
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν  
 blasphemy: what <sup>to</sup> <sup>you</sup> <sup>appears</sup>? And they all condemned  
 αὐτὸν εἶναι ἐνοχόν θανάτου. 65 Καὶ ἤρξαντο τινες ἐμπύειν  
 him to be deserving of death. And <sup>began</sup> <sup>some</sup> to spit upon  
 αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολα-  
 him, and to cover up his face, and to buff-  
 φίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφῆτευσον· καὶ οἱ ὑπηρέται  
 fet him, and to say to him, Prophesy; and the officers  
 ῥάπισμασιν αὐτὸν ἐβαλλον.  
 with the palm of the hand <sup>him</sup> <sup>struck</sup>.

66 Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία  
 And <sup>being</sup> <sup>Peter</sup> in the court below, comes one  
 τῶν παιδικῶν τοῦ ἀρχιερέως, 67 καὶ ἰδοὺσα τὸν Πέτρον  
 of the maids of the high priest, and seeing Peter  
 θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ  
 warming himself, having looked at him says, And thou wast with <sup>the</sup>  
 Ναζαρηνοῦ ὁ Ἰησοῦ ἦσθα. 68 Ὁ δὲ ἡρνήσατο, λέγων, Οὐκ  
 Nazarene Jesus wast. But he denied, saying, <sup>Not</sup>  
 οἶδα οὐδὲ ἐπίσταμαι· τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω  
 I know noreven understand what thou sayest. And he went forth out

ness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and said, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

<sup>d</sup> ἡρίσκον LITa. <sup>e</sup> — τὸ (read [the]) GLTTaW. <sup>f</sup> οὐκ ἀπεκρίνατο οὐδέν TTr. <sup>g</sup> ἐκ δεξιῶν καθήμενον GLTTaW. <sup>h</sup> τὴν βλασφημίαν L. <sup>i</sup> ἐνοχόν εἶναι TTrA. <sup>k</sup> αὐτοῦ τὸ πρόσωπον TTrA. <sup>m</sup> ἐβαλον W; ἔλαβον (read received him with buffets) LITra. <sup>n</sup> κάτω ἐν τῇ αὐλῇ TTrA. <sup>o</sup> ἦσθα τοῦ Ἰησοῦ LITra. <sup>p</sup> οὔτε neither (know I) LITra. <sup>q</sup> οὔτε πορ LITraW. <sup>r</sup> σὺ τί LITra.





9 ὁ δὲ·<sup>1</sup> Πιλάτος<sup>2</sup> ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω  
But Pilate answered them, saying, Will ye I should release  
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 Ἐγίνωσκεν γὰρ ὅτι διὰ  
to you the King of the Jews? 10 For he knew that through

φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχ-  
envy <sup>2</sup>had <sup>3</sup>delivered <sup>4</sup>up <sup>5</sup>him <sup>6</sup>the <sup>7</sup>chief <sup>8</sup>priests. But the chief

ιερεῖς ἀνέσπεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν  
priests stirred up the crowd that rather Barabbas

ἀπολύσῃ αὐτοῖς· 12 ὁ δὲ· Πιλάτος<sup>2</sup> ἁποκριθεὶς πάλιν<sup>3</sup>  
he might release to them. And Pilate answering again

εἶπεν<sup>4</sup> αὐτοῖς, Τί οὖν θέλετε<sup>5</sup> ποιήσω<sup>6</sup> ὃν λέγετε<sup>7</sup>  
said to them, What then will ye I should do [to him] whom ye call

ἡ βασιλέα τῶν Ἰουδαίων; 13 Οἱ δὲ πάλιν ἔκραξαν,<sup>8</sup> Σταύρω-  
King of the Jews? But they again cried out Cruci-

σον αὐτόν. 14 Ὁ δὲ Πιλάτος<sup>2</sup> ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν  
fy him. And Pilate said to them, What <sup>3</sup>then <sup>4</sup>evil

ἐποίησεν<sup>5</sup>; Οἱ δὲ περισσοτέρως<sup>6</sup> ἔκραξαν,<sup>7</sup> Σταύρωσον αὐ-  
did he commit? But they much more cried out, Crucify him.

τόν. 15 Ὁ δὲ Πιλάτος<sup>2</sup> βουλούμενος<sup>3</sup> τῷ ὄχλῳ<sup>4</sup> τὸ  
And Pilate, desiring <sup>5</sup>to <sup>6</sup>the <sup>7</sup>crowd <sup>8</sup>that <sup>9</sup>which [<sup>10</sup>was

ικανὸν ποιῆσαι,<sup>11</sup> ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέ-  
<sup>12</sup>satisfactory <sup>13</sup>to <sup>14</sup>do, released to them Barabbas, and de-

δωκεν τὸν Ἰησοῦν, φραγελλώσας,<sup>15</sup> ἵνα σταυρωθῇ.<sup>16</sup>  
livered up Jesus, having scourged [him], that he might be crucified.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς,<sup>17</sup> ὃ  
And the soldiers led away him within the court, which

ἔστιν πραιτώριον, καὶ συγκαλοῦσιν<sup>18</sup> ὅλην τὴν σπείραν·  
is [the] praetorium, and they call together <sup>19</sup>whole <sup>20</sup>the band.

17 καὶ ἐνδύουσιν<sup>21</sup> αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ  
And they put on him purple, and placed on him

πλέξαντες ἀκάνθινον στέφανον, 18 καὶ ἤρξαντο ἀσπά-  
having platted [it] <sup>22</sup>thorny <sup>23</sup>a crown, and they began to sa-

σθαι αὐτόν, Χαῖρε, βασιλεῦ<sup>24</sup> τῶν Ἰουδαίων. 19 καὶ ἔτυπον  
lute him, Hail, King of the Jews! And they struck

αὐτοῦ τὴν κεφαλὴν καλὰμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τιθέντες  
his head with a reed, and spat on him, and bending

τὰ γόνατα προσεκύνηον αὐτῷ. 20 Καὶ ὅτε ἐνέπαιζαν σὺν τῷ,  
the knees did homage to him. And when they had mocked him,

ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ  
they took off him the purple, and put on him

ἱμάτια· τὰ ἴδια<sup>25</sup> καὶ ἐξάγουσιν<sup>26</sup> αὐτὸν ἵνα σταυρωσώσιν<sup>27</sup>  
his own garments; and they lead <sup>28</sup>out <sup>29</sup>him that they may crucify

αὐτόν.<sup>30</sup> 21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυ-  
him. And they compel <sup>31</sup>passing <sup>32</sup>by <sup>33</sup>one, Simon a Cy-

ρηναῖον, ἐρχόμενον ἀπ' <sup>34</sup>ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ  
renian, coming from a field, the father of Alexander and

Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.  
Rufus, that he might carry his cross.

22 Καὶ φέρουσιν αὐτὸν ἐπὶ τὸ Γολγοθᾶ<sup>35</sup> τόπον, ὃ ἐστίν  
And they bring him to the Golgotha <sup>36</sup>a <sup>37</sup>place, which is

μεθερμηνεύμενον, κρανίου τόπος. 23 Καὶ ἰδίδουν αὐτῷ  
being interpreted, <sup>38</sup>of <sup>39</sup>a <sup>40</sup>skull <sup>41</sup>place. And they gave him

<sup>42</sup> Πιλάτος T. <sup>43</sup> πάλιν ἀποκριθεὶς LIT. A. <sup>44</sup> ἔλεγεν TT. A. <sup>45</sup> [θέλετε] Tr. <sup>46</sup> — ὃν  
λέγετε LIT. <sup>47</sup> + τὸν τὴν LIT. A. W. <sup>48</sup> + λέγοντες saying L. <sup>49</sup> ἐποίησεν κακὸν TT. A.

<sup>50</sup> περισσὸς GLIT. A. W. <sup>51</sup> ἔκραζον L. <sup>52</sup> ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ T. <sup>53</sup> συνακαλοῦσιν T.

<sup>54</sup> ἐνδιδοσκουσιν LIT. A. <sup>55</sup> ὁ βασιλεὺς GAW. <sup>56</sup> ἱμάτια αὐτοῦ L; ἴδια ἱμάτια αὐτοῦ T. <sup>57</sup> 1 — αὐτόν T.

<sup>58</sup> ἀπὸ LIT. <sup>59</sup> τὸν Γολγοθᾶν T; Γολγοθᾶν Δ; [τὸν] Γολγοθᾶ Tr.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine

mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription was written over, THE KING OF THE JEWS. 27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled; which saith, And he was numbered with the transgressors. 29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He cannot save. 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

οπιεῖν<sup>ο</sup> ἐσμυρνωσμένον οἶνον<sup>ο</sup>· ὁ δὲ<sup>ο</sup> οὐκ ἔλαβεν. 24 Καὶ τοῦ ποιεῖν<sup>ο</sup> μετὰ τὴν μύρρον<sup>ο</sup> τὸν οἶνον<sup>ο</sup>; ἀλλ' οὐκ ἔλαβεν. 25 Καὶ ὅτε ἦν ἡ τρίτη ὥρα, καὶ ἐσταύρωσαν αὐτόν<sup>ο</sup>. 26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ ἐκωνίων αὐτοῦ. 28 Καὶ ἐπληρώθη ἡ γραφὴ καὶ ὅτι λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουσαν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Ὁυά, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον σεαυτόν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 Ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὀνειδίζον αὐτόν. 33 Ὁ γέννησας τὸν ἥλιον, ὁ σκότος ἐγένετο ἐφ' αὐτόν. 34 Καὶ ὅτε ἦν ἡ ὥρα ἡ ἐνάτη, ὥρα ἦν ἡ ἐνάτη, καὶ ὁ ἥλιος ἐβόησεν ὡς φωνὴ μεγάλη, λέγων, Ἐλωὶ, Ἐλωὶ, λαμβὰ ἡ σαβαχθανί; ὃ ἐστὶν μεθερμηνεύμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες; 35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, Ἡλίας ἐστίν. 36 Δραμών δὲ ἓν καὶ γεμίσας σπόγγον ὄξους, περιθείς καλὰ μὲν ἐπότιζεν αὐτόν, λέγων, Ἀφerte, ἵδωμεν εἰ ἔρχεται Ἡλίας. καθελὶν αὐτόν.

ο — πιεῖν TTrA. P δε δὲ who however TTr. 9 σταυροῦσιν αὐτόν, καὶ they crucify him and TTrA. 9 διαμερίζονται they divide GLTTrAW. 9 — verse 28 TTrJA. 9 Ουά τ. 9 οἰκοδομῶν τρισὶν ἡμέραις LTTrA. 9 καταβάς descending LTTrA. 9 — δε and GLTTrAW. 7 — τοῦ LTTr. 7 + αὐτῷ him L. 7 + σὺν with (read crucified along with) LT. 7 καὶ γενομένης LTTrA. 7 ἐνάτης LTTrA. 7 ἐνάτη ὥρα LTTrA. 7 — λέγων TTrA. 7 Ἐλωὶ ἔλωι LTA. 7 λεμὰ LT; λαμὰ TrAW. 7 σαβαχθανεὶ TTr. 7 ἐγκατέλιπες με LTTrA. 7 παρεστώτων T. 1 Ἰδε TTrA. 7 Ἡλείαν T. 7 τις TTrA. 7 — καὶ LTTrA. 7 — τε LTTrA. 7 Ἡλείας T.

37 Ὁ δὲ Ἰησοῦς ἀφείξας φωνὴν μεγάλην ἐξέπνευσεν. And Jesus having uttered a cry loud expired. 37 And Jesus cried with a loud voice, and gave up the ghost. 38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ τοῦ ἄνωθεν ἕως κατωῦ. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος νῦν ἦν θεοῦ. 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ τῆ Ἰωσὴφ μητέρα, καὶ Σαλώμη, 41 αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ συναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα. And there were also women looking on afar off among whom was Mary Magdalene, and Mary the mother of James the less and Salome; 41 (who also, when he was in Galilee, followed him, and ministered to him;) and many other women which came up with him unto Jerusalem.

42 Καὶ ἡδὴ ὄψις γενομένης, ἐπεὶ ἦν παρασκευῇ, And already evening being come, since it was [the] preparation, ὃ ἐστὶν ἀπὸ προσάββατον, 43 ἦλθεν ὁ Ἰωσήφ ὁ ἀπὸ τῆς Ἀριμαθαίας, εὐσχήμων βουλευτῆς, δὲ καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ. 44 Πιλάτος τολμήσας εἰσῆλθεν πρὸς αὐτὸν καὶ ᾔτησεν τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἡδὴ τέθνηκεν καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ἔτι αἶμα ἔτι ζῶντος ἀπὸ τοῦ κεντυρίωνος ἐδώρησεν αὐτῷ τὸ σῶμα. 46 Ἰωσήφ, 46 καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰωσὴφ ἐθεώρουν ποῦ ἐτίθειται. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. 2 And very early in the morning the first day of the week, they

16 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωὶ

ἰ ἀπ' LIT.A. — κράξας T[IT].A. ὁ οὗτος ὁ ἄνθρωπος LIT.A. — ἦν (read [was]) T[IT].A. ἡ T. — τοῦ LIT.A. ἰ Ἰωσήφ LIT.A. — καὶ LIT.A. — πρὸς σάββατον LIT. ἡ ἐλθὼν having come LIT.A.W. — + τὸν T. — Πιλάτον T. — Πιλάτος ἐθαύμασεν T. ἡ ἤδη already LIT. — πῶμα CORPUS LIT.A. — καὶ LIT.A.W. — ἔθηκεν LIT. — μνηματι T. ἰ Ἰωσήφ LIT.A. — τίθειται he has been laid LIT.A. — τοῦ T[IT].



came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

οἷς μιᾶς<sup>a</sup> σαββάτων ἔρχονται ἐπὶ τὸ Ῥμνημεῖον,<sup>b</sup> ἀνατεῖ-  
on the first [day] of the week they come to the tomb, <sup>c</sup>having  
λάντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει  
↑risen ↑the ↑sun. And they said among themselves, Who will roll away  
ἡμῖν τὸν λίθον<sup>d</sup> ἐκ<sup>e</sup> τῆς θύρας τοῦ μνημείου; 4 Καὶ ἀνα-  
for us the stone out of the door of the tomb? And having  
βλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται<sup>f</sup> ὁ λίθος· ἦν γὰρ  
looked up they see that has been rolled away the stone: for it was  
μέγας σφόδρα. 5 καὶ εἰσελθοῦσαι<sup>g</sup> εἰς τὸ μνημεῖον, εἶδον  
↑great ↑very. And having entered into the tomb, they saw  
νεανίσκον καθήμενον ἐν τοῖς δεξιῶις, περιβεβλημένον στολὴν  
a young man sitting on the right, clothed with a robe  
λευκὴν<sup>h</sup> καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ  
↑white, and they were greatly amazed. But he says to them, Not  
ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐστάν-  
↑be amazed. ↑Jesus ↑ye seek the Nazarene, who has been  
ρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν  
crucified. He is risen, he is not here; behold the place where they laid  
αὐτόν. 7 ἅλλ<sup>i</sup> ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ  
him. But go, say to his disciples and  
Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν  
to Peter, that he goes before you into Galilee; there him  
ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθοῦσαι ταχὺ<sup>j</sup>  
shall ye see, as he said to you. And having gone out quickly  
ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν<sup>k</sup> αὐτὰς τρόμος καὶ  
they fled from the tomb. And possessed them trembling and  
ἔκστασις· καὶ οὐδενὶ οὐδέν<sup>l</sup> εἶπον, φοβοῦντο γάρ.  
↑amazement, and to no one anything they spoke, for they were afraid.  
(lit. nothing)

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he

9 Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶ-  
Now having risen early [the] first [day] of the week he appeared first  
τον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπτά δαιμό-  
to Mary the Magdalene, from whom he had cast out seven demons.  
νια. 10 ἐκείνη<sup>b</sup> πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γε-  
She having gone told [it] to those who with him had  
νομένοις, πένθοῦσιν καὶ κλαίουσιν. 11 καὶ οὐκ αὐτοὶ ἀκούσαντες  
been, [who were] grieving and weeping. And they having heard  
ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ  
that he is alive and has been seen by her disbelieved [it]. And after  
ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρῳ  
these things to two of them as they walked he was manifested in another  
μορφῇ, πορευομένοις εἰς ἀγρόν. 13 καὶ οὐκ αὐτοὶ ἀπελθόντες ἀπ-  
form, going into [the] country; and they having gone  
ἠγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. 14 Ὑστερον<sup>c</sup>  
told [it] to the rest; neither them did they believe. Afterwards  
ἀνακειμένοις αὐτοῖς τοῖς ἐνδεκα ἐφανερώθη, καὶ ὠνεί-  
↑reclined [at table] [they] to the eleven he was manifested and re-  
δισεν τὴν ἀπίστιαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς  
proached their unbelief and hardness of heart, because those who  
θεασάμενοι αὐτὸν ἐξηγερέμενον<sup>d</sup> οὐκ ἐπίστευσαν. 15 Καὶ εἶπεν  
↑had seen ↑him ↑arisen ↑they believed not. And he said  
αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγ-  
to them, Having gone into the world all proclaim the glad

ο μιᾶ τῶν Ltr; τῇ μιᾶ τῶν T

ο ἐλθοῦσαι having gone A.

ο οὐδέν L.

ο + δὲ and (afterwards) Ltr.

ο μνήμα T.

ο ἀλλὰ Ltr.

ο — verses 9 to 20 T[A].

ο + ἐκ νεκρῶν from among [the] dead L.

ο ἀνακεκύλισται Ltr.

ο — ταχὺ GLTtraw.

ο — εὐαγγελίον κατά Μάρκον glad tidings according to Mark A.

ο + δὲ and (she) L.

γέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς

saved, and he that disbelieves shall be condemned. And signs those that

πιστεύσασιν ταῦτα παρακολουθήσει. ἐν τῷ ὀνόματι μου δαι-  
monia ἐκβαλοῦσιν· γλώσσais λαλήσουσιν· καινὰis·

18 ὅφεις ἀροῦσιν· κἀν θανάσιμόν τι πῶσιν οὐ μὴ  
serpents they shall take up; and if deadly anything they drink in no wise

αὐτοὺς ἂβλάψει· ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν, καὶ  
them shall it injure; upon [the] infirm hands they shall lay, and

καλῶς ἔξουσιν.

\*well they shall be.

19 Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελή-  
The indeed therefore Lord after speaking to them was taken

φθῇ εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ·  
up into the heaven, and sat at [the] right hand of God.

20 ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεν-  
And they having gone forth preached everywhere, the Lord working

γούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούν-  
with [them], and the word confirming by the following upon

των σημείων. Ἀμήν.

[it] signs. Amen.

Τὸ κατὰ Μάρκον εὐαγγέλιον.

The according to Mark glad tidings.

said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

## ἈΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.<sup>1</sup>

THE ACCORDING TO LUKE HOLY GLAD TIDINGS.

ΕΠΕΙΔΗ ΠΕΡ forasmuch as πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν  
many took in hand a narration

περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμά-  
concerning the which have been fully believed among us mat-

των, 2 καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς  
ters, as they delivered [them] to us, they from [the] beginning

αὐτόπται καὶ ὑπηρεταὶ γινόμενοι τοῦ λόγου, 3 ἔδοξεν  
eye-witnesses and attendants having been of the Word, it seemed good

κάμοι, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, κα-  
also to me, having been acquainted from the first with all things accurately, with

θεζῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῶς  
method to thee to write, most excellent Theophilus, that thou mightest know

περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν.  
concerning which thou wast instructed of [the] things the certainty.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς

There was in the days of Herod the king

Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας  
of Judea a priest certain, by name Zacharias, of [the] course

Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ  
of Abia, and his wife of the daughters of Aaron, and

\* παρακολουθήσει ταῦτα L; ἀκολουθήσει ταῦτα Tr. ἧ + καὶ ἐν ταῖς  
χερσίν and in the hands Tr. ἡ βλάβη should it injure GLTAW. ἱ + Ἰησοῦς Jesus LTr.

ἀνελήμφθῃ LTrA. ἰ — Ἀμήν EGLTAW. m — Τὸ κατὰ Μάρκον εὐαγγέλιον EGLTW;

Κατὰ Μάρκον Tr; Εὐαγγέλιον κατὰ Μάρκον [A].

\* Εὐαγγέλιον ([Εὐαγ.] A) κατὰ Δουκᾶν GLTAW; κατὰ Δουκᾶν T.

\* γυνὴ αὐτοῦ LTrA. ὁ — τοῦ Τη[Α].

Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him,

ὄνομα αὐτῆς Ἑλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώ-  
her name Elisabeth. And they were just both be-  
πῶν τοῦ θεοῦ. πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ  
fore walking in all the commandments and  
δικαιώμασιν τοῦ κυρίου ἄμειπτοι. 7 καὶ οὐκ ἦν αὐτοῖς  
ordinances of the Lord blameless. And there was not to them  
τέκνον, καθότι ἡ Ἑλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προ-  
a child, inasmuch as Elisabeth was barren, and both ad-  
βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν  
vanced in their days were. And it came to pass in  
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐνδντι  
fulfilling his priestly service in the order of his course before  
τοῦ θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν  
God, according to the custom of the priestly service, it fell to him by lot  
τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. 10 καὶ  
to burn incense, having entered into the temple of the Lord. And  
πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ  
all the multitude of the people were praying without at the hour  
τοῦ θυμιάματος. 11 ὦφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐ-  
of incense. And appeared to him an angel of the Lord, stand-  
στώς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ  
ing at the right of the altar of incense. and  
ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.  
was troubled Zacharias seeing him, and fear fell upon him.  
13 Ἐἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία·  
But said to him the angel, Fear not, Zacharias,  
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεν-  
because has been heard thy supplication, and thy wife Elisabeth shall  
νήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.  
bear a son to thee, and thou shalt call his name John.  
14 καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ  
And he shall be joy to thee and exultation, and many at the  
ἡ γεννήσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον  
his birth shall rejoice. For he shall be great before  
τοῦ κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ  
the Lord; and wine and strong drink in no wise shall he drink, and  
πνεύματος ἁγίου πλησθήσεται ἐκ τῆς κοιλίας μητρὸς  
with the Holy Spirit he shall be filled even from the womb of his  
αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ  
of his. And many of the sons of Israel shall he turn to the  
κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται ἐνώπιον  
Lord their God. And he shall go forth before  
αὐτοῦ ἐν πνεύματι καὶ δυνάμει ἡλίου, ἐπιστρέψαι καρδίας  
him in the spirit and power of Elias, to turn hearts  
πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι-  
of fathers to children, and the disobedient to the wisdom of the  
καῶν, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 καὶ  
righteous, to make ready for the Lord a people prepared. And  
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γινώσκωμαι τοῦτο;  
said Zacharias to the angel, By what shall I know this?  
ἐγώ· γὰρ εἰμι πρεσβύτερος, καὶ ἡ γυνή μου προβεβήκυια ἐν ταῖς  
for I am an old man, and my wife advanced in  
ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ,  
her days. And answering the angel said to him,

<sup>d</sup> ἐναντίον TTrA.  
<sup>e</sup> Ἰωάννην Tr.

<sup>e</sup> ἦν ἡ (— ἡ I[Tr]) Ἑλισάβετ LTrA.

<sup>h</sup> γενέσει GLTTAW.

<sup>i</sup> — τοῦ (read [the]) GT[Tr]w

<sup>i</sup> ἦν τοῦ λαοῦ GLTTAW.  
<sup>k</sup> Ἥλεια T.



Εγώ εἰμι Γαβριήλ ὁ παρεστηκὼς ἔμπροσθεν τοῦ θεοῦ· καὶ  
I am Gabriel, who stand before God, and

ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι  
I was sent to speak to thee, and to announce glad tidings to thee

ταῦτα. 20 καὶ ἰδοὺ, ἔσθ' σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι  
these; and lo, thou shalt be silent and not able to speak

ἄχρι ἡς-ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας  
till the day in which shall take place these things, because thou didst not believe

τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.  
my words, which shall be fulfilled in their season.

21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ θαυμάζον ἐν  
And were the people expecting Zacharias, and they wondered at

τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἔξελθὼν δὲ οὐκ ἠδύνατο  
his delaying in the temple. But having come out he was not able

λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὅπτασιον ἑώρακεν ἐν  
to speak to them, and they recognized that a vision he had seen in

τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενον κωφός.  
the temple. And he was making signs to them, and continued dumb.

23 καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας  
And it came to pass, when were fulfilled the days service

αὐτοῦ ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.  
of him he departed to his house.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ  
Now after these days conceived Elisabeth

γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,  
his wife, and hid herself months five, saying,

25 "Ὅτι οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς  
Thus, to me has done the Lord in [the] days in which

ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.  
he looked upon [me] to take away my reproach among men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ  
And in the month the sixth was sent the angel Gabriel.

οὐπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα  
by God to a city of Galilee, whose name [was] Nazareth.

27 πρὸς παρθένον ἡμενηστευμένην ἄνδρὶ ᾧ ὄνομα  
to a virgin betrothed to a man whose name

Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου  
[was] Joseph, of [the] house of David, and the name of the virgin

Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν· ἔειπεν,  
[was] Mary. And coming the angel to her said,

Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλογημένη  
Hail, [thou] favoured one! the Lord [is] with thee, blessed [art]

σύ ἐν γυναῖξιν. 29 Ἡ δὲ ἠδύνατο· διεταράχθη ἐπὶ  
thou amongst women. But she seeing [him] was troubled at

τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς  
his word, and was reasoning of what kind might be salutation

οὗτος. 30 Καὶ ἔειπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ·  
this. And said the angel to her, Fear not, Mary,

εἶρες γὰρ χάριν παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ, συλλήψῃ  
for thou hast found favour with God; and lo, thou shalt conceive

ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
in [thy] womb and bring forth a son, and thou shalt call his name

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name

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1 εδύνατο LITra. m — ὁ (reqd [the]) LITra[A]. n — τὸ TE[A]. o ἀπὸ from TITra.  
P Nazareth LTW. q ἡμενηστευμένην LITra. r Δαυεὶδ LITra; Δαυὶδ GW. s — ὁ ἄγγελος  
TITra. t + ὁ ἄγγελος the angel T. v — εὐλογημένη σὺ ἐν γυναῖξιν TITra. w — ἰδοὺσα  
GITra. x ἐπὶ τῷ λόγῳ διεταράχθη GITra. y συλλήψῃ LITra.

JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 and entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

Ἰησοῦν. 32 οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 Ἐπεὶ δὲ εἶπεν αὐτῇ ὁ ἄγγελος, Πῶς ἔσται τοῦτο ἐπεὶ οὐκ οἶκον ἄνθρωπον γινώσκω; 35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Ἄνδρα οὐκ οἶκον ἄνθρωπον γινώσκω; 36 Καὶ ἰδοὺ, ἡ ἐλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνελθούσα υἱὸν ἐν γήραϊ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένην στείρα· 37 ὅτι οὐκ ἄδυνατόν ἐστιν ἡμῖν· πάντων γὰρ ὅσα ἐποίησεν ὁ θεὸς ἰμpossible παρὰ τῶν θεῶν· 38 Ἐπεὶ δὲ εἶπεν αὐτῇ ἡ Μαριάμ, Ἰδοὺ, ἡ δούλη κυρίου· γένουσί μοι κατὰ τὸ ῥήμά σου. 39 Ἀναστὰς δὲ ἐξήλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39 Ἀναστὰς δὲ ἐξήλθεν ἀπ' αὐτῆς ὁ ἄγγελος. 39 And departed from her the angel. 39 Ἀναστὰς δὲ ἐξήλθεν ἀπ' αὐτῆς ὁ ἄγγελος. 39 And departed from her the angel.

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\* Δαυεὶδ LTTR; Δαυὶδ GW. \* + [ἐκ σου] of thee L. ° συγγενὴς LTW. ° συνελθούσα φε TR. ° γήραϊ OLTTRW. ° τοῦ θ. οὐ TTR. ° τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλισάβετ LTTR. ° κραυγὴ with a ° cry TTR. ° ἐμέ T. ° τὸ βρέφος ἐν ἀγαλλιάσει GW.

46 Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
And said Mary, <sup>2</sup>Magnifies <sup>1</sup>my soul the Lord,  
47 καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρι μου·  
and <sup>2</sup>exulted <sup>1</sup>my spirit in God my Saviour.  
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ· ἰδοὺ  
For he looked upon the humiliation of his bondmaid; <sup>2</sup>lo  
γάρ, ἀπὸ τοῦ νῦν μακροβούσιν με πᾶσαι αἱ γενεαί. 49 ὅτι  
for, from henceforth <sup>2</sup>will <sup>1</sup>count <sup>me</sup> <sup>2</sup>me <sup>1</sup>blessed <sup>all</sup> <sup>2</sup>generations. For  
ἐποίησέν μοι <sup>1</sup>μεγάλα <sup>2</sup>ὁ δυνάτος, καὶ ἅγιον τὸ ὄνομα  
<sup>1</sup>has <sup>2</sup>done <sup>to</sup> <sup>me</sup> <sup>2</sup>great <sup>things</sup> <sup>1</sup>the <sup>2</sup>mighty <sup>one</sup>, and holy <sup>is</sup> <sup>2</sup>name  
αὐτοῦ· 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς ἡγενεῶν τοῖς  
<sup>1</sup>his; and his mercy <sup>is</sup> to generations of generations to those  
φοβουμένοις αὐτόν. 51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·  
fearing him. He wrought strength with his arm,  
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.  
he scattered <sup>the</sup> <sup>1</sup>haughty in <sup>the</sup> <sup>2</sup>thought of their heart.  
52 καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινοὺς.  
He put down rulers from thrones, and exalted <sup>the</sup> <sup>2</sup>lowly:  
53 πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας  
<sup>the</sup> <sup>2</sup>hungry he filled with good things, and <sup>the</sup> <sup>2</sup>rich  
ἐξαπέστειλεν κενούς. 54 ἀντελάβετο Ἰσραὴλ παῖδός αὐτοῦ,  
he sent away empty. He helped Israel <sup>2</sup>servant <sup>1</sup>his,  
μνησθῆναι ἔλεους, 55 καθὼς ἐλάλησεν πρὸς τοὺς  
<sup>in order</sup> to remember mercy, according as he spoke to  
πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ <sup>2</sup>μεῖς τὸν  
our fathers, to Abraham and to his seed for  
αἰῶνα. 56 Ἐμμενεὺς δὲ Μαριάμ σὺν αὐτῇ ὥσεϊ<sup>1</sup> μῆνας τρεῖς,  
ever. And <sup>2</sup>abode <sup>1</sup>Mary with her about <sup>2</sup>months <sup>1</sup>three,  
καὶ ὑπέστρεψεν εἰς τὸν οἶκόν αὐτῆς.  
and returned to her house.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,  
Now to Elizabeth was fulfilled the time that she should bring forth,  
καὶ ἐγέννησεν υἱόν· 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 Καὶ εἶπον πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 Ἐνέμενον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἀνθέλοι καλεῖσθαι αὐτόν. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης. 64 Ἐνεψύχη δὲ ἐστὶν τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. 64 Ἀνεψύχη δὲ ἐστὶν ἡ συγγενεὶς αὐτοῦ· καὶ ἐθαύμασαν πάντες. 64 Ἀνεψύχη δὲ ἐστὶν ἡ συγγενεὶς αὐτοῦ· καὶ ἐθαύμασαν πάντες.

46 And Mary said, My soul doth magnify the Lord, 47 and my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaid; for behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath helped his servant Israel, in remembrance of his mercy; 55 as he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her kinsfolks heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately,

<sup>1</sup> μέγала LTTA. <sup>2</sup> καὶ γενεάς and generations TTA. <sup>3</sup> ὡς αἰῶνος G. <sup>4</sup> ὡς LTTA. <sup>5</sup> ὁ ἡμέρα τῇ ὀγδόῃ LTTA. <sup>6</sup> Ἰωάννης T. <sup>7</sup> εἶπαν TT. <sup>8</sup> ἐκ τῆς συγγενείας from among the kinsfolk LTTA. <sup>9</sup> αὐτό it LTTA. <sup>10</sup> — τὸ TTA.



and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judaea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἔλάλει εὐλογῶν τὸν θεόν. 65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ ἡ χεὶρ τοῦ κυρίου ἦν μετ' αὐτοῦ.

of [the] Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 and hath raised up an horn of salvation for us in the house of his servant David; 70 as he spake by the mouth of his holy prophets, which have been since the world began: 71 that we should be saved from our enemies, and from the hand of all that hate us; 72 to perform the mercy promised to our fathers, and to remember his holy covenant; 73 the oath which he swore to our father Abraham, 74 that we should grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 in holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 to give knowledge of salvation unto his people by the remission of their sins, 78 through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 to give light to them that sit in darkness and in the shadow of death, to guide our feet

67 Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων, 68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ. 69 καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ. 70 καθὼς ἐλάλησεν διὰ τοῦ στόματος τῶν ἁγίων ἁπλῶς ἀπ' αἰῶνος προφητῶν αὐτοῦ. 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. 72 ποιῆσαι ἐλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν. 74 ἀφόβως ἐκ χειρὸς ἐτῶν ἐχθρῶν ἡμῶν ῥυθθέντας, λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. 76 Καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ. 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78 διὰ σπλάγχνα ἐλεοῦς θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, 79 ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις· τοῦ κατευθύναι τοὺς

\* + γὰρ (read For also) LITRA.

\* ἐπροφῆτευσεν LITRA.

γ — τῷ (read [the]) LITRA.

\* Δαυεὶδ LITRA; Δαυὶδ GW.

\* — τοῦ LITRA.

b — τῶν TTA.

c — τῶν LITRA.

d — ἡμῶν (read of [our] enemies) [LITRA.

e — τῆς ζωῆς (read all our days) GLITRA & W.

f + δε also TTA.

πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80 Τὸ δὲ παιδίον ἠΰξανεν  
our feet into [the] way of peace. And the little child grew  
καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως  
and was strengthened in spirit; and he was in the deserts until [the]  
ἡμέρας ἀναδείξαι αὐτοῦ πρὸς τὸν Ἰσραήλ.  
any of his shewing to Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα  
And it came to pass in those days, "went 'out a decree  
παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πάντας τὴν  
from Caesar Augustus, that should be registered all the  
οἰκούμενην. 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγε-  
habitable world; this registration first took place when  
μονέοντος τῆς Συρίας ἸΚυρηνίου. 3 καὶ ἐπορεύοντο πάντες  
"was governor of Syria Cyrenius. And "went all  
ἀπογραφέσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. 4 Ἀνέβη δὲ καὶ  
to be registered, each to his own city: and "went up also  
Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ἰαζαρέθ εἰς τὴν  
Joseph from Galilee out of [the] city Nazareth to the  
Ἰουδαίαν, εἰς πόλιν Δαβίδ ἥτις καλεῖται Βηθλέεμ, διὰ  
Judea, to a city of David which is called Bethlehem, because  
τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρὸς Δαβίδ. 5 ἀπο-  
of his being of [the] house and family of David, to re-  
γράφασθαι σὺν Μαριάμ τῇ ὁμινηστευμένῃ αὐτῷ ὡς γυναῖκα,  
gister himself with Mary who was betrothed to him as wife,  
οὗσα ἐγκύβ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦς  
she being great with child. And it came to pass in the [time] they were  
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 7 καὶ ἔτε-  
there "were fulfilled the days for her bringing forth, and she brought  
κεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν  
forth her son the first-born, and wrapped in swaddling clothes  
αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν  
him, and laid him in the manger, because there was not  
αὐτοῖς τόπος ἐν τῷ καταλύματι.  
for them a place in the inn.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραιοῦντες  
And shepherds were in the country same, lodging in the fields  
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.  
and keeping watch by night over their flock;  
9 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα  
and behold, an angel of [the] Lord stood by them, and [the] glory  
κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον  
of [the] Lord shone around them, and they feared [with] fear  
μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ  
great. And said to them the angel, Fear not: for, behold,  
γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται  
for, I announce glad tidings to you of joy great, which shall be  
παντὶ τῷ λαῷ. 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστίν  
to all the people; for was born to you to-day a Saviour, who is  
χριστὸς κύριος, ἐν πόλει Δαβίδ. 12 καὶ τοῦτο ὑμῖν  
Christ [the] Lord, in [the] city of David. And this [is] to you  
τὸ σημεῖον· εὗρήσετε βρέφος ἐσπαργανωμένον, ἐν  
the sign: ye shall find a babe wrapped in swaddling clothes, ly-

into the way of peace.  
80 And the child grew,  
and waxed strong in  
spirit, and was in the  
deserts till the day of  
his shewing unto Is-  
rael.

II. And it came to  
pass in those days, that  
there went out a de-  
cree from Caesar Au-  
gustus, that all the  
world should be taxed.  
2 (And this taxing was  
first made when Cyre-  
nius was governor of  
Syria.) 3 And all went  
to be taxed, every one  
into his own city.  
4 And Joseph also went  
up from Galilee, out  
of the city of Naza-  
reth, into Judea, unto  
the city of David,  
which is called Beth-  
lehem; (because he  
was of the house and  
lineage of David;) 5  
to be taxed with  
Mary his espoused  
wife, being great with  
child. 6 And so it was,  
that, while they were  
there, the days were  
accomplished that she  
should be delivered.  
7 And she brought  
forth her firstborn son,  
and wrapped him in  
swaddling clothes, and  
laid him in a manger;  
because there was no  
room for them in the  
inn.

8 And there were in  
the same country shep-  
herds abiding in the  
field, keeping watch  
over their flock by  
night. 9 And, lo, the  
angel of the Lord came  
upon them, and the  
glory of the Lord shone  
round about them:  
and they were sore a-  
fraid. 10 And the an-  
gel said unto them,  
Fear not: for, behold,  
I bring you good ti-  
dings of great joy,  
which shall be to all  
people. 11 For unto  
you is born this day  
in the city of David  
a Saviour, which is  
Christ the Lord. 12 And  
this shall be a sign un-  
to you: Ye shall find  
the babe wrapped in  
swaddling clothes,  
lying in a manger.

8 — ἡ LTTA. ἡ ἐγένετο πρώτη T. i Κυρίων Cyrenus L. ἡ αὐτοῦ (read his city) LTTA.  
1 Nazarath L; Nazareth TW. m Δαυιδ LTTA; David GW. n ἀπογράφεσθαι L.  
o ἐμνηστευμένη LTTA. p — γυναῖκα LTTA. q — τῇ (read a manger) LTTA. r — ἰδοὺ  
T.T.A.). Δαυιδ LTTA; David GW. s + καὶ and [L]TTA. v — κείμενον T.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 21 and to offer a sacrifice according to that

μενον<sup>1</sup> ἐν τῇ<sup>2</sup> φάτνῃ. 13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ<sup>3</sup> ἄγγέλῳ πλῆθος στρατιᾶς<sup>4</sup> οὐρανοῦ,<sup>5</sup> αἰνούντων τὸν θεόν, καὶ λεγόντων, 14 Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις<sup>6</sup> εὐδοκία.<sup>7</sup> 15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,<sup>8</sup> καὶ οἱ ἄνθρωποι<sup>9</sup> οἱ ποιμένες<sup>10</sup> εἶπον<sup>11</sup> πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς<sup>12</sup> ἐν Βηθλεὲμ, καὶ ἐλθόντες εἰς τὸ ῥῆμα τοῦτο, ὃ ὁ κύριος ἐγγνώρισεν ἡμῖν. 16 Καὶ βῆλθον<sup>13</sup> σπεύσαντες καὶ εὑρέον<sup>14</sup> τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. 17 ἰδόντες δὲ<sup>15</sup> διεγνώρισαν<sup>16</sup> περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδιοῦ τούτου. 18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν<sup>17</sup> περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 ἡ δὲ Μαριάμ πάντα συνέτηρει τὰ ῥήματα ταῦτα, θέν<sup>18</sup> ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι<sup>19</sup> αὐτὸν ἐν τῇ κοιλίᾳ. 20 καὶ ἐπέστρεψαν<sup>20</sup> οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πάνσιν<sup>21</sup> οἷς ἠκούσαν καὶ εἶδον,<sup>22</sup> καθὼς ἐλάληθ<sup>23</sup> πρὸς αὐτούς, ὡς ἦν ἐκείνη ἡ ἡμέρα.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν<sup>24</sup> τὸ παιδίον,<sup>25</sup> καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν<sup>26</sup> ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι<sup>27</sup> αὐτὸν ἐν τῇ κοιλίᾳ. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ<sup>28</sup> αὐτῶν<sup>29</sup> κατὰ τὸν νόμον<sup>30</sup> Μωσέως,<sup>31</sup> ἀνήγαγον αὐτὸν εἰς Ἱερουσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν τῷ νόμῳ κυρίου, "Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἁγίον<sup>32</sup> τῷ κυρίῳ κληθήσεται." 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸν νόμον<sup>33</sup> κυρίου, 25 ὡς ἦν ἐκείνη ἡ ἡμέρα.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ<sup>28</sup> αὐτῶν<sup>29</sup> κατὰ τὸν νόμον<sup>30</sup> Μωσέως,<sup>31</sup> ἀνήγαγον αὐτὸν εἰς Ἱερουσόλυμα παραστήσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν τῷ νόμῳ κυρίου, "Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἁγίον<sup>32</sup> τῷ κυρίῳ κληθήσεται." 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸν νόμον<sup>33</sup> κυρίου, 25 ὡς ἦν ἐκείνη ἡ ἡμέρα.

<sup>1</sup> — τῇ (read a manger) GLTTRAW. <sup>2</sup> οὐρανοῦ of heaven TR. <sup>3</sup> εὐδοκίας of good pleasure LTTA.

<sup>4</sup> — καὶ οἱ ἄνθρωποι [LITTA]. <sup>5</sup> ἐλάλουν T. <sup>6</sup> ἦσαν TTR. <sup>7</sup> ἀνέβαν TTR. <sup>8</sup> ἐγνώρισαν they made known LTTA. <sup>9</sup> Μαρία LTTA. <sup>10</sup> συνβάλ- λουσα T. <sup>11</sup> ἐπέστρεψαν GLTTRAW. <sup>12</sup> ἴδον T. <sup>13</sup> αὐτόν him GLTTRAW. <sup>14</sup> συλληφθῆναι LTTA. <sup>15</sup> αὐτῆς (read her purification) E. <sup>16</sup> Μωσέως LTTTAW. <sup>17</sup> + τῷ the L.



τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεῦχος τρυγόνων  
that which has been said in [the] law of [the] Lord, A pair of turtle doves  
ἡ δύο νεοσσὸς<sup>ο</sup> περιστέρων.  
or two young of pigeons.

which is said in the law of the Lord. A pair of turtle-doves, or two young pigeons.

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος<sup>ο</sup> ἐν Ἱερουσαλὴμ ὃ ὄνομα  
And behold, there was a man in Jerusalem whose name  
Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής,  
[was] Simeon; and this man [was] just and pious,  
προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα  
waiting for [the] consolation of Israel, and [the] Spirit  
ἅγιον ἦν ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχορηματισμένος ὑπὸ  
Holy was upon him. And it was to him divinely communicated by  
τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν<sup>ο</sup> ἢ  
the Spirit the Holy that he should not see death before

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

ἔδωκεν τὸν Χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι  
he should see the Christ of [the] Lord. And he came in the Spirit  
εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰη-  
into the temple; and when brought in the parents the little child Je-  
σοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον  
sus, that they might do according to what had become customary  
τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-  
by the law for him, he also received him into arms,  
λας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν, 29 Νῦν ἀπολύεις  
his, and blessed God, and said, Now thou lettest go

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things, which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥημά σου, ἐν εἰρήνῃ·  
thy bondman, O Master, according to thy word, in peace;  
30 ὅτι εἶδον οἰοφθαλμοῖ μου τὸ σωτήριόν σου, 31 ὃ  
for have seen mine eyes thy salvation, which  
ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· 32 ὥς  
thou hast prepared before [the] face of all the peoples; a light  
εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ.  
for revelation of [the] Gentiles and glory of thy people Israel.

30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all people; 32 a light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things, which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

33 Καὶ ἦν Ἰωσήφ<sup>ο</sup> καὶ ἡ μήτηρ αὐτοῦ<sup>ο</sup> θαυμάζοντες ἐπὶ  
And were Joseph and his mother wondering at  
τοῖς λαλομένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν  
the things which were spoken concerning him. And blessed  
αὐτοὺς Συμεὼν, καὶ εἶπεν πρὸς Μαρίας τὴν μητέρα αὐτοῦ,  
them Simeon, and said to Mary his mother,  
Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν  
Lo, this [child] is set for [the] fall and rising up of many  
ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· 35 καὶ σοῦ ὀδῆ<sup>ο</sup>  
in Israel, and for a sign spoken against; (and of thee also  
αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία· ὅπως ἀν' ἀποκαλυ-  
thy soul shall go through a sword;) so that may be re-  
φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.  
vealed of many hearts [the] reasonings.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age, and had lived with an husband seven years from her virginity; 37 and she

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ  
And there was Anna a prophetess, daughter of Phanuel, of [the]  
φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα  
tribe of Asher, she was advanced in days many, having lived  
ἑπτὰ μετὰ ἀνδρός<sup>ο</sup> ἔπτα ἀπὸ τῆς παρθενίας<sup>ο</sup> αὐτῆς, 37 καὶ  
years with a husband seven from her virginity, and

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age, and had lived with an husband seven years from her virginity; 37 and she

ο + τῷ the LTr.

ο νεοσσὸς TA.

ο ἄνθρωπος ἦν T.

ο ἅγιον GLTTAW.

ο ἦ ἄν τ; ἄν Tr.

ο αὐτοῦ (read [his] arms) [L] TrA.

ο + ὁ L.

ο πατήρ αὐτοῦ his

ο father GTTrA.

ο αὐτοῦ (read [his] mother) GTTrA.

ο [δὲ] LTr.

ο μετὰ ἀνδρός

είη LATL.

ο παρθενίας A.



ἰδοῦ. ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. 49 Καὶ  
 behold, thy father and I distressed were seeking thee. And  
 εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι  
 'he said to them, Why [is it] that ye were seeking me? knew ye not that  
 ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; 50 Καὶ αὐτοὶ  
 in the [affairs] of my Father it behoves to be me? And they  
 οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη  
 understood not the word which he spoke to them. And he went down  
 μετ' αὐτῶν καὶ ἦλθεν εἰς <sup>β</sup>Ναζαρέτ· καὶ ἦν ὑποτασσόμενος  
 with them and came to Nazareth, and he was subject  
 αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα. <sup>δ</sup> ταῦτα  
 to them. And his mother kept all these things  
 ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς πρόεκοπεν <sup>ε</sup> σοφία καὶ  
 in her heart. And Jesus advanced in wisdom and  
 ἡλικίᾳ, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.  
 stature, and in favour with God and men.

3 Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου  
 In year now [the] fifteenth of the government of Tiberius  
 Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας,  
 Cæsar, being governor Pontius Pilate of Judæa,  
 καὶ <sup>β</sup> τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ  
 and being tetrarch of Galilee Herod, and Philip  
 ἀδελφοῦ αὐτοῦ <sup>β</sup> τετραρχούντος τῆς Ἰτουραίας καὶ Τραχω-  
 his brother being tetrarch of Ituræa and of Trachoni-  
 τίδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς <sup>β</sup> τετραρχούντος,  
 itis [the] region, and Lysanias of Abilene being tetrarch,  
 2 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ὁῖμα  
 in [the] high-priesthood of Annas and Caiaphas, came [the] word  
 θεοῦ ἐπὶ Ἰωάννῃ τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ·  
 of God upon John the of Zacharias son in the wilderness.  
 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου,  
 And he went into all the country around the Jordan,  
 κηρύσσων βάπτισμα μετανόιας εἰς ἄφεσιν ἁμαρτιῶν·  
 proclaiming [the] baptism of repentance for remission of sins;  
 4 ὥς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ  
 as it has been written in [the] book of [the] words of Isaiah the  
 προφήτου, ὁ λέγωντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
 prophet, saying, [The] voice of one crying in the wilderness,  
 Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους  
 Prepare the way of [the] Lord; straight make paths  
 αὐτοῦ. 5 πᾶσα φάραγξ πληρῶθήσεται, καὶ πᾶν ὄρος καὶ  
 his. Every ravine shall be filled up, and every mountain and  
 βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιά εἰς  
 hill shall be made low; and shall become the crooked [places] into  
 εὐθεΐαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὄψεται  
 a straight [path], and the rough into ways smooth; and shall see  
 πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 7 Ἐλεγεν οὖν τοῖς  
 all flesh the salvation of God. He said therefore to the  
 ἐκπορευόμενοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα  
 coming out crowds to be baptized by him, Offspring  
 ἐχιδνῶν, τίς ὑπέδεξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
 of vipers, who forewarned you to flee from the coming wrath?

behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not he saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 as it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 and all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our fa-

<sup>b</sup> Ναζαρέτ TTRAW. <sup>c</sup> τὰ ῥήματα πάντα L. <sup>d</sup> — ταῦτα these [L]T[A]. <sup>e</sup> + ἐν τῇ in (wisdom) T. <sup>f</sup> ἡλικία καὶ σοφία Tr. <sup>g</sup> Πειλάτου T. <sup>h</sup> τετραρχούντος T. <sup>i</sup> ἐπὶ ἀρχιερέων GLTTAW. <sup>k</sup> Καϊάφα L. <sup>l</sup> Ἰωάννη Tr. <sup>m</sup> — τοῦ GLTTAW. <sup>n</sup> — τὴν (read every country around) LTA. <sup>o</sup> — λέγοντος LTTA. <sup>p</sup> εὐθείας straight [paths] LTTA.



ther: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed you. 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

8 ποιήσατε οὖν καρπούς ἀξίους τῆς μετανοίας· καὶ ἢ<sup>1</sup> Prodace therefore fruits worthy of repentance; and <sup>2</sup>not ἀρξήσθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·<sup>3</sup> <sup>1</sup>begin to say in yourselves, [For] father we have <sup>2</sup>Abraham, λέγω· γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων<sup>4</sup> for I say to you, that <sup>2</sup>is able <sup>1</sup>God from these stones ἐγείραι τέκνα τῷ Ἀβραάμ. 9 ἥδη δὲ καὶ ἡ ἀξίη πρὸς τὴν<sup>5</sup> to raise up children to Abraham. But already also the axe to the ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν<sup>6</sup> root of the trees is applied: <sup>2</sup>every therefore tree not producing καρπὸν καλὸν<sup>7</sup> ἐκκόπεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ<sup>8</sup> <sup>2</sup>fruit <sup>1</sup>good is cut down and into [the] fire is cast. And ἐπρωτῶν αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν<sup>9</sup>; <sup>2</sup>asked <sup>1</sup>him the crowds, saying, What then shall we do? 11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μετα-<sup>10</sup> And answering he says to them, He that has two tunics let him δότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως<sup>11</sup> impart to him that has not; and he that has victuals likewise ποιείτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ<sup>12</sup> <sup>1</sup>let <sup>2</sup>him do. And came <sup>2</sup>also tax-gatherers to be baptized, and εἶπον<sup>13</sup> πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν<sup>14</sup>; 13 Ὁ δὲ εἶπεν<sup>15</sup> they said to him, Teacher, what shall we do? And he said πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον<sup>16</sup> to them, <sup>2</sup>Nothing more beyond that which <sup>1</sup>is appointed ὑμῖν πράσσετε. 14 Ἐπρωτῶν δὲ αὐτὸν καὶ στρατεύμενοι,<sup>17</sup> <sup>2</sup>to <sup>1</sup>you exact. And asked him also those who were soldiers, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν<sup>18</sup>; Καὶ εἶπεν πρὸς αὐτούς,<sup>19</sup> <sup>1</sup>saying, And we what shall we do? And he said to them, Μηδὲνα διασεῖσητε ἡμῶν<sup>20</sup> συκοφαντήσητε, καὶ ἀρκείσθε τοῖς<sup>21</sup> <sup>2</sup>No one <sup>1</sup>oppress nor accuse falsely, and be satisfied ὀψωνίοις ὑμῶν.<sup>22</sup> with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 added yet this above all, that he shut up John in prison.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάν-<sup>23</sup> But as were in expectation the people, and were reasoning all των ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε<sup>24</sup> <sup>1</sup>in their hearts concerning John, whether or not αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν,<sup>25</sup> <sup>1</sup>he might be the Christ, <sup>2</sup>answered <sup>1</sup>John all, λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ<sup>26</sup> <sup>1</sup>saying, I indeed with water baptize you, but he comes who [is] ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἱμάντα τῶν<sup>27</sup> <sup>1</sup>mightier than I, of whom I am not fit to loose the thong ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι<sup>28</sup> <sup>1</sup>of his sandals; he <sup>2</sup>you will baptize with [the] Spirit ἀγίῳ καὶ πυρί· 17 οὗ τὸ πῦρον ἐν τῇ χειρὶ αὐτοῦ,<sup>29</sup> <sup>1</sup>Holy and with fire; of whom the winnowing fan [is] in his hand, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν<sup>30</sup> <sup>1</sup>and he will thoroughly purge his floor, and will gather the σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει<sup>31</sup> <sup>1</sup>wheat into his granary, but the chaff he will burn πυρὶ ἀσβέστω. 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν<sup>32</sup> with fire unquenchable. Many therefore and other things exhorting

\* [καλόν] L. \* ποιήσομεν should we do LTTAW. \* ἔλεγον he said LTTA. \* εἶπαν LTT. \* τί ποιήσομεν (ποιήσωμεν should we do TAW) καὶ ἡμεῖς LTTA. \* αὐτοῖς to them LTTA. \* μηδὲνα no one T. \* Ἰωάννου Tr. \* ὁ Ἰωάννης ἅπασιν λέγων Tr; λέγων πᾶσιν ὁ Ἰωάννης T. \* + εἰς μετάνοιαν to repentance L. \* διακαθαῖραι to thoroughly purge T. \* συναγαγεῖν to gather T.

εὐηγγελίζετο τὸν λαόν. 19 Ὁ δὲ Ἡρώδης ὁ τε-  
he announced the glad tidings to the people. But Herod the te-  
ράρχης ἔλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς  
trarch being reproved by him concerning Herodias the  
γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων  
wife of Philip his brother, and concerning all  
ἧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ  
which had done [the] evils Herod, added also  
τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν κτῆ  
this to all that he shut up John in the  
φυλακῇ.  
prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ  
Now it came to pass having been baptized all the people, and  
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψφθῆναι τὸν  
Jesus having been baptized and praying, was opened the  
οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς  
heaven, and descended the Spirit the Holy in a bodily  
εἶδει ὡσεὶ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ  
form as a dove upon him, and a voice out of heaven  
γενέσθαι, ἡ λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ  
came, saying, Thou art my Son the beloved, in thee  
ἡ ὑπόδεκσα.  
I have found delight.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα  
And himself was Jesus about years [old] thirty  
ἀρχόμενος, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλίου,  
beginning [to be], being, as was supposed, son of Joseph, of Eli,  
24 τοῦ Ματθαίου, τοῦ Λευὶ, τοῦ Μελχί, τοῦ Ἰωάννα, τοῦ  
of Matthai, of Levi, of Melchi, of Joanna, of Semei,  
Ἰωσήφ, 25 τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ Ἐσλίου,  
of Joseph, of Matthathias, of Amos, of Naoum, of Esli,  
τοῦ Ναγκαί, 26 τοῦ Μαάθ, τοῦ Ματθαίου, τοῦ Σεμεί, τοῦ  
of Naggai, of Maath, of Mattathias, of Semei,  
Ἰωσήφ, τοῦ Ἰούδα, 27 τοῦ Ἰωάννα, τοῦ Ῥησά, τοῦ Ζορο-  
of Joseph, of Juda, of Joannes, of Rhesa, of Zoro-  
βάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, 28 τοῦ Μελχί, τοῦ Ἀδδί,  
babel of Salathiel, of Neri, of Melchi, of Addi,  
τοῦ Κωσάμ, τοῦ Ἐλμοδάμ, τοῦ Ἡρ, 29 τοῦ Ἰωσή, τοῦ Ἐλι-  
of Cosam, of Elmodam, of Er, of Jose, of Eli-  
έζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαίου, τοῦ Λευὶ, 30 τοῦ Συμεών,  
ezer, of Joreim, of Matthai, of Levi, of Simeon,  
τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωάννα, τοῦ Ἐλιακίμ, 31 τοῦ Με-  
of Juda, of Joseph, of Jonan, of Eliakim, of Me-  
λεᾶ, 32 τοῦ Μαϊνάν, τοῦ Ματθαίου, τοῦ Ναθάμ, τοῦ Δα-  
leas, of Menna, of Mattatha, of Nathan, of Da-  
βίδ, 32 τοῦ Ἰεσσαί, τοῦ Ὠβεδ, τοῦ Βοόζ, τοῦ Σαλμών,  
vid, of Jesse, of Obed, of Booz, of Salmon, of Meles, which

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 which was the son of Matthai, which was the son of Levi, which was the son of Melchi, which was the son of Joanna, which was the son of Joseph, 25 which was the son of Semei, which was the son of Naum, which was the son of Esli, which was the son of Naggai, 26 which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, 27 which was the son of Joannes, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 which was the son of Melchi, which was the son of Addi, which was the son of Jose, which was the son of Elizer, which was the son of Jorim, which was the son of Matthai, which was the son of Levi, 30 which was the son of Simeon, which was the son of Jonan, which was the son of Eliakim, 31 which was the son of Meles, which

ε — τετραάρχης τ. f — Φιλίππου (read of his) GLTTRAW. s [καὶ] L. h — καὶ T[A].  
1 Ἰωάννην Tr. k — τῇ LTTR. l — ὡς LTTR. m — λέγονσαν LTTR. n — εὐδόκησα LTTR.  
o — ὁ TTR. p — ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα Tr. q — ὡν υἱὸς ὡς ἐνομίζετο LTTR.  
r — Ἡλεὶ TTR. s — Ματθαῖ Tr. t — Λευεὶ TTR. u — Μελχί TTR. v — Ἰωάννα LTTR.  
x — Ματθαίου Tr. y — Ἐσλεί TTR. z — Σεμεεὶν TTR. a — Ἰωσήφ Joseph TTR. b — Ἰωδὰ TTR.  
c — Ἰωάναν LTTR. d — Νηρεί TTR. e — Ἀδδέι TTR. f — Ἐλμοδάμ LTTR. g — Ἰησοῦ Jesus LTTR.  
h — Ματθαῖ Tr.; Ματθαῖ Tr. i — Λευεὶ TTR. j — Ἰωάναν TTR. k — Μελεᾶ Tr.  
m — τοῦ Μεννά [L] TTR. n — Ναθάμ Tr. o — Δαυιδ LTTR; Δαυιδ GW. p — Ἰωβὴδ Joded LTTR.  
q — Βοός LTTR. r — Σαλά Tr.

was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 which was the son of Aminadab, which was the son of Aram, which was the son of Phares, which was the son of Juda, 34 which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Eber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Adam, which was the son of God.

τοῦ Ναασών, 33 τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσρὼμ, τοῦ Φαρέ, τοῦ Ἰούδα, 34 τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, 35 τοῦ Σαρούχ, τοῦ Ραγαῦ, τοῦ Φαλέκ, τοῦ Ἐβέρ, τοῦ Σαλά, 36 τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλεεὴλ, τοῦ Καϊνάν, 38 τοῦ Ἐνὼς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

4 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον 2 ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεὶς αὐτῶν ὕστερον ἐπειράσεν. 3 Ἐκαὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. 4 Καὶ ἀπεκρίθη ὁ Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5 Καὶ ἀναγαγὼν αὐτόν ἰδοὺς τὸν διάβολον εἰς ὄρος ὑψηλόν· ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἂν προσκυνήσῃς ἐνώπιόν μου, ἐστὶ σου πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὡς γὰρ ὁ Κύριός μου, σατανά· γέγραπται, Ὅτι ἡ προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. 9 Καὶ ἤγαγεν αὐτόν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτόν ἐπὶ τῷ ὀρθῷ τοῦ Ἱεροῦ, καὶ ἔειπεν αὐτῷ, Ἐκλίβετο σου τὸ πνεῦμα, καὶ ἴσθαι σου πάντα.

IV. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Ἰ. Ἀμιναδάβ Α. Ἰ. Ἀδμενί, τοῦ Ἀρνεῖ of Admin, of JERUSALEM, and set him GLTTTAW. Ἰ. Ἐβέρ TRA. Ἰ. Καϊνάμ ΤΑ. Ἰ. Ἰαρέθ L; Ἰαρέτ T. Ἰ. Μελεεὴλ T. Ἰ. Καϊνάμ T. Ἰ. εἶπεν δὲ LTTT. Ἰ. πρὸς αὐτόν ὁ Ἰησοῦς LTTT. Ἰ. λέγων TTT. Ἰ. ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ TTTT. Ἰ. — ὁ διάβολος (read he shewed) TTTT. Ἰ. — εἰς ὄρος ὑψηλόν [LTTT. Ἰ. ἂν LTTT. Ἰ. ἐμοῦ LTTTAW. Ἰ. πᾶσα all GLTTTAW. Ἰ. ὁ Ἰησοῦς L; ὁ Ἰησοῦς εἶπεν αὐτῷ T. Ἰ. — ὕπαγε ὀπίσω μου, σατανά GLTTTAW. Ἰ. — γὰρ for GLTTTAW. Ἰ. κύριον τὸν Θεόν σου προσκυνήσεις LTT. Ἰ. ἤγαγεν δὲ TTTT. Ἰ. — αὐτόν (read [him]) TTTT.



ἐπὶ τὸ πτερόγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ \*ὁ υἱὸς εἶ  
 upon the edge of the temple, and said to him, If the Son thou art  
 τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. 10 γέγραπται γάρ,  
 of God, cast thyself thence down; for it has been written,  
 \*Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ δια-  
 That to his angels he will give charge concerning thee, to  
 φυλάξαι σε 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσιν σε, μήποτε  
 keep thee; and that in [their] hands shall they bear thee, lest  
 προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν  
 thou strike against a stone thy foot. And answering said  
 αὐτῷ ὁ Ἰησοῦς, \*Ὅτι εἴρηται, Οὐκ ἐκπειράσεις κύριον  
 to him Jesus, It has been said, Thou shalt not tempt [the] Lord  
 τὸν θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-  
 thy God. And having finished every temptation the de-  
 βολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.  
 vil departed from him for a time.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος  
 And returned Jesus in the power of the Spirit  
 εἰς τὴν Γαλιλαίαν καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-  
 to Galilee; and a rumour went out into whole the country  
 χώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συν-  
 around concerning him. and he taught in syn-  
 αγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. 16 καὶ ἦλθεν εἰς  
 agogues their, being glorified by all. And he came to  
 Ἱερὴν. \*Ναζαρέτ, ὃ ἦν τεθραμμένος καὶ εἰσῆλθεν κατὰ  
 Nazareth, where he was brought up; and he entered according to  
 τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν,  
 his custom on the day of the sabbaths into the synagogue,  
 καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη αὐτῷ βιβλίον  
 and stood up to read. And there was given to him [the] book  
 ὁ Ἡσαΐου τοῦ προφήτου, καὶ ἀναπτύξας τὸ βιβλίον εἶρεν  
 of Esaias the prophet, and having unrolled the book he found  
 \*τὸν τόπον οὗ ἦν γεγραμμένον, 18 Πνεῦμα κυρίου  
 the place where it was written, [The] Spirit of [the] Lord [is]  
 ἐπ' ἐμέ, οὗ ἐνεκεν ἐχρίσεν με εὐαγγελίζεσθαι  
 upon me, on account of which he anointed me to announce the glad tidings  
 πτωχοῖς, ἀπέσταλκέν με εἰάσασθαι τοὺς συντετριμένους  
 to [the] poor, he has sent me to heal the broken  
 τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς  
 in heart, to proclaim to captives deliverance and to [the] blind  
 ἀνάβλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφέσει 19 κηρύ-  
 recovery of sight, to send forth [the] crushed in deliverance, to pro-  
 claim ἐν αὐτῷ κυρίῳ δεκτόν. 20 Καὶ πτύξας τὸ  
 claim [the] year of [the] Lord acceptable. And having rolled up the  
 βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων  
 book, having delivered [it] to the attendant he sat down, and of all  
 ἔν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.  
 in the synagogue the eyes were fixed upon him.  
 21 Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον πεπλήρωται  
 And he began to say to them, To-day is fulfilled  
 ἡ γραφή αὐτῇ ἐν τοῖς ὠσίν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν  
 this scripture in your ears. And all bore witness

God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 for it is written, He shall give his angels charge over thee, to keep thee: 11 and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to

\* — ὁ GLTTAW.  
 μένος T.

γ — τὴν LITTA.

\* Ναζαρέτ W; Nazará Nazara T.

\* ἀνατεθραμ-  
 δ — τὸν T.

ἐν τῇ συναγωγῇ GLTTAW.

εὐαγγελιάσθαι GLTTAW.

ε — ιάσασθαι τοὺς συντετριμένους

τὴν καρδίαν G[L]ITTA.  
 ἦσαν TTA.

ἐν τῇ συναγωγῇ ἦσαν οἱ ὀφθαλμοὶ L; οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ



αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε εἰς αὐτοῦ.  
 him Jesus, saying, Hold thy peace, and come forth out of him.

Καὶ ῥίψαν αὐτὸν τὸ δαίμονιον εἰς τὸ μέσον ἐξῆλθεν  
 And having thrown him the demon into the midst came out  
 ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος  
 from him, in nothing having hurt him. 36 And came astonishment

ἐπὶ πάντας, καὶ συνελάονιν πρὸς ἀλλήλους, λέγοντες, Τίς  
 upon all, and they spoke to one another, saying, What  
 ὁ λόγος οὗτος, ὅτι ἐν ἑξουσίᾳ καὶ δυνάμει ἐπιτάσσει ταῖς  
 word [is] this, that with authority and power he commands the  
 ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο  
 unclean spirits, and they come out? And went out

ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.  
 a rumour concerning him into every place of the country around.

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν  
 And rising up out of the synagogue he entered into the house

Σίμωνος· ἡ γὰρ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη  
 of Simon. The mother-in-law and of Simon was oppressed with

πυρετῷ μεγάλῳ· καὶ ἥρωτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ  
 a fever great; and they asked him for her. And

ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν·  
 standing over her he rebuked the fever, and it left her;

παρὰ ἑξῆς δὲ ἀναστὰσα διηκόνει αὐτοῖς.  
 and immediately arising she served them.

40 Δύνοντες δὲ τοῦ ἡλίου πάντες ὅσοι ἔχον  
 And at the going down of the sun all as many as had [persons]  
 ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·  
 sick with diseases various brought them to him,

ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἔτιθεις ἰθεράπευ-  
 and he on one each of them hands having laid healed

σεν αὐτούς· 41 ἐξήρχετο δὲ καὶ δαίμονια ἀπὸ πολλῶν,  
 them; and went out also demons from many,

ἰκράζοντα· καὶ λέγοντα, Ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ  
 crying out and saying, Thou art the Christ the Son

θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι ᾔδεισαν  
 of God. And rebuking he suffered not them to speak because they knew

τὸν χριστὸν αὐτὸν εἶναι.  
 the Christ him to be.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον  
 And being come day having gone out he went into a desert

τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ  
 place, and the crowds sought him, and came up to him

καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ  
 and were detaining him that he might not go from them. But he

εἶπεν πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν ἐναγ-  
 said to them, Also to the other cities to announce

γελίσασθαι ὡς δεῖ τὴν βασιλείαν τοῦ θεοῦ ὅτι  
 the glad tidings as it behoves me, the kingdom of God; because

πέρις τοῦτο ἁπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς  
 for this have I been sent forth. And he was preaching in the

συναγωγαῖς τῆς Γαλιλαίας.  
 synagogues of Galilee.

to Capernaum, a city  
 of Galilee, and taught  
 them on the sabbath  
 days. 32 And they  
 were astoni-hed at his  
 doctrine: for his word  
 was with power.

33 And in the syna-  
 gogue there was a man,  
 which had a spirit of  
 an unclean devil, and  
 cried out with a loud  
 voice, 34 saying, Let  
 us alone; what have  
 we to do with thee,  
 thou Jesus of Naza-  
 reth? art thou come to  
 destroy us? I know  
 thee who thou art;  
 the Holy One of God.

35 And Jesus rebuked  
 him, saying, Hold thy  
 peace, and come out of  
 him. And when the  
 devil had thrown him  
 in the mid-st, he came  
 out of him, and hurt  
 him not. 36 And they  
 were all amazed, and  
 spake among them-  
 selves, saying, What a  
 word is this! for with  
 authority and power  
 he commandeth the  
 unclean spirits, and  
 they come out. 37 And  
 the fame of him went  
 out into every place of  
 the country round  
 about.

38 And he arose out  
 of the synagogue, and  
 entered into Simon's  
 house. And Simon's  
 wife's mother was ta-  
 ken with a great fever;  
 and they besought him  
 for her. 39 And he  
 stood over her, and re-  
 buked the fever; and  
 it left her: and imme-  
 diately she arose and  
 ministered unto them.

40 Now when the sun  
 was setting, all they  
 that had any sick with  
 divers diseases brought  
 them unto him; and  
 he laid his hands on  
 every one of them, and  
 healed them. 41 And  
 devils also came out  
 of many, crying out, and  
 saying, Thou art Christ  
 the Son of God. And  
 he rebuking them suf-  
 fered them not to  
 speak: for they knew  
 that he was Christ.

42 And when it was  
 day, he departed and  
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d ἀπ' from LITTA.

e — τὸ G.

f ἀπὸ from TTA.

g — ἡ (read [the]) GLTTAAW.

h ἐπιτίμησεν laying LITTA.

i ἰθεράπευεν TTA.

k ἐξήρχοντο T.

l κρανυάγοντα LT.

m — ὁ χριστὸς GLTTA.

n ἐπεζήτητον sought after GLTTAAW.

o δεῖ με L.

p ἐπὶ LITTA.

q ἀπεσταλην I was sent forth LITTA.

r εἰς τὰς συναγωγὰς TTA.

s Ἰουδαίας of Judea A.



him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

V. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink: 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes, which they had taken: 10 and so were also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ  
And it came to pass during the [time] the crowd pressed on him  
τοῦ ἰσχυροῦ τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ  
to hear the word of God, that he was standing by  
τὴν λίμνην Γεννησαρέτ· 2 καὶ ἑίδεξ' δύο πλοῖα ἐστῶτα  
the lake of Gennesaret: and he saw two ships standing  
παρὰ τὴν λίμνην· οἱ δὲ ἰαλιεῖς ἰαποβάαντες ἀπ' αὐτῶν  
by the lake, but the fishermen having gone out from them  
ἀπέπλυναν τὰ δίκτυα. 3 ἔμβας δὲ εἰς ἓν τῶν πλοίων  
washed the nets. And having entered into one of the ships  
ὃ ἦν Σίμωνος, ῥώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-  
which was Simon's, he asked him from the land to put  
γεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς  
off a little; and having sat down he taught from the ship the  
ὄχλους. 4 Ὡς δὲ ἐπαύσατο λαλῶν εἶπεν πρὸς τὸν Σίμωνα,  
crowds. And when he ceased speaking he said to Simon,  
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς  
Put off into the deep and let down your nets for  
ἄγρην. 5 Καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, Ἐπιστάτα,  
a haul. And answering Simon said to him, Master,  
οἱ ὅλης τῆς νυκτὸς κοπιῶσαντές οὐδὲν ἐλάβομεν  
through the night having laboured, nothing have we taken,  
ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο  
but at thy word I will let down the net. And this  
ποιήσαντες συνέκλεισαν ἰχθύων πλήθος πολὺ διεῖρῃ γυντο  
having done they enclosed of fishes a shoal great; was breaking  
δὲ τὸ δίκτυον αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις  
and net their. And they beckoned to the partners  
τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεῖσθαι αὐτοὺς·  
those in the other ship, that coming they should help them;  
καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζε-  
and they came, and filled both the ships, so that were sink-  
σθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνυσιν  
ing they. And having seen Simon Peter fell at the knees  
αὐτοῦ Ἰησοῦ, λέγων, Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλὸς  
of Jesus, saying, Depart from me, for a man a sinner  
εἰμι, κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς  
am I, Lord. For astonishment laid hold on him and all those  
σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων συνέλαβον  
with him, at the haul of the fishes which they had taken;  
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαιοῦ,  
and in like manner also James and John, sons of Zebedee,  
οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα  
who were partners with Simon. And said to Simon  
ὁ Ἰησοῦς, Μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἐσθ  
Jesus, Fear not; from henceforth men thou shalt be  
ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες  
capturing. And having brought the ships to land, leaving  
ἅπαντα ἠκολούθησαν αὐτῷ.  
all they followed him.

\* καὶ also TTrA.

ἀποβάαντες TTrA.

καθίσας δὲ TA.

αὐτῷ T.

ἰχθύων GTTrAW.

breaking TTrA.

Ἰωάννην Tr.

ἰδεν T.

ἐπλυνον were washing LTTrA;

ἐπλυνον T.

ἐν (in) τῷ πλοίῳ ἐδίδασκεν A.

της (read a whole night) LTTrA.

διεῖρῃ γυντο L;

τοῖς [L]TrA.

— τοῦ LTTrA.

— τῶν LTTrA.

— τῶν LTTrA.

— τῶν LTTrA.

\* πλοῖαρία small ships TA.

αἰεεῖς T.

ἀπ' αὐτῶν

καθίσας δὲ TA.

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καθίσας δὲ TA.

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αἰεεῖς T.

ἀπ' αὐτῶν

καθίσας δὲ TA.

ἐν (in) τῷ πλοίῳ ἐδίδασκεν A.

της (read a whole night) LTTrA.

διεῖρῃ γυντο L;

τοῖς [L]TrA.

— τοῦ LTTrA.

— τῶν LTTrA.

— τῶν LTTrA.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων,  
And it came to pass as<sup>2</sup> was<sup>1</sup> he in one of the cities,  
καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν<sup>1</sup> τὸν Ἰησοῦν, πεσὼν  
that behold, a man full of leprosy, and seeing Jesus, falling

ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς·  
upon [his] face he besought him, saying, Lord, if thou wilt  
δύνασαι με καθαρίσαι. 13 Καὶ ἐκτείνας τὴν χεῖρα  
thou art able me to cleanse. And having stretched out [his] hand

ἤψατο αὐτοῦ, "εἰπών," Θέλω, καθαρίσῃτι. Καὶ εὐθέως ἡ  
he touched him, saying, I will; be thou cleansed. And immediately the  
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ  
leprosy departed from him. And he charged him

μὴδεν εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ  
no one to tell; but having gone shew thyself to the priest, and  
προσένεγκε περὶ τοῦ καθάρισμοῦ σου, καθὼς προσέταξεν Ἰω-  
offer for thy cleansing, as<sup>2</sup> ordered<sup>1</sup> Mo-

σῆς,<sup>1</sup> εἰς μαρτύριον αὐτοῖς. 15 Διήρχετο δὲ μᾶλλον ὁ  
ses, for a testimony to them. But was spread abroad still more the  
λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν,  
report concerning him; and were coming crowds great to hear,

καὶ θεραπεύεσθαι ὑπ' αὐτοῦ· ἀπὸ τῶν ἀσθενειῶν αὐτῶν  
and to be healed by him from their infirmities.

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.  
But he was retiring in the deserts and praying.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,  
And it came to pass on one of the days that he was teaching,

καὶ ἦσαν καθήμενοι<sup>1</sup> Φαρισαῖοι καὶ νομοδιδάσκαλοι,  
ing, and there were sitting by Pharisees and teachers of the law,  
οἱ ἦσαν ἐληλυθότες<sup>1</sup> ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ  
who were come out of every village of Galilee and

Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς  
of Judæa and of Jerusalem: and power of [the] Lord was [there] for  
τὸ ἰᾶσθαι αὐτούς. 18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης  
to heal them. And behold, men carrying upon a couch

ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν  
a man who was paralysed, and they sought him to bring  
καὶ καθεῖναι<sup>2</sup> ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὗρόντες<sup>1</sup> αὐτὸν  
in and to place [him], before him. And not having found by

ποίας εἰσένεγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες  
what way they should bring in him on account of the crowd, going up  
ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ  
on the housetop, through the tiles they let down him with the

κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν  
little couch into the midst before Jesus. And seeing  
πίστιν αὐτῶν εἶπεν<sup>1</sup> αὐτοῖς, "Ἄνθρωπε, ἀφένωνταί σοι  
their faith he said to him, Man, have been forgiven thee

αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς  
thy sins. And began to reason the scribes  
καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας;  
and the Pharisees, saying, Who is this who speaks blas-

φημίας; τίς δύναται ἀφίνειν ἁμαρτίας,<sup>1</sup> εἰ μὴ ὁ μόνος ὁ θεός;  
phemies? who is able to forgive sins, except alone<sup>2</sup> the God?

from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more, went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when

<sup>1</sup> ἰδὼν δὲ π. <sup>2</sup> λέγων LTR. <sup>3</sup> Μωϋσῆς LTTAW. <sup>4</sup> — ὑπ' αὐτοῦ LTTA. <sup>5</sup> + οἱ τοῦ L.

<sup>6</sup> συναληλυθότες come together L. <sup>7</sup> αὐτόν him (read was for his healing) TA. <sup>8</sup> + αὐτόν him A. <sup>9</sup> — διὰ GLTTAW. <sup>10</sup> — αὐτῷ GLTTA. <sup>11</sup> ἁμαρτίας ἀφίνειν LTTA.

Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

22 Ἐπιγινούσιν δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἄπο-  
But knowing Jesus their reasonings an-  
κριθεὶς<sup>d</sup> εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις  
swever said to them, Why reason ye in hearts  
υμῶν; 23 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφώνται σοι  
your? which is easier, to say, Have been forgiven thee  
αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἐγείραι<sup>e</sup> καὶ περιπάτει; 24 ἵνα δὲ  
thy sins, or to say, Arise and walk? But that  
εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου<sup>f</sup> ἐπὶ τῆς  
ye may know that authority has the Son of man on the  
γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω,  
earth to forgive sins, he said to the paralysed, To thee I say,  
ἔγεραι, καὶ ἄρας τὸ κλινιδίον σου πορεύου εἰς τὸν οἶκόν  
Arise, and having taken up thy little couch go to house  
σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας  
thy. And immediately having stood up before them, having taken up  
ἐφ' ἧ<sup>g</sup> κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων  
[that] on which he was lying, he departed to his house, glorifying  
τὸν θεόν. 26 καὶ ἔκστασις ἔλαβεν ὑπαντας, καὶ ἐδοξάζον  
God. And amazement seized all, and they glorified  
τὸν θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν  
God, and were filled with fear, saying, We have seen  
παράδοξα σήμερον.  
strange things to-day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance. 33 And they said unto him, Why do the disciples of John fast

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἰθεάσατο τελώνην,  
And after these things he went forth, and saw a tax-gatherer,  
ὀνόματι Λευὶ,<sup>h</sup> καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ,  
by name Levi, sitting at the tax office, and said to him,  
Ἀκολουθεῖ μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολο-  
Follow me. And having left all, having arisen he fol-  
λούθησεν αὐτῷ. 29 Καὶ ἐποίησεν δοχὴν μεγάλην<sup>o</sup> ὃ<sup>n</sup>  
lowed him. And made entertainment a great  
Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος ὅτελων  
Levi for him in his house, and there was a multitude of tax-  
ων<sup>p</sup> πολὺς<sup>q</sup> καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.  
gatherers great and others who were with them reclining  
30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρι-  
[at table]. And murmured their scribes and the Phari-  
σαῖοι<sup>r</sup> πρὸς τοὺς μαθητάς αὐτοῦ, λέγοντες, Διατί<sup>s</sup> μετὰ  
sees at his disciples, saying, Why with  
τελωνῶν καὶ ἁμαρτωλῶν<sup>t</sup> ἰσθίετε καὶ πίνετε; 31 καὶ ἀπο-  
tax-gatherers and sinners do ye eat and drink? And an-  
κριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρειάν ἔχουσιν οἱ  
swever said to them, No need have they who  
ὕγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ  
are in health of a physician, but they who ill are. Not  
ἐλήλυθα καλεῖσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.  
I have come to call righteous [ones], but sinners to repent-  
33 Οἱ δὲ εἶπον πρὸς αὐτόν, Διατί οἱ μαθηταὶ  
And they said to him, Why the disciples

<sup>d</sup> — ἀποκριθεὶς [TTr].    <sup>e</sup> Ἐγείρει GLTTraW.    <sup>f</sup> ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει TTrA.  
<sup>g</sup> παραλυτικῶς paralytic L.    <sup>h</sup> εἶπεν GLTTraW.    <sup>i</sup> ὁ TTrA.    <sup>j</sup> Λευεῖν A; Λευεὶν TTr.  
<sup>k</sup> πάντα LTTra.    <sup>l</sup> ἠκολούθησεν LTTra.    <sup>m</sup> — ὁ GLTTraW..    <sup>n</sup> Λευεῖν A; Λευεὶν TTr.  
<sup>o</sup> πολὺς τελωνῶν LTTra.    <sup>p</sup> Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν ([αὐτῶν] Tr) LTTraW.    <sup>q</sup> διὰ  
τῆ LTTra.    <sup>r</sup> + τῶν the GLTTraW.    <sup>s</sup> — καὶ ἁμαρτωλῶν A.    <sup>t</sup> ἀλλὰ LTTra.    <sup>u</sup> εἶπας  
LTTra.    <sup>v</sup> διὰ τί [TTr]; — διὰ τί TA.



Ἰωάννου<sup>1</sup> νηστεύουσιν πυκνα καὶ δεήσεις ποιοῦνται, ὁ-  
<sup>of</sup> John <sup>fast</sup> often and supplications make, in like  
μοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ  
manner also those of the Pharisees, but those of thee eat and  
πίνουσιν; 34 Ὁ δὲ<sup>2</sup> εἶπεν πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς  
drink? And he said to them, Are ye able<sup>3</sup> the  
υἱὸς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν  
sons of the bridechamber while the bridegroom with them is  
ποιῆσαι νηστεύειν; 35 Ἐλεύσονται δὲ ἡμέραι<sup>4</sup> καὶ ὅταν  
to make to fast? But will come days also when  
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν  
shall be taken away from them the bridegroom, then they will fast in  
ἐκείναις ταῖς ἡμέραις. 36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς  
those days. And he spoke also a parable to  
αὐτούς, ὅτι οὐδεὶς ἐπὶ βλημα<sup>5</sup> ἱματίου καινοῦ<sup>6</sup> ἐπιβάλλει ἐπὶ  
them, No one a piece of a garment new puts on  
ἱμάτιον παλαιόν· εἰ δὲ μήγε καὶ τὸ καινὸν ἀσχίζει,<sup>7</sup> καὶ  
garment an old, otherwise both the new he rends, and  
τῷ παλαιῷ οὐ συμφωνεῖ. <sup>8</sup> ἐπὶ βλημα τὸ ἀπὸ τοῦ  
with the old does not agree [the] piece which [is] from the  
καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς·  
new. And no one puts wine new into skins old,  
εἰ δὲ μήγε ῥήξει ὁ νέος οἶνος<sup>9</sup> τοὺς ἀσκούς, καὶ αὐτὸς  
otherwise will burst the new wine the skins, and it  
ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται. 38 ἀλλὰ οἶνον νέον  
will be poured out, and the skins will be destroyed; but wine new  
εἰς ἀσκούς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.<sup>10</sup>  
into skins new is to be put, and both are preserved together.  
39 καὶ οὐδεὶς πῶν παλαιὸν<sup>11</sup> εὐθέως<sup>12</sup> θέλει νέον·  
And no one having drunk old [wine] immediately desires new;  
λέγει γάρ, Ὁ παλαιὸς<sup>13</sup> χρηστότερός<sup>14</sup> ἐστίν.  
for he says, The old better is.

6 Ἐγένετο δὲ ἐν σαββάτῳ<sup>15</sup> δευτεροπρώτῳ<sup>16</sup> διαπο-  
And it came to pass on sabbath [the] second first passed  
ρεύεσθαι αὐτὸν διὰ<sup>17</sup> τῶν<sup>18</sup> σπορίμων<sup>19</sup> καὶ ἐτιλλον οἱ  
along he through the corn fields; and were plucking  
μαθηταὶ αὐτοῦ<sup>20</sup> τοὺς στάχνας, καὶ ἥσθιον,<sup>21</sup> ψύχοντες  
his disciples the ears, and were eating, rubbing [them]  
ταῖς χερσίν<sup>22</sup>. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον πρὸς αὐτούς, Τί  
in the hands. But some of the Pharisees said to them, Why  
ποιεῖτε ὃ οὐκ ἔξεστιν<sup>23</sup> ποιεῖν ἐν<sup>24</sup> τοῖς σάββασι;<sup>25</sup> 3 Καὶ  
do ye that which it is not lawful to do on the sabbaths? And  
ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,<sup>26</sup> Οὐδὲ τοῦτο ἀνέγνωτε,<sup>27</sup>  
answering to them said Jesus, Not even this ye read,  
ὃ ἐποίησεν<sup>28</sup> Δαβὶδ,<sup>29</sup> ὅποτε<sup>30</sup> ἐπείνασεν αὐτὸς καὶ οἱ  
that which did David, when he hungered, himself and those who  
μετ' αὐτοῦ ὄντες<sup>31</sup>; 4 ὥς<sup>32</sup> εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ,<sup>33</sup>  
with him were? how he entered into the house of God,  
καὶ τοὺς ἄρτους τῆς προθέσεως<sup>34</sup> ἔλαβεν, καὶ<sup>35</sup> ἔφαγεν, καὶ  
and the loaves of the presentation took, and ate, and

often, and make pray-  
ers, and likewise the  
disciples of the Phari-  
sees; but thine eat and  
drink? 34 And he said  
unto them, Can ye  
make the children of the  
bridechamber fast,  
while the bridegroom  
is with them? 35 But  
the days will come,  
when the bridegroom  
shall be taken away  
from them, and then  
shall they fast in those  
days. 36 And he spake  
also a parable unto  
them: No man putteth  
a piece of a new garment  
upon an old; if  
otherwise, then both  
the new maketh a rent,  
and the piece that was  
taken out of the new  
agreeth not with the  
old. 37 And no man  
putteth new wine into  
old bottles; else the  
new wine will burst  
the bottles, and be  
spilled, and the bottles  
shall perish. 38 But  
new wine must be put  
into new bottles; and  
both are preserved.  
39 No man also hav-  
ing drunk old wine  
straightway desireth  
new: for he saith, The  
old is better.

VI. And it came to  
pass on the second  
sabbath after the first,  
that he went through  
the corn fields; and his  
disciples plucked the  
ears of corn, and did  
eat, rubbing them in  
their hands. 2 And  
certain of the Phari-  
sees said unto them,  
Why do ye that which  
is not lawful to do on  
the sabbath days?  
3 And Jesus answer-  
ing them said, Have  
ye not read so much  
as this, what David  
did, when himself was  
an hungry, and they  
which were with him;  
4 how he went into  
the house of God, and  
did take and eat the  
shewbread, and gave

<sup>1</sup> Ἰωάννου Tr. <sup>2</sup> + Ἰησοῦς (And) Jesus TTrA. <sup>3</sup> νηστεύσαι TTrA. <sup>4</sup> [καὶ] L. <sup>5</sup> + ἀπὸ  
from (a garment) [L] TTrA. <sup>6</sup> + σχίσας having rent (read puts [it]) TTrA. <sup>7</sup> ἀσχίζει he  
will rend LTrA. <sup>8</sup> οὐ συμφωνήσει will not agree LTrA. <sup>9</sup> + τὸ the TTrA. <sup>10</sup> οἱ οἶνος  
ὁ νέος LTrA. <sup>11</sup> + καὶ ἀμφότεροι συντηροῦνται [Tr] A. <sup>12</sup> εὐθέως TTrA. <sup>13</sup> χρηστός  
good TTrA. <sup>14</sup> — δευτεροπρώτῳ [L] Tr [A]. <sup>15</sup> — τῶν LTrA. <sup>16</sup> καὶ ἥσθιον τοὺς στάχνας TrA.  
<sup>17</sup> + [αὐτῶν] of them L. <sup>18</sup> — αὐτοῖς [L] TTrA. <sup>19</sup> — ἐν T; — ποιῶν ἐν (read τοῖς on the) LTrA.  
<sup>20</sup> ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς L; ὁ Ἰησοῦς πρὸς αὐτούς εἶπεν T. <sup>21</sup> Δαβὶδ Gw; Δαυεὶδ LTrA.  
<sup>22</sup> ὅτε LTr. <sup>23</sup> — ὄντες LTr. <sup>24</sup> πῶς L; [ὡς] Tr. <sup>25</sup> λαβὼν having taken LTrA.

also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath.

ἔδωκεν ἡκαὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰμὴ  
gave also to those with him, which it is not lawful to eat except  
μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, ὅτι κύριός ἐστιν  
only the priests? And he said to them, Lord is  
ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου:  
the Son of man also of the sabbath.

6 And it came to pass also, on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν  
And it came to pass also on another sabbath entered he  
εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος,  
into the synagogue and taught; and there was there a man,  
καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 Παρετήρουν δὲ αὐτὸν  
and his hand the right was withered. And were watching him  
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θερά-  
the scribes and the Pharisees, whether on the sabbath he will  
πεύσει, ἵνα εὕρωσιν κατηγορίαν αὐτοῦ. 8 αὐτοὺς δὲ  
heal that they might find an accusation against him. But he  
ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ ἔλεπεν τῷ ἀνθρώπῳ τῷ  
knew their reasonings, and said to the man who  
ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειραι, καὶ στήθι εἰς τὸ μέσον.  
the hand, Arise, and stand in the midst.  
Κ' ὁ δὲ ἀναστὰς ἔστη. 9 Ἐλεπεν ἰοῦν ὁ Ἰησοῦς πρὸς αὐτοὺς,  
And he having risen up stood. Said then Jesus to them,  
Ἐπερωτώ ὑμᾶς, τί ἔξεστιν ὅτις σάββασιν ἀγαθο-  
I will ask you, whether it is lawful on the sabbaths to do  
ποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 Καὶ  
good or to do evil? life to save or to destroy? And  
περιβλέψαμενος πάντας αὐτοὺς ἔλεπεν τῷ ἀνθρώπῳ,  
having looked around on all them he said to the man,  
Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτως, καὶ ἀπο-  
Stretch out thy hand. And he did so, and was  
κατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. 11 αὐτοὶ δὲ  
restored his hand sound as the other. But they  
ἐπλησθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί  
were filled with madness, and consulted with one another [as to] what  
ἀν ποιήσειαν τῷ Ἰησοῦ.  
they should do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ  
And it came to pass in those days he went out into the  
ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ  
mountain to pray, and he was spending the night in prayer  
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς  
of God. And when it became day he called to [him]  
μαθητάς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ  
his disciples, and chose out from them twelve, whom also  
ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον  
apostles he named: Simon whom also he named Peter  
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην,  
and Andrew his brother, James and John,  
ἢ Φίλιππον καὶ Βαρθολομαῖον, 15 Ματθαῖον καὶ Θωμᾶν,  
Philip and Bartholomew, Matthew and Thomas,

γ — καὶ LTRa. δ — [ὅτι] Tr. ε — καὶ LTT[A]. β ἄνθρωπος ἐκεῖ TTRa. γ παρετηροῦντο LTTAW. δ — αὐτὸν LTTAW. ε θεραπεία he heals LTTA. ζ κατηγορεῖν to accuse TTRa. ζ ἔλεπεν δὲ TTRa. η ἀνδρὶ man TTRa. ι Ἐγειρε GLTTAW. ι καὶ LTTA. ι δὲ and LTTA. κ Ἐπερωτώ I ask TTRa. λ εἰ if LTTA. μ τῷ σαββάτῳ on the sabbath LTTA. ν ἀπο- κτείνει to kill GW. ξ αὐτῷ to him GLTTAW. ο — οὕτως GLTTAW. π ἀπεκατεστάθη GLTTA. ς — ὡς ἡ ἄλλη [L]T[Tr]A. ζ ποιήσειαν LTTA. η ἐξελεῖν αὐτὸν he went out TTRa. θ + καὶ and LTTA. ια Ἰωάννην Tr. ιβ Ματθαῖον LTTA.

<sup>a</sup>Ἰάκωβον τὸν τοῦ<sup>h</sup> Ἀλφαιου καὶ Σίμωνα τὸν καλού-  
James the [son] of Alphæus and Simon who [was] call-  
μενον Ζηλοτὴν, <sup>16</sup> <sup>c</sup>Ἰουδαν<sup>h</sup> Ἰακώβου, καὶ Ἰουδαν<sup>h</sup>  
ed Zealot, Judas [brother] of James, and Judas  
<sup>d</sup>Ἰσκαριώτην, ὃς <sup>e</sup>καὶ ἔγενετο προδότης. <sup>17</sup> καὶ καταβάς  
Iscaριote, who also became [the] betrayer. And descending  
μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος<sup>f</sup> μαθητῶν  
with them he stood up on a<sup>g</sup> place<sup>h</sup> level, and a crowd<sup>i</sup> of disciples  
αὐτοῦ καὶ πληθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας  
<sup>h</sup>his and a<sup>g</sup> multitude<sup>h</sup> great of the people from all Judæa  
καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ  
and Jerusalem and the sea coast of Tyre and Sidon, who  
ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,  
came to hear him, and to be healed of their diseases,  
<sup>18</sup> καὶ οἱ ἐσθλοῦμενοι<sup>h</sup> ὑπὸ<sup>h</sup> πνευμάτων ἀκαθάρτων, <sup>h</sup>καὶ<sup>h</sup>  
and those beset by<sup>h</sup> spirits<sup>h</sup> unclean, and<sup>h</sup>  
ἰερατεῖον. <sup>19</sup> καὶ πᾶς ὁ ὄχλος ἐζήτει<sup>h</sup> ἄψαι αὐτοῦ  
they were healed. And all the crowd sought to touch him;  
ἵνα δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάσθαι πάντας.  
for power from him went out and healed all.

<sup>20</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθη-  
And he lifting up his eyes upon<sup>h</sup> disci-  
τάς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστίν  
ples<sup>h</sup> his said, Blessed<sup>h</sup> [are] the poor, for yours is  
ἡ βασιλεία τοῦ θεοῦ. <sup>21</sup> μακάριοι οἱ πεινῶντες νῦν, ὅτι  
the kingdom of God. Blessed<sup>h</sup> [ye] who hunger now, for  
χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι ἑλεάσετε.  
ye shall be filled. Blessed<sup>h</sup> [ye] who weep now, for ye shall laugh.  
<sup>22</sup> μακάριοί ἐστε ὅταν μίσῃσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν  
Blessed are ye when<sup>h</sup> shall<sup>h</sup> hate<sup>h</sup> you<sup>h</sup> men, and when  
ἀφορίσῃσιν ὑμᾶς, καὶ ὀνειδίσῃσιν, καὶ ἐκβάλωσιν τὸ  
they shall cut off<sup>h</sup> you, and shall reproach [you], and cast out  
ὄνομα ὑμῶν ὡς ποινηρόν, ἕνεκα<sup>h</sup> τοῦ υἱοῦ τοῦ ἀνθρώπου.  
your name as wicked, on account of the Son of man:  
<sup>23</sup> χαίρετε<sup>h</sup> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε<sup>h</sup> ἰδοὺ γὰρ, ὁ  
rejoice in that day and leap for joy; for lo,  
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ<sup>h</sup> κατὰ<sup>h</sup> ταῦτα<sup>h</sup> γὰρ  
your reward [is] great in the heaven, according to these things for  
ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν. <sup>24</sup> Πλὴν οὐαὶ  
did to the prophets their fathers. But woe  
ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.  
to you the rich, for ye are receiving your consolation.  
<sup>25</sup> οὐαὶ ὑμῖν οἱ ἐμπέπλησμένοι<sup>h</sup>, ὅτι πεινάσετε. οὐαὶ ῥυμῖν<sup>h</sup>  
Woe to you who have been filled, for ye shall hunger. Woe unto you  
οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. <sup>26</sup> οὐαὶ ῥυμῖν<sup>h</sup>  
who laugh now, for ye shall mourn and weep. Woe unto you  
ὅταν καλῶς ὑμᾶς εἴπωσιν<sup>h</sup> πάντες<sup>h</sup> οἱ ἄνθρωποι<sup>h</sup> κατὰ<sup>h</sup>  
when well of you speak all men, according to  
ταῦτα<sup>h</sup> γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.  
these things for did to the false prophets their fathers.  
<sup>27</sup> Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθρούς<sup>h</sup>  
But to you I say who hear, Love enemies

of Alphæus, and Simon called Zelotes, 16 and Judas the brother of James, and Judas Isca- riot, which also was the traitor. 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 and they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

<sup>20</sup> And he lifted up his eyes on his disci- ples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, when men shall hate you, and when they shall separate you from their company, and shall re- proach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in hea- ven: for in the like manner did their fa- thers unto the pro- phets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you: for so did their fathers to the false prophets. 27 But I say unto you which hear, Love your ene- mies, do good to them which hate you, 28 bless them; that

<sup>a</sup> + καὶ and T. <sup>b</sup> — τὸν τοῦ TtA. <sup>c</sup> + καὶ and LITtA. <sup>d</sup> Ἰσκαριώθ LITtA. <sup>e</sup> — καὶ LITtA. <sup>f</sup> + πολὺς great T. <sup>g</sup> ἐσθλοῦμενοι TtA. <sup>h</sup> ἀπὸ GLITtAW. <sup>i</sup> — καὶ (οὐαὶ and they) LITtA. <sup>k</sup> ἐζήτουν TtA. <sup>l</sup> ἕνεκεν L. <sup>m</sup> χάρητε GLITtAW. <sup>n</sup> τὰ αὐτὰ the same things LITtA. <sup>o</sup> + νῦν now TITtA. <sup>p</sup> — ὑμῖν TtA. <sup>q</sup> — ὑμῖν GLITtAW. <sup>r</sup> εἴπωσιν ὑμᾶς T. <sup>s</sup> — πάντες G. <sup>t</sup> Ἀλλὰ LITtAW.





τρηθήσεται ὑμῖν. 39 Εἶπεν δὲ ὁ παραβολὴν αὐτοῖς, Μῆτι  
measured again to you. And he spoke a parable to them,

ἰσνάτα τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι ἐπὶ  
Is 'able <sup>1</sup>a 'blind [<sup>2</sup>man] a blind [<sup>2</sup>man] to lead? <sup>2</sup>not <sup>2</sup>both <sup>2</sup>into  
βόθυνον <sup>2</sup>πεσοῦνται<sup>2</sup>; 40 οὐκ ἐστὶν μαθητὴς ὑπὲρ τὸν διδάσκα-  
<sup>2</sup>a 'pit <sup>2</sup>will fall? <sup>2</sup>not <sup>2</sup>is <sup>2</sup>a 'disciple above the teacher

λον <sup>2</sup>αὐτοῦ<sup>2</sup>· ἡ κατηγορησέναι δὲ πᾶς ἐστὶν ὡς ὁ διδάσκαλος  
of him; but <sup>2</sup>perfected <sup>2</sup>every 'one shall be as <sup>2</sup>teacher

αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
<sup>2</sup>his. But why lookest thou on the mote that [is] in the eye

τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ  
of thy brother, but the beam that [is] in thine own eye

οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου,  
perceivest not? or how art thou able to say to thy brother,

Ἀδελφέ, ἄφες ἐκβαλὼν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
Brother, suffer [that] I may cast out the mote that [is] in <sup>2</sup>eye

σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑπο-  
<sup>2</sup>thine, thyself the <sup>2</sup>in <sup>2</sup>thine [<sup>2</sup>own] <sup>2</sup>eye <sup>2</sup>beam not seeing? Hypo-

κριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ  
cite, cast out first the beam out of thine [own] eye, and

τότε διαβλέψεις <sup>2</sup>ἐκβαλεῖν<sup>2</sup> τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
then thou wilt see clearly to cast out the mote that [is] in the eye

τοῦ ἀδελφοῦ σου<sup>2</sup>. 43 οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν  
of thy brother. For <sup>2</sup>not <sup>2</sup>there <sup>2</sup>is <sup>2</sup>a <sup>2</sup>tree <sup>2</sup>good producing

καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν  
<sup>2</sup>fruit <sup>2</sup>corrupt; nor <sup>2</sup>a <sup>2</sup>tree <sup>2</sup>corrupt producing <sup>2</sup>fruit <sup>2</sup>good;

44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ  
for each tree by its own fruit is known, for not

ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτων τρυγῶσιν  
from thorns do they gather figs, nor from a bramble gather they

σταφυλὴν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ  
a bunch of grapes. The good man out of the good treasure

τῆς καρδίας· αὐτοῦ<sup>2</sup> προφέρει τὸ ἀγαθόν· καὶ ὁ πονη-  
of his heart brings forth that which [is] good; and the wick-

ρὸς ἄνθρωπος<sup>2</sup> ἐκ τοῦ πονηροῦ ἰθυσαντοῦ τῆς καρδίας  
ed man out of the wicked treasure of <sup>2</sup>heart

αὐτοῦ<sup>2</sup> προφέρει τὸ πονηρόν· ἐκ γὰρ <sup>2</sup>τοῦ<sup>2</sup> περισσεύ-  
<sup>2</sup>his brings forth that which [is] wicked; for out of the abun-

ματος <sup>2</sup>τῆς<sup>2</sup> καρδίας <sup>2</sup>λαλεῖ τὸ στόμα αὐτοῦ<sup>2</sup>. 46 Τί δὲ με  
dance of the heart <sup>2</sup>speaks <sup>2</sup>his <sup>2</sup>mouth. And why me

καλεῖτε Κύριε, κύριε, καὶ οὐ ποιεῖτε ὅ ἄγω; 47 πᾶς ὁ ἐρ-  
do ye call Lord, Lord, and do not what I say? Every one who

χόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦς,  
is coming to me and hearing my words and doing them,

ὑποδείξω ὑμῖν τί ἐστὶν ὁμοίος. 48 ὁμοίος ἐστὶν ἀνθρώπῳ  
I will shew you to whom he is like. Like he is to a man

οικοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν  
building a house, who dug and deepened, and laid

θεμέλιον ἐπὶ τὴν πέτραν· ἡ πλημμύρα δὲ γενομένης ὁ προσέρ-  
a foundation on the rock; and a flood having come <sup>2</sup>burst

ῥῆξεν<sup>2</sup> ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι  
<sup>2</sup>upon <sup>2</sup>the <sup>2</sup>stream that house, and could not shake it: shake

again. 39 And he spoke a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it

γ + καὶ also LTTA.

2 ἐμπεσοῦνται LTTA.

a — αὐτοῦ LTTA.

b — ἡ τ[ῆ] LTTA.

c — ἐκβαλεῖν TA.

d + ἐκβαλεῖν to cast out TA.

e + πάλιν again [L]TTA.

f σταφυλὴν

τρυγῶσιν TTA.

g — αὐτοῦ (read [his] heart) T.

h — ἀνθρώπος [L]TTA.

i — θησαυροῦ

της καρδίας αὐτοῦ [L]TTA.

k — τοῦ LTTA.

l — τῆς (read of [the]) LTTA.

m τὸ

στόμα αὐτοῦ λαλεῖ L.

n πλημμύρης TTA.

o προσέρηξεν TTA.





εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εἶδρον.  
said, I say to you, not even in Israel so great faith did I find.

10 Καὶ ὑποστρέψαντες· οἱ πεμφθέντες εἰς τὸν οἶκον<sup>h</sup> εἶδρον  
And <sup>h</sup>having <sup>h</sup>returned <sup>h</sup>those <sup>h</sup>sent to the house found

τὸν ἄσθενούντα<sup>h</sup> δούλον ὑγιαίνοντα.  
the sick bondman in good health.

11 Καὶ ἐγένετο ἐν ἑτῇ<sup>h</sup> ἐξῆς<sup>h</sup> ἐπορεύετα<sup>h</sup> εἰς πόλιν  
And it came to pass on the next [day] he went into a city  
called Nain, and went with him his disciples  
καλομένην Ναὶν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ

ἱκανοί<sup>h</sup> καὶ ὄχλος πολὺς. 12 ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς  
many and a crowd great. And as he drew near to the gate of the city,

πρόλεως καὶ ἰδοὺ, ἔξεκομίζετο<sup>h</sup> τέθνηκός<sup>h</sup> υἱὸς μονο-  
city <sup>h</sup>also <sup>h</sup>behold, was being carried out [one] who had died, an <sup>h</sup>son <sup>h</sup>only

γενῆς<sup>h</sup> τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν<sup>h</sup> χήρα<sup>h</sup> καὶ ὄχλος τῆς  
to his mother, and she was a widow, and much people of the

πόλεως ἱκανός<sup>h</sup> σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος  
city <sup>h</sup>considerable [was] with her. And seeing her the Lord

ἐσπλαγχνίσθη<sup>h</sup> ἐπ' αὐτῇ<sup>h</sup> καὶ εἶπεν αὐτῇ, Μὴ κλαίει.  
was moved with compassion on her and said to her, Weep not.

14 Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες  
And coming up he touched the bier, and those bearing [it]

ἔστησαν· καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ  
stopped. And he said, Young man, to thee I say, Arise. And

ἀνεκάθισεν ὁ νεκρός καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ  
sat up the dead and began to speak, and he gave him

μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος ῥάπαντας<sup>h</sup> καὶ ἑδόξαζον  
to his mother. And <sup>h</sup>seized <sup>h</sup>fear all, and they glorified

τὸν θεόν, λέγοντες, Ὁ προφήτης μέγας<sup>h</sup> ἐγήγερται<sup>h</sup> ἐν  
God, saying, A prophet great has risen up amongst

ἡμῖν, καὶ Ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ  
us; and <sup>h</sup>Has <sup>h</sup>visited God his people. And

ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ  
went out this report in all Judaea concerning him, and

ἐν<sup>h</sup> πάσῃ τῇ περιχώρῳ.  
in all the country around.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ<sup>h</sup> οἱ μαθηταὶ αὐτοῦ περὶ  
And <sup>h</sup>brought word to John <sup>h</sup>this <sup>h</sup>disciples concerning

πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν  
all these things. And having called to [him] two certain

μαθητῶν αὐτοῦ ὁ Ἰωάννης<sup>h</sup> ἔπεμψεν πρὸς τὸν Ἰησοῦν,<sup>h</sup>  
of his disciples John sent [them] to Jesus,

λέγων, Σὺ εἰ ὁ ἐρχόμενος ἢ ἄλλον<sup>h</sup> προσδοκῶμεν;  
saying, Art thou the coming [one] or another are we to look for?

20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες<sup>h</sup> εἶπον,<sup>h</sup> Ὑἱὸν  
And having come to him the men said, John

νῆς<sup>h</sup> ὁ βαπτιστὴς ἀπέσταλκέν ἡμᾶς πρὸς σε, λέγων, Σὺ εἰ  
the Baptist has sent us to thee, saying, Art thou

ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ<sup>h</sup> ἡδὲ<sup>h</sup>  
the coming [one] or another are we to look for? In the same and

τῇ ὥρᾳ ἰθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ  
hour he healed many of diseases and scourges and

unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil

<sup>h</sup> εἰς τὸν οἶκον οἱ πεμφθέντες LITR.

<sup>h</sup> — ἀσθενούντα LITR[A].

<sup>h</sup> τῇ Tr.

<sup>h</sup> ἐπορεύετο Tr.

<sup>h</sup> — ἱκανοὶ [L]ITR[A].

<sup>h</sup> [τεθνηκός] L.

<sup>h</sup> μονογενὴς υἱὸς Tr.A.

<sup>h</sup> αὐτὴ W; — ἦν EGW.

<sup>h</sup> — ἦν EGW.

<sup>h</sup> αὐτὴν Tr. P πάντας GTr.A.

<sup>h</sup> ἡγέρθη is risen LITR.A.

<sup>h</sup> — ἐν [L]ITR[A].

<sup>h</sup> — ἐν [L]ITR[A].

<sup>h</sup> Ἰωάννῃ Tr; Ἰωάννῃ Tr.

<sup>h</sup> Ἰωάννης Tr.

<sup>h</sup> τὸν κύριον the Lord Tr.A.

<sup>h</sup> — ἔπεμψεν Tr.

<sup>h</sup> εἶπαν LITR.A.

<sup>h</sup> Ἰωάννης Tr.

<sup>h</sup> ἐκείνη that Tr.A.

<sup>h</sup> — δὲ LITR.A.

spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whose- ever shall not be of- fended in me.

πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο β<sup>τ</sup>ο<sup>1</sup> <sup>2</sup>spirits <sup>1</sup>evil, and to <sup>2</sup>blind <sup>1</sup>many he granted βλέπειν. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς<sup>ε</sup> εἶπεν αὐτοῖς, Πορευθέν- to see. And <sup>2</sup>answering <sup>1</sup>Jesus said to them, Having τες ἀπαγγεῖλατε <sup>δ</sup>Ἰωάννῃ<sup>δ</sup> ἃ εἶδετε καὶ ἠκούσατε<sup>ε</sup> ὅτι<sup>1</sup> gone relate to John what ye have seen and heard; that τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζον- blind receive sight, lame walk, lepers are cleansed, ται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται<sup>ε</sup> deaf hear, dead are raised, poor are evangelized; 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. and blessed is whoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptiz- ed with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against them- selves, being not bap- tized of him. 31 And the Lord said, Where- unto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the market- place, and calling one to another, and say-

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου<sup>δ</sup> ἤρξατο λέγειν And <sup>2</sup>having <sup>2</sup>departed <sup>2</sup>the <sup>2</sup>messengers <sup>2</sup>of <sup>2</sup>John he began to speak πρὸς τοὺς ὄχλους περὶ Ἰωάννου,<sup>1</sup> Τί ἐξεληλύθατε<sup>ε</sup> εἰς to the crowds concerning John: What have ye gone out into τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλινό- the wilderness to look at? a reed <sup>1</sup>by [the] wind shaken? μενον; 25 ἀλλὰ τί ἐξεληλύθατε<sup>ε</sup> ἰδεῖν; ἄνθρωπον ἐν μαλα- But what have ye gone out to see? a man in soft κοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ clothing arrayed? Behold, they who in <sup>1</sup>clothing <sup>1</sup>splendid καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν. 26 ἀλλὰ τί and in luxury are living <sup>2</sup>in <sup>2</sup>the <sup>2</sup>palaces <sup>2</sup>are. But what ἐξεληλύθατε<sup>ε</sup> ἰδεῖν; προφῆτην; ναί, λέγω ὑμῖν, καὶ have ye gone out to see? a prophet? Yea, I say to you, and [one] περισσότερον προφῆτου. 27 οὗτός ἐστιν περὶ οὗ γέ- more excellent than a prophet. This is he concerning whom it has γραπταί, Ἰδοὺ, ἐγὼ<sup>1</sup> ἀποστέλλω τὸν ἀγγελόν μου πρὸ been written, Behold, I send my messenger before προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. thy face, who shall prepare thy way before thee. 28 Λέγω ἡγάρ<sup>1</sup> ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν <sup>2</sup>I <sup>2</sup>say <sup>1</sup>for to you, <sup>2</sup>a <sup>2</sup>greater <sup>2</sup>among [<sup>2</sup>those] <sup>2</sup>born <sup>2</sup>of <sup>2</sup>women <sup>κ</sup>προφῆτης<sup>ε</sup> Ἰωάννου<sup>δ</sup> τοῦ βαπτιστοῦ<sup>1</sup> οὐδεὶς ἐστίν· ὁ δὲ prophet than John the Baptist no one is; but he that [is] μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 29 Καὶ less in the kingdom of God greater than he is. And πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, all the people having heard and the tax-gatherers justified God, βαπτισθέντες τὸ βάπτισμα Ἰωάννου<sup>δ</sup> 30 οἱ δὲ Φα- having been baptized [with] the baptism of John; but the Pha- ρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν rises and the doctors of the law the counsel of God set aside εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 <sup>1</sup>εἶπεν δὲ ὁ as to themselves, not having been baptized by him. And <sup>2</sup>said <sup>2</sup>the κύριος,<sup>1</sup> Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς <sup>2</sup>Lord, To what therefore shall I liken the men of <sup>2</sup>generation ταύτης; καὶ τίτι εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσιν παιδίους <sup>1</sup>this? and to what are they like? Like are they to little children τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλους in a market-place sitting, and calling one to another

<sup>β</sup> — τὸ LITTAU.

<sup>ε</sup> — ὁ Ἰησοῦς (read he said) [LITTAU.

<sup>δ</sup> Ἰωάννης T; Ἰωάνε Tt.

<sup>ε</sup> — ὅτι LITTAU.

<sup>δ</sup> Ἰωάνου Tr.

<sup>ε</sup> ἐξῆλθατε went ye out LTr.

<sup>1</sup> — εἶπεν δὲ ὁ κύριος GLITTAU.

I send) LITTAU.

<sup>1</sup> — γὰρ TTAU.

<sup>κ</sup> — προφῆτης LITTAU.

<sup>1</sup> — τοῦ βαπτιστοῦ TTAU.

ἡσάμεν ὅμῳν, καὶ οὐκ ὠρχήσασθε ἰθρη-  
 and saying, We piped to you, and ye did not dance;  
 νήσαμεν ὅμῳν, καὶ οὐκ ἐκλαύσατε. 33 ἔληλυθεν γὰρ ὁ Ἰωάννης<sup>1</sup>  
 mourned to you, and ye did not weep. For 'has 'come John  
 ὁ βαπτιστὴς ἡμῆτε ἄρτον ἐσθίων ἢ μῆτε ὀίνων πίνων,<sup>2</sup>  
 the 'Baptist neither 'bread 'eating nor 'wine 'drinking,  
 καὶ λέγετε, Δαιμόνιον ἔχει. 34 ἔληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου  
 and ye say, A demon he has. 'Has 'come the 'Son  
 ἐσθίων καὶ πίνων, καὶ λέγετε, Ἴδού, ἀνθρωπος φάγος καὶ  
 eating and drinking, and ye say, Behold, a man aglutton and  
 οἰνοπότης, ἑταλῶν φίλος καὶ ἁμαρτωλῶν. 35 καὶ εἰ-  
 a wine-bibber, of tax-gatherers a friend and of sinners; and 'was  
 καιώθη ἡ σοφία τῶν τέκνων αὐτῆς πάντων.<sup>3</sup>  
 justified 'wisdom by 'her 'children 'all.

36 Ἠρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'  
 And 'asked 'one 'him 'of the 'Pharisees that he should eat with  
 αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ὕνε-  
 him And having entered into the house of the Pharisee he re-  
 κλίθη.<sup>4</sup> 37 Καὶ ἰδοὺ, γυνὴ ἔν τῃ πόλει ἥτις ἦν<sup>5</sup>  
 clined [at table]; and behold, a woman in the city who was  
 ἁμαρτωλός, ἐπιγνοῦσα ὅτι βάνάκεται<sup>6</sup> ἐν τῇ οἰκίᾳ  
 a sinner, having known that he had reclined [at table] in the house  
 τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, 38 καὶ στᾶσα  
 of the Pharisee, having taken an alabaster flask of ointment, and standing  
 παρὰ τοὺς πόδας αὐτοῦ ὀπίσω<sup>7</sup> κλαίονσα, ἤρξατο βρέχειν<sup>8</sup>  
 at his feet behind weeping, began to bedew  
 τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν,<sup>9</sup> καὶ ταῖς θριξίν τῆς κεφαλῆς  
 his feet with tears, and with the hairs of 'head  
 αὐτῆς ἐξέμασεν,<sup>10</sup> καὶ κατεφίλει τοὺς πόδας αὐτοῦ,  
 'her she was wiping [them], and was ardently kissing his feet,  
 καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος  
 and was anointing [them] with the ointment. But having seen, the Pharisee  
 ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ  
 who invited him spoke within himself, saying, This [person] if  
 ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή  
 he were a prophet, would have known who and what the woman [is]  
 ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. 40 Καὶ ἀποκριθεὶς  
 who touches him, for a sinner she is. And 'answering  
 ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.  
 'Jesus said to him, Simon, I have to thee something to say.  
 Ὁ δὲ φησιν, Διδάσκαλε, εἰπέ.<sup>11</sup> 41 Δύο ἔχρεωφειλέται<sup>12</sup> ἦσαν  
 And he says, Teacher, say [it]. Two debtors there were  
 ὁ δανιστὴρ<sup>13</sup> τινὶ ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ  
 to a 'creditor 'certain; the one owed 'denarii 'five 'hundred, and the  
 ἕτερος πεντήκοντα. 42 μὴ ἔχόντων<sup>14</sup> αὐτῶν ἀπο-  
 other fifty. But 'not 'having 'they [wherewith] to  
 δοῦναι ἀμφοτέροις ἐχαρίσατο· τίς οὖν αὐτῶν, ἐκίπε,<sup>15</sup> πλεῖον  
 pay, both he forgave: which therefore of them, say, 'most  
 αὐτὸν ἀγαπήσει;<sup>16</sup> 43 Ἀποκριθεὶς ἰδὲ<sup>17</sup> μὲν Σίμων εἶπεν, Ὑπο-  
 'him 'will 'love? And 'answering 'Simon said, I

ing, We have piped  
 unto you, and ye  
 did not dance; we  
 have mourned to  
 you, and ye have  
 not wept.  
 33 For John the  
 Baptist came  
 neither eating  
 bread nor drinking  
 wine; and ye say,  
 He hath a devil.  
 34 The Son of  
 man is come  
 eating and drinking;  
 and ye say, Behold  
 a gluttonous man,  
 and a winebibber,  
 a friend  
 of publicans and  
 sinners!  
 35 But wisdom  
 is justified of all  
 her children.

36 And one of the  
 Pharisees desired  
 him that he should  
 eat with him.  
 And he went  
 into the Pharisee's  
 house, and sat  
 down to meat.  
 37 And, behold,  
 a woman in the  
 city, which was a  
 sinner, when she  
 knew that Jesus  
 sat at meat in the  
 Pharisee's house,  
 brought an alabaster  
 box of ointment,  
 and stood at his  
 feet behind him  
 weeping, and began  
 to wash his feet  
 with tears, and  
 did wipe them with  
 the hairs of her  
 head, and kissed  
 his feet, and  
 anointed them  
 with the ointment.  
 39 Now when  
 the Pharisee  
 which had bidden  
 him saw it, he  
 spake within  
 himself, saying,  
 This man, if he  
 were a prophet,  
 would have known  
 who and what  
 manner of woman  
 this is that  
 toucheth him:  
 for she is a  
 sinner.  
 40 And Jesus  
 answering  
 said unto him,  
 Simon, I have  
 somewhat to say  
 unto thee.  
 And he saith,  
 Master, say on.  
 41 There was  
 a certain creditor  
 which had two  
 debtors: the one  
 owed five hundred  
 pence, and the  
 other fifty.  
 42 And when  
 they had nothing  
 to pay, he  
 frankly forgave  
 them both.  
 Tell me  
 therefore, which  
 of them will  
 love him  
 most?  
 43 Simon  
 answered  
 and said, I sup-

<sup>1</sup> λέγοντες TTa. <sup>2</sup> — ὅμῳν TT. <sup>3</sup> Ἰωάννης TT. <sup>4</sup> ἡ μὴ not TA. <sup>5</sup> ἐσθίων ἄρτον LTrA; ἐσθίων ἄρτον T. <sup>6</sup> μῆδε T. <sup>7</sup> πίνων οἶνον LTrA. <sup>8</sup> φίλος τελωνῶν GLTTaW. <sup>9</sup> πάντων τῶν τέκνων αὐτῆς LTrA. <sup>10</sup> τὸν οἶκον LTrA. <sup>11</sup> κατεκλίθη LTrA. <sup>12</sup> ἥτις ἦν ἐν τῇ πόλει LTrA. <sup>13</sup> + καὶ and LTTaW. <sup>14</sup> κατακέειται LTrA. <sup>15</sup> ὁπίσω παρὰ τοὺς πόδας αὐτοῦ GLTTa. <sup>16</sup> τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ LTrA. <sup>17</sup> ἐξέμασεν T. <sup>18</sup> Διδάσκαλε, εἰπέ, φησιν TTa. <sup>19</sup> χρεωφειλέται LTTa. <sup>20</sup> δανιστὴ T. <sup>21</sup> — δε [L]TTa. <sup>22</sup> — εἰπέ LTTa[A]. <sup>23</sup> ἀγαπήσει αὐτόν LTTa. <sup>24</sup> — ὁ TTT.



pose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

λαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, take it that [he] to whom the more he forgave. And he said to him, Ὅρθως ἔκρινας. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Rightly thou hast judged And having turned to the woman, Σίμωνι ἔφη. Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς to Simon he said, Seest thou this woman? I entered 'thy into τὴν οἰκίαν, ὕδωρ ἔπι τοὺς πόδας μου οὐκ ἔδωκα· αὕτη δὲ house, water for my feet thou gavest not, but she τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας, καὶ ταῖς θριξίν ὅτις with tears bedewed my feet, and with the hairs κεφαλῆς αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκα· A kiss to me thou gavest not, αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ ᾤέλειπεν καταφιλοῦσά but she from which [time] I came in ceased not ardently kissing μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψα· my feet. With oil my head thou didst not anoint, αὕτη δὲ μύρῳ ἠλειψέν μου τοὺς πόδας. 47 οὐ χάριν but she with ointment anointed my feet. For which cause λέγω σοι, ἀφένται αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, ὅτι I say to thee, forgiven have been her 'sins 'many; for ἡγάπησεν πολὺ. ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. she loved much; but to whom little is forgiven little he loves. 48 Εἶπεν δὲ αὐτῇ, Ἀφένται σου αἱ ἀμαρτίαι. 49 Καὶ And he said to her, Forgiven have been thy sins. And ἤξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός began those reclining with [him] to say within themselves, Who 'this ἐστιν ὃς καὶ ἀμαρτίας ἀφίησιν; 50 Εἶπεν δὲ πρὸς τὴν γυναικα, Ἡ πίστις σου σέσωκέν σε πορευοῦ εἰς εἰρήνην. Thy faith has saved thee; go in peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδεεν And it came to pass afterwards that he journeyed through

VIII. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the

κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, tidings, the kingdom of God, and the twelve [were] with him, 2 καὶ γυναῖκες τινες αἱ ἦσαν θεραπευμέναι ἀπὸ πνευμάτων and 'women 'certain who had been cured from 'spirits πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, 'wicked and infirmities, Mary who is called Magdalene, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα ὡνὴ from whom 'demons 'seven had gone out; and Joanna wife Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι πολλοί, of Chuza a steward of Herod; and Susanna, and 'others 'many, αἵτινες διακονοῦν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. who were ministering to him of their property.

4 Συννέοντες δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπι- And 'assembling a 'crowd 'great, and those who from each city were πορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. 5 Ἐξῆλθεν coming to him, he spoke by a parable. 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν 'the 'sower to sow his seed; and as 'sowed αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ 'he some fell by the way, and it was trampled upon, and the

μὲν ἐπὶ τοὺς πόδας τ· μοι ἐπὶ πόδας ττ.

GLT:TAW. P διέλεπεν T. 9 τοὺς πόδας μου L.

αἱ ἀμαρτίαι LT. ἔστιν οὗτος L. Ἰωάννα Tr. αὐτοῖς to them TTA. ἐκ out of LTTA.

ο — τῆς κεφαλῆς (read with her hairs)

τὸς πόδας μου GLT:TA. αὕτη (αὐτῆς) T.

πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν<sup>1</sup> birds of the heaven devoured it. And other fell  
ἐπὶ τὴν πέτραν, καὶ φὺν ἐξηράνθη, διὰ τὸ μὴ ἔχειν.<sup>2</sup> upon the rock, and having sprung up it withered, because it had not  
ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ moisture, and other fell in [the] midst of the thorns, and  
ἔσμιψεν αὐτὸ. αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον having sprung up together the thorns choked it; and other  
ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φὺν ἐποίησεν fell upon the ground the good, and having sprung up produced  
καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων fruit a hundredfold. These things saying he cried, He that has  
ῶτα ἀκούειν ἀκούτω. 9 Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, ears to hear let him hear. And asked him his disciples, What  
λέγοντες, τίς εἴη ἡ παραβολὴ αὐτῆς; 10 Ὁ δὲ εἶπεν, saying, What may be this parable? And he said,  
Ἵμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ To you it has been given to know the mysteries of the kingdom  
θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες· μὴ of God, but to the rest in parables, that seeing not  
βλέπωσιν, καὶ ἀκούοντες μὴ συνῶσιν. 11 Ἔστιν δὲ they may see, and hearing they may not understand. Now is  
αὕτη ἡ παραβολὴ ὁ σπóρος ἐστὶν ὁ λόγος τοῦ θεοῦ. 12 οἱ δὲ \*this, the parable: The seed is the word of God: and those  
παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διά- by the way are those who hear; then comes the de-  
βολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ vil and takes away the word from their heart, lest  
πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἱ having believed they should be saved. And those upon the rock, those who  
ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι when they hear, with joy receive the word, and these  
ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ a root have not, who for a time believe, and in time  
πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, of trial full away. And that which into the thorns fell,  
οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου these are they who having heard, and under cares and riches  
καὶ ἡδονῶν τοῦ βίου πορεύμενοι ἐσμιπνίζονται, καὶ οὐ and pleasures of life moving along are choked, and not  
τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν do bring to perfection. And that in the good ground, these are  
οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον they who in a heart right and good having heard the word  
κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ keep [it], and bring forth fruit with endurance. And no one  
λῆχρον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης a lamp having lighted covers it with a vessel, or under a couch  
τίθουσιν· ἅλλ' ἐπὶ λυχνίας ἑπιτίθουσιν, ἵνα οἱ puts [it], but on a lamp-stand puts [it], that they who  
εἰσπορεύμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν enter in may see the light. For not [anything] is  
κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον ὃ hidden which not manifest shall become; nor secret which

fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made

1 κατέπεσεν fell down TTr. 2 ἐσμιπνέσθαι T. 3 εἰς into GILLTAW.

ΛΤΤ[Α]. 4 αὕτη εἴη ἡ παραβολή T. 5 ἀκούσαντες heard TTr.

6 ἐσμιπνίζονται TΔ.

7 ἀλλά Tc.

8 τίθησιν LTTΔ.

b — λέγοντες

c τὴν πέτραν T.

manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain man, which had

οὐκ ᾔγνωσθήσεται<sup>1</sup> καὶ εἰς φανερόν<sup>2</sup> ἔλθῃ. 18 βλέπετε οὖν shall not be known and to light come. Take heed therefore how ye hear; for whoever may have, shall be given to him; and whoever may not have, even what he seems to have shall be taken from him.

19 <sup>m</sup>Παρεγένοντο<sup>n</sup> δὲ πρὸς αὐτόν<sup>n</sup> ἡ μήτηρ<sup>n</sup> καὶ οἱ ἀδελφοί<sup>n</sup> αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ῥῆμα<sup>n</sup>. 20 καὶ ἀπηγγέλη<sup>n</sup> αὐτῷ, ῥηγόντων<sup>n</sup> ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. 21 Ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. 24 προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἔγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς, Ποῦ ἔστιν ἡ πίστις ὑμῶν; 26 Καὶ ἐπὶ τὴν γῆν ἐπήντησεν αὐτῷ ἄνθρωπος τις ἐκ τῆς πόλεως, καὶ ὑπακούουσιν αὐτῷ;

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ἐπήντησεν αὐτῷ ἄνθρωπος τις ἐκ τῆς πόλεως, καὶ ὑπακούουσιν αὐτῷ;

<sup>1</sup> οὐ μὴ γνωσθῇ in any wise should not be known LTTA. <sup>2</sup> ἄν γὰρ TTA. <sup>1</sup> ἐὰν L. <sup>m</sup> Παρεγένετο TT. <sup>n</sup> + αὐτοῦ his T. <sup>o</sup> ἀπηγγέλη δὲ LTTA. <sup>p</sup> — λεγόντων LTT[A]. <sup>q</sup> + ὅτι T. <sup>r</sup> θέλοντες σε Tr. <sup>s</sup> αὐτοῖς L. <sup>t</sup> — αὐτόν ETTA. <sup>v</sup> ἐγένετο δὲ LTTA. <sup>w</sup> διεγερθεὶς having been aroused TTr. <sup>x</sup> — ἐστὶν (read [is]) LTTAW. <sup>y</sup> Γερασηνῶν Gerasesenes LTA; Γεργεσηνῶν Gergesenes T. <sup>z</sup> ἀντιπέρα LTTAW; ἀντίπερα T. <sup>a</sup> — αὐτῷ (read [him]) TTTA.



ἃς εἶχεν<sup>1</sup> δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδύσκετο,<sup>2</sup> καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνημασιν.<sup>3</sup>  
 who had demons for a long time, and a garment not  
 'was wearing, and in a house did not abide, but in the tombs.

28 ἰδὼν δὲ τὸν Ἰησοῦν<sup>4</sup> καὶ ἀνακράξας προσέπεσεν αὐτῷ,  
 But having seen Jesus and having cried out he fell down before him,

καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέμαί σου μὴ με βασανίσῃς.  
 and with a voice loud said, What to me and to thee, Jesus, Son of God the Most High? I beseech of thee not me thou mayest torment.

29 Παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν. For he was charging the spirit the unclean to come out ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνήρπাকে αὐτόν, from the man. For many times it had seized him;

καὶ ἔδεσμεῖτο,<sup>5</sup> ἄλυσεν καὶ πέδας φυλασσόμενος, καὶ ἐδιάρ- and he was bound, with chains and fetters being kept, and break- ρήσων<sup>6</sup> τὰ δεσμά ἠλάνετο ὑπὸ τοῦ δαίμονος<sup>7</sup> εἰς τὰς ἐρήμους. 30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπεν, Λεγεών<sup>8</sup>· ὅτι δαιμόνια πολλὰ  
 ing the bonds he was driven by the demon into the desert. 30 And asked him Jesus, saying, What thy is name? And he said, Legion, because demons many

εἰσῆλθεν<sup>9</sup> εἰς αὐτόν. 31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπι- had entered into him. And he besought him that not he would τάξῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ command them into the abyss to go away. Now there was there

ἀγέλη χοίρων ἱκανῶν βοσκομένων<sup>10</sup> ἐν τῷ ὄρει· καὶ παρε- a herd of swine many feeding in the mountain, and they be- κάλουν<sup>11</sup> αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν.  
 sought him that he would allow them into those to enter;

καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ καὶ ἐαλέησεν. And he said, Legion, because demons many ἀνθρώπου εἰσῆλθεν<sup>12</sup> εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη  
 man they entered into the swine, and rushed the herd

κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπέπνιγν<sup>13</sup> 34 ἰδόντες δὲ down the steep into the lake, and were choked. And having seen

οἱ βόσκοντες τὸ γεγεννημένον<sup>14</sup> ἐφυγον, καὶ ἀπέλ- those who fed [them] what had taken place fled, and having θόντες<sup>15</sup> ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.  
 gone away related [it] to the city and to the country.

35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον<sup>16</sup> πρὸς τὸν  
 And they went out to see what had taken place, and came to

Ἰησοῦν, καὶ εὗρον<sup>17</sup> καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει,<sup>18</sup> ἱματισμένον καὶ σωφρονοῦντα, παρὰ  
 Jesus, and found seated the man from whom the demons had gone out, clothed and of sound mind, at

τοὺς πόδας τοῦ Ἰησοῦ. καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ the feet of Jesus. And they were afraid. And related

αὐτοῖς καὶ<sup>19</sup> οἱ ἰδόντες πῶς ἐσώθη ὁ δαι- to them also those who had seen [it] how was healed he who had been pos-

sesses long time, and ware no clothes, nei- ther abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29 For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils.

<sup>1</sup> ἔχων having T. <sup>2</sup> καὶ χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον and for a long time did not put on a garment TTr. <sup>3</sup> — καὶ LTrA. <sup>4</sup> Παρήγγειλε he charged KΘ. <sup>5</sup> ἐδεσμεῖτο TTr. <sup>6</sup> ἐδιάρρῃσων LTrA. <sup>7</sup> δαιμονίου LTrA. <sup>8</sup> — λέγων L. <sup>9</sup> ὄνομα ἐστὶν LTrA. <sup>10</sup> Λεγιών TTr. <sup>11</sup> εἰσῆλθεν δαιμόνια πολλὰ LT. <sup>12</sup> παρεκάλουν they besought LTrA. <sup>13</sup> βοσκομένη L. <sup>14</sup> παρεκάλεσαν LTrA. <sup>15</sup> εἰσῆλθον LTrAW. <sup>16</sup> γεγονός GLTrAW. <sup>17</sup> — ἀπέλθόντες GLTrAW. <sup>18</sup> ἦλθον Tr. <sup>19</sup> εὗρον Tr. <sup>20</sup> ἐξῆλθεν went out T. <sup>21</sup> — καὶ LTr[1].

was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And

μονισθείς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς γῆς περὶ τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνεῖχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. 38 ἔδεετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξελήλυθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν λέγων, 39 Ὁ Ἰησοῦς, ὅς ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. 40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν ἀπεῖξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πρὶν ἂν παρὰ τοῦ πόδας αὐτοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸ οἶκον αὐτοῦ· 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὥς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. Ἐν δὲ τῷ ὑπάγειν αὐτόν ὁ ὄχλος συνέπνυγον αὐτόν. 43 Καὶ γυνὴ ὅσα ἐν ῥοσεί αιματος ἀπὸ ἐτῶν δώδεκα, ἥτις καὶ ἰατροῦς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυεν οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα ὀπίσθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥοσεί τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπίστατα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42 for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And

ἠρώτησεν LTRa.  
(read a snip) LTRa.

αἱ εἰσέειπεν LTRa.

ἡ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν and it came to pass as he proceeded L.

GLTTRa. 1. + αὐτῆς her L. m ἀπ' LTRa.

Τίς ὁ ἀψάμενός μου; TTRa].

Γερασινῶν Gerasenes LTRa; Γεργεσιῶν Gergesenes T.

ἔδεετο L; ἐδεῖτο TRa.

Ἐν δὲ TR. ἡ ὑποστρέφειν T.

ἔστος this LTR.

ἡ σὺν αὐτῷ GLTTRa.

ἡ ἐξελθούσαν had gone out LTRa.

α — τὸ

α ἡ Ἰησοῦς (read he sent) [L]TRa.

ε — τοῦ TTR.

ο — καὶ λέγεις,

ο — καὶ λέγεις,

ο — καὶ λέγεις,

ἰμοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπαγγεῖλεν αὐτῷ· ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς

ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ, "Θάρσει," "θύγατερ," ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις ἑκ τῶν ἀρχισυναγώγων, λέγων αὐτῷ, "Ὅτι τέθνηκεν ἡ θυγάτηρ σου." μὴ σκύλλε τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκριθὲν αὐτῷ, λέγων, "Μὴ φοβοῦ· μόνον ᾤπιστε· καὶ σωθήσεται."

51 Ἐισελθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα.

εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν, λέγων, Ἡ παῖς, ἐγείρεται. 55 Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρῆγγελεν αὐτοῖς μὴ εἰπεῖν τὸ γεγονός.

9 Ὁ συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. 3 καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, ἢ ἰμάτια, ἢ ἄνθη.

when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace. 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway; and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

IX. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor

<sup>a</sup> — αὐτῷ LITRA. <sup>z</sup> — Θάρσει LITRA. <sup>3</sup> θυγάτηρ Tr. <sup>4</sup> ἀπὸ L. <sup>v</sup> — αὐτῷ I[Tr].  
<sup>u</sup> μὴκέτι no longer LITR. <sup>x</sup> — λέγων LITR[A]. <sup>y</sup> πίστευσον Tr. <sup>z</sup> ἔλθων having gone GLITRW.  
<sup>a</sup> τινὰ σὺν αὐτῷ any one with him LITRA. <sup>b</sup> Ἰωάννην (Ἰωάννην Tr) καὶ Ἰάκωβον GLITRAW.  
<sup>c</sup> οὐ γὰρ (read for she is not dead) LITRA. <sup>d</sup> — ἐκβαλὼν ἔξω πάντας καὶ LITRA. <sup>e</sup> ἐγείρε LITRA. <sup>f</sup> Συγκαλεσάμενος Tr. <sup>g</sup> — μαθητὰς αὐτοῦ GLITRAW. <sup>h</sup> τοὺς ἀσθενεῖς the sick L[Tr]; <sup>i</sup> — τοὺς ἀσθενούντας Tr. <sup>j</sup> ῥάβδον staff GLITRA.



scrip, neither bread,  
ne ther money; neither  
have two coats apiece.

4 And whatsoever  
house ye enter into,  
there abide, and thence  
depart. 5 And whoso-  
ever will not receive  
you, when ye go out  
of that city, shake off  
the very dust from  
your feet for a testi-  
mony against them.  
6 And they departed,  
and went through the  
town, preaching the  
gospel, and healing  
every where.

μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἑκάστη δὴ οὐ  
nor provision bag, nor bread, nor money, nor each two

χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε,  
tunics to have. And into whatever house ye may enter, there remain,

καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δεξωῖνται ὑμᾶς,  
and thence go forth. And as many as may not receive you,

ἐξέρχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κοινὸν ὄρον ἀπὸ  
going forth from that city even the dust from

τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.  
your feet, shake off, for a testimony against them.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζό-  
And going forth they passed through the villages, announcing the

μενοι καὶ θεραπεύοντες πανταχοῦ.  
glad tidings and healing every where.

7 Now Herod the  
tetrarch heard of all  
that was done by him:  
and he was perplexed,  
because that it was  
said of some, that John  
was risen from the  
dead; 8 and of some,  
that Elias had appear-  
ed; and of others, that  
one of the old pro-  
phets was risen again.  
9 And Herod said, John  
have I beheaded: but  
who is this, of whom  
I hear such things?  
And he desired to see  
him.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραρρχὴς τὰ γινόμενα  
And heard of Herod the tetrarch the things being done

ὑπ' αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ  
by him all, and was perplexed, because it was said by

τινων, ὅτι Ἰωάννης ἡγήγερται ἐκ νεκρῶν.  
some, John has been raised from among [the] dead;

8 ὑπὸ τινων δέ, ὅτι Ἠλίας ἐφάνη ἄλλων δέ, ὅτι  
by some also, that Elias had appeared; by others also, that

προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 Καὶ εἶπεν ὁ  
a prophet one of the ancients had arisen. And said

Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστίν οὗτος  
Herod, John I beheaded, but who is this

περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.  
concerning whom I hear such things? And he sought to see him.

10 And the apostles,  
when they were re-  
turned, told him all  
that they had done.  
And he took them, and  
went aside privately  
into a desert place  
belonging to the  
city called Bethsaida.  
11 And the people,  
when they knew it,  
followed him: and he  
received them, and  
spake unto them of  
the kingdom of God,  
and healed them that  
had need of healing.  
12 And when the day  
began to wear away,  
then came the twelve,  
and said unto him,  
Send the multitude a-  
way, that they may  
go into the towns  
and country round a-  
bout, and lodge, and  
get victuals: for we  
are here in a desert  
place. 13 But he said  
unto them, Give ye  
them to eat. And they  
said, We have no more  
but five loaves and

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ  
And having returned the apostles related to him

ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν  
whatsoever they had done. And having taken them he retired

κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά.  
apart into a place desert of a city called Bethsaida.

11 οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ καὶ δεξά-  
But the crowds known [it] followed him; and having

μενός αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ.  
received them he spoke to them concerning the kingdom of God,

καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο. 12 Ἡ δὲ ἡμέρα  
and those having of healing he cured. But the day

ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπό-  
began to decline, and having come the twelve said to him, Dis-

λυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ  
miss the crowd, that having gone into the around villages and

τοῦς ἀγροὺς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε  
the country they may lodge, and may find provisions; for here

ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς  
in desert a place we are. But he said to them, Give to them

ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ  
ye to eat. But they said, There are not to us more than

ἡ [ἀνὰ] τῶν. ἡ δέχονται LTTA. m -- καὶ [L]TA. n ἀποτινάξατε TA. o τετραρρχὴς T.  
p -- ὑπ' αὐτοῦ [L]TTA. q Ἰωάννης T. r ἡγήγερται was raised LTTA. s Ἠλίας T.

t τις some one TA; τίς Tr. v εἶπεν δὲ LTTA: w -- ὁ GLTTA:W. x Ἰωάννην T.  
y -- ἐγὼ (read ἀκούω I hear) [T]T. z πόλιν καλουμένην a city called TTA. a ἀποδείξ-  
μενος having gladly received LTTA. b πορευθέντες GLTTA. c -- τοὺς [T]T. d φαγεῖν  
ὑμεῖς LTA. e εἶπαν LTTA.

ἔπεντε ἄρτους<sup>1</sup> καὶ δύο ἰχθύες,<sup>2</sup> εἰ<sup>3</sup> ἢ μήτι<sup>4</sup> πορευθέντες ἡμεῖς  
 five loaves and two fishes, unless indeed having gone we  
 ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 Ἦσαν  
 should buy for all this people victuals; <sup>5</sup>they<sup>5</sup> were  
 γὰρ<sup>6</sup> ὥσει ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς  
 for about<sup>6</sup> men<sup>6</sup> five thousand. But he said to<sup>6</sup> disciples<sup>6</sup>  
 αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας<sup>7</sup> ἅνὰ πενήντηκοντα. 15 Καὶ  
 his, Make<sup>7</sup> recline<sup>7</sup> them<sup>7</sup> in companies by<sup>7</sup> fifties. And  
 ἐποίησαν οὕτως, καὶ ἠνέκλιναν<sup>8</sup> ἅπαντας. 16 Λαβὼν δὲ  
 they did so, and made<sup>8</sup> recline<sup>8</sup> all. And having taken  
 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν  
 the five loaves and the two fishes, having looked up to the  
 οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς  
 heaven he blessed them and broke, and gave to the  
 μαθηταῖς<sup>9</sup> παρατιθέναι<sup>10</sup> τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἔχορ-  
 disciples<sup>9</sup> to set before the crowd. And they ate and were  
 τάσθησαν πάντες<sup>11</sup> καὶ ἦρθη τὸ περισσεῖσθαι αὐτοῖς  
 satisfied<sup>11</sup> all; and was taken up that which was over and above to them  
 κλασμάτων κόφινον δώδεκα.  
 of fragments<sup>12</sup> hard<sup>12</sup> baskets<sup>12</sup> twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον<sup>13</sup> κατα-  
 And it came to pass as<sup>13</sup> was<sup>13</sup> he<sup>13</sup> praying<sup>13</sup> a-  
 μόνας,<sup>14</sup> συνῆσαν αὐτῷ οἱ μαθηταί<sup>15</sup> καὶ ἐπηρώτησεν αὐτούς,  
 lone, <sup>14</sup>were<sup>14</sup> with<sup>14</sup> him<sup>14</sup> the<sup>14</sup> disciples<sup>14</sup>, and he questioned them,  
 λέγων, Τίνα με λέγουσιν οἱ ὄχλοι<sup>16</sup> εἶναι; 19 Οἱ δὲ ἀπο-  
 saying, Whom<sup>16</sup> me<sup>16</sup> do<sup>16</sup> pronounce<sup>16</sup> the<sup>16</sup> crowds<sup>16</sup> to be? And they an-  
 κριθέντες<sup>17</sup> ῥεῖπον,<sup>18</sup> Ἰωάννην<sup>19</sup> τὸν βαπτιστὴν<sup>20</sup> ἄλλοι δὲ  
 swering said, John<sup>19</sup> the Baptist<sup>20</sup>; and others,  
 Ἡλίαν<sup>21</sup> ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.  
 Elias; and others, that<sup>22</sup> prophet<sup>22</sup> some<sup>22</sup> of the ancients has arisen.  
 20 Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;  
 And he said to them, But ye whom<sup>23</sup> me<sup>23</sup> do<sup>23</sup> ye<sup>23</sup> pronounce to be?  
 Ἀποκριθεὶς δὲ ὁ Πέτρος<sup>24</sup> εἶπεν, Τὸν χριστὸν τοῦ θεοῦ. 21 Ὁ δὲ  
 And answering Peter said, The Christ of God. And he  
 ἐπιτιμήσας αὐτοῖς παρήγγειλεν<sup>25</sup> μηδενὶ εἰπεῖν<sup>26</sup> τοῦτο,  
 strictly enjoining them charged [them] to no one to tell this,  
 22 εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ  
 saying, It is necessary for the Son of man many things  
 παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχ-  
 to suffer, and to be rejected by the elders and chief  
 ιερῶν καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ  
 priests and scribes, and to be killed, and the third  
 ἡμέρᾳ<sup>27</sup> ἔγερθῆναι. 23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει  
 day to be raised. And he said to all, If any one desires  
 ὀπίσω μου ἔλθεῖν, ἀπαρνησάσθω<sup>28</sup> ἑαυτὸν, καὶ ἀράτω  
 after me to come, let him deny himself, and let him take up  
 τὸν σταυρὸν αὐτοῦ<sup>29</sup> καθ' ἡμέραν,<sup>30</sup> καὶ ἀκολουθεῖτω μοι.  
 his cross daily, and let him follow me;  
 24 ὃς γὰρ<sup>31</sup> ἂν<sup>32</sup> θέλῃ τὴν ψυχὴν αὐτοῦ<sup>33</sup> σῶσαι, ἀπολέσει αὐ-  
 for whoever may desire his life to save, shall lose it;  
 τὴν<sup>34</sup> ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ<sup>35</sup> ἐνεκεν ἐμοῦ, οὗτος  
 but whoever may lose his life on account of me, he

two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

<sup>1</sup> ἄρτοι πέντε T. <sup>2</sup> ἰχθύες δύο GLTTAW. <sup>3</sup> ἢ μή τι LTRA. <sup>4</sup> ἢ δὲ and T. <sup>5</sup> + ὥσει (read about fifty each) [LTr]A. <sup>6</sup> κατέκλιναν TTr. <sup>7</sup> παραθεῖναι TTrA. <sup>8</sup> κατὰ μόνας LTrT. <sup>9</sup> οἱ ὄχλοι λέγουσιν TTrA. <sup>10</sup> εἶπεν LTrTA. <sup>11</sup> Ἰωάννην T. <sup>12</sup> Ἡλείαν T. <sup>13</sup> Πέτρος δὲ ἀποκριθεὶς TTrA. <sup>14</sup> λέγειν GLTTA. <sup>15</sup> ἀναστῆναι to arise LA. <sup>16</sup> ἐρχεσθαι, ἀρνησάσθω GLTTTrA. <sup>17</sup> — καθ' ἡμέραν L. <sup>18</sup> ἂν T.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

σώσει αὐτήν. 25 τί-γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας shall save it. For what is profited a man, having gained

τὸν κόσμον ὅλον, ἐαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; the world whole, but himself having destroyed or suffered the loss of?

26 ὅς-γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους, For whoever may have been ashamed of me and my words,

τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται ὅταν ἔλθῃ him the Son of man will be ashamed of when he shall come

ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. in the glory of himself and of the Father and of the holy angels.

27 Λέγω-δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ᾧδε ἁίστηκό- But I say to you of a truth, there are some of those here stand-

των, οἱ οὐ-μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν ing who in no wise shall taste of death until they shall have seen

τὴν βασιλείαν τοῦ θεοῦ. the kingdom of God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους-τούτους ὥσπερ ἡμέραι ὀκτὼ And it came to pass after these words about days eight

καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον that having taken Peter and John and James

ἀνέβη εἰς τὸ ὄρος προσεύεσθαι. 29 καὶ ἐγένετο he went up into the mountain to pray. And it came to pass

ἐν-τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ as prayed he the appearance of his face

ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστραπτῶν. [became] altered, and his clothing white effulgent.

30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν And behold, men two talked with him, who were

Μωσῆς καὶ Ἑλίας ἢ 31 οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν Moses and Elias, who appearing in glory spoke of

ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλὴμ. his departure which he was about to accomplish in Jerusalem.

32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. But Peter and those with him were oppressed with sleep.

διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο and having awoke fully they saw his glory, and the two

ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν-τῷ δια- men who stood with him. And it came to pass as de-

χωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν parted these from him, said Peter to.

Ἰησοῦν, Ἐπιστάτα, καλὰν ἐστὶν ἡμᾶς ὥδε εἶναι καὶ ποιήσωμεν Jesus, Master, good it is for us here to be; and let us make

σκηνάς τρεῖς, μίαν σοί, καὶ Μωσῇ μίαν, καὶ μίαν tabernacles three, one for thee, and for Moses one, and one

ἡμῖν ἡλίας, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος for Elias, not knowing what he is saying. But these things as he was saying.

ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν-τῷ came a cloud and overshadowed them, and they feared as

ὁ κείνους εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ those entered into the cloud: and a voice came out of

τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός· the cloud, saying, This is my Son the beloved;

25 αὐτοῦ TTrA

26 τὸν GLTTrAW.

27 ἡμελλεν T.

28 ἐπεσκίαζεν TTrA.

28 ἐσώτων GLTTrAW.

29 Ἰωάννην Tr.

30 εἶδαν T.

31 μίαν Μωσῆ G;

32 εἰσελθεῖν αὐτοὺς they entered TTrA.

25 γεύσονται should taste GLTTrAW.

26 Μωσῆς LTrTrAW.

27 Ἑλίας T.

28 μίαν Μωσῆ G;

29 εἰσελθεῖν αὐτοὺς they entered TTrA.

29 [καὶ] L.

30 [καὶ] L.

31 μίαν Μωσῆ G;

32 εἰσελθεῖν αὐτοὺς they entered TTrA.

33 ἐκλεγμένους chosen TTrA.



αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εἰρέθη  
<sup>2</sup>him <sup>1</sup>hear <sup>2</sup>ye. And as occurred the voice <sup>2</sup>was <sup>1</sup>found  
 36 <sup>1</sup>Ἰησοῦς μόνος. Καὶ αὐτοὶ ἰσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν  
<sup>1</sup>Jesus alone: and they were silent, and to no one they told  
 ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.  
 in those days anything of what they had seen.

37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν  
 And it came to pass on the next day, on their having come down  
 ἀπὸ τοῦ ὄρους, συνήρτησεν αὐτῷ ὄχλος πολὺς. 38 Καὶ  
 from the mountain, <sup>2</sup>met <sup>1</sup>him <sup>1</sup>a <sup>2</sup>crowd <sup>2</sup>great. And

ἰδοῦ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἑνεβόησεν, λέγων, Διδάσκαλε;  
 behold, a man from the crowd cried out, saying, Teacher,

δέομαι σου ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς  
 I beseech thee look upon my son, for an only child

ἔστιν μοι. 39 καὶ ἰδοῦ, πνεῦμα λαμβάνει αὐτὸν καὶ ἐξ-  
<sup>1</sup>he is to me: and behold, a spirit takes him and sud-

αίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ,  
 denly he cries out, and it throws <sup>2</sup>into <sup>2</sup>convulsions <sup>1</sup>him with foaming,

καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. 40 καὶ  
 and with difficulty departs from him, bruising him. And

εἰδείθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ  
 I besought thy disciples that they might cast out it, and <sup>2</sup>not

ᾔδυνήθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ  
<sup>1</sup>they <sup>2</sup>were able. And <sup>2</sup>answering <sup>1</sup>Jesus said, O generation

ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ  
 unbelieving and perverted, until when shall I be with you and

ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 Ἐτι δὲ  
 bear with you? Bring hither thy son. But <sup>2</sup>yet

προσερχομένου αὐτοῦ ἐρρήξεν αὐτὸν τὸ δαιμόνιον καὶ συν-  
<sup>1</sup>as <sup>2</sup>he <sup>2</sup>was coming near <sup>2</sup>dashed <sup>2</sup>down <sup>1</sup>him <sup>1</sup>the <sup>2</sup>demon and threw

εσπάραξεν ἐπετίμησεν. ἔδ' ὁ Ἰησοῦς τῷ πνεύματι τῷ  
 [him] into convulsions. And <sup>2</sup>rebuked <sup>1</sup>Jesus the spirit the

ἀκαθάρτῃ, καὶ ἵασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ  
 unclean, and healed the child, and gave back him to the

πατρὶ αὐτοῦ. 43 ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι  
 his father. And <sup>2</sup>were <sup>2</sup>astounded <sup>1</sup>all at the majesty

τοῦ θεοῦ.

of God.

Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίησεν<sup>1</sup> αὐ<sup>2</sup> Ἰη-  
 And [as] all were wondering at all which <sup>2</sup>did <sup>1</sup>Je-

σοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τὰ  
 sus, <sup>1</sup>he said to his disciples, Lay <sup>2</sup>by <sup>2</sup>ye into

ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-  
 your ears these words: For the Son of man is a-

λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἡγρόνον  
 bout to be delivered up into [the] hands of men. But they understood not

τὸ ῥήμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα  
 this saying, and it was veiled from them that

μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτόν  
 they should not perceive it. And they feared to ask him

περὶ τοῦ ῥήματος τούτου. 46 Εἰσηλθεν δὲ διαλογισμὸς ἐν  
 concerning <sup>2</sup>saying <sup>1</sup>this. But <sup>2</sup>came <sup>2</sup>up <sup>1</sup>a <sup>2</sup>reasoning among

αὐτοῖς, τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼν<sup>1</sup>  
 them, this, who might be greatest of them. And Jesus having seen

when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43 And they were all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. 46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of

1 — ὁ LITTAU.

2 ἐώρακαν TTA.

3 — ἐν T[Tr]A.

4 ἐβόησεν LITTA.

5 ἐπιβλέψαι

6 TITTAU. 7 μοι ἐστιν LITTAU.

8 ἐκβάλλωσιν GLITTAU.

9 τὸν υἱόν σου ὧδε GW.

10 ἐποίει

GLITTA. 11 — ὁ Ἰησοῦς (read ἐποίει he was doing) TTA.

12 ἐπερωτῆσαι L.

13 εἰδὼς T.



58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 Εἶπεν δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπεν, ὁ Κύριε, ἐπιτρεψόν μοι ἀπελθόντι πρῶτον ἵνα θάψαι τὸν πατέρα μου. 60 Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε, πρῶτον δὲ ἐπιτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. 62 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἑπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθεὶς ἐστὶν εἰς τὴν βασιλείαν τοῦ θεοῦ.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνά δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. 2 Ἐλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. 3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἀρνὸς ἐν μέσῳ λύκων. 4 μὴ βαστάζετε ὑβαντίον μὴ πήραν· μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσασθε. 5 Εἰς ἣν δὲ ἂν οἰκίαν εἰσέλχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ· τοῦτο ψ. 6 καὶ ἐάν τις ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ

and said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but thou go and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3 Go your ways: behold, I send you forth as lambs in the midst of wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy

<sup>d</sup> — Κύριε T. <sup>e</sup> πρῶτον ἀπελθεῖν first to go away L; πρῶτον ἀπελθόντι Ttr. <sup>f</sup> — ὁ Ἰησοῦς (read he said) [L] Tr. A. <sup>g</sup> ὁ Ἰησοῦς πρὸς αὐτόν LTr.; — πρὸς αὐτόν A. <sup>h</sup> ἐπιβαλὼν L. <sup>i</sup> [αὐτοῦ] Tr. <sup>k</sup> τῇ βασιλείᾳ LTr. A. <sup>l</sup> [καὶ] Tr. A. <sup>m</sup> + [δύο] two L. <sup>n</sup> ἔμελλεν LTr. A. W. <sup>o</sup> δε and (he said) LTr. A. <sup>p</sup> ἐκβάλῃ ἐργάτας GLW; ἐργάτας ἐκβάλῃ Tr. A. <sup>q</sup> — ἐγὼ (read ἀποσ.) I send forth) LTr. A. <sup>r</sup> βαλλάντιον LTr. A. W. <sup>s</sup> μὴ Tr. A. <sup>t</sup> — καὶ T. <sup>u</sup> εἰσέλθῃτε οἰκίαν Tr. A.; οἰκίαν εἰσέλθῃτε L. <sup>v</sup> — μὲν GLTr. A. W. <sup>w</sup> + ὁ the (son) L. <sup>x</sup> ἐπαναπαύσεται T. <sup>y</sup> ἐσθίοντες LTr. A.



of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding ye be sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης drinking the things [supplied] by them; for worthy <sup>2</sup>the workman τοῦ μισθοῦ αὐτοῦ ἔστιν.<sup>1</sup> μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν.<sup>1</sup> of his hire <sup>1</sup>is. Remove not from house to house. 8 καὶ εἰς ἣν<sup>1</sup> δ' ἂν πόλιν εἰσέρχησθε, καὶ δεχόμενοι ὑμᾶς, And into whatever <sup>2</sup>also city ye may enter, and they receive you, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν eat the things set before you, and heal the <sup>2</sup>in αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἐγγικεν ἐφ' ὑμᾶς ἡ βασι- <sup>2</sup>it sick, and say to them, Has drawn near to you the king- λεία τοῦ θεοῦ. 10 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε,<sup>1</sup> καὶ μὴ dom of God. But into whatever city ye may enter, and <sup>2</sup>not δεχόμενοι ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπάτε, <sup>1</sup>they do receive you, having gone out into its streets, say, 11 Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως Even the dust which clung to us out of <sup>2</sup>city ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι <sup>1</sup>your we wipe off against you; yet this know, that ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 12 λέγω δ' ἐν ὑμῖν, has drawn near to you the kingdom of God. And I say to you, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ that for Sodom in that day more tolerable it shall be than πόλει ἐκείνῃ. 13 Οὐαὶ σοι, Ἐχωραζὶν, οὐαὶ σοι, Βηθσαϊδά· for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἔγενοντο αἱ δυνάμεις αἱ for if in Tyre and Sidon had taken place the works of power which γενομένην ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ have been taking place in you, long ago in sackcloth and ashes <sup>1</sup>καθήμεναι<sup>1</sup> μετενόσαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνε- sitting they had repented. But for Tyre and Sidon more τότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ σύ, Ἐκαπερ- tolerable will it be in the judgment than for you. And thou, Capernaoum, <sup>1</sup>ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ὅ ἄδου naum, who to the heaven has been lifted up, to <sup>2</sup>hades καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ thou shalt be brought down. He that hears you <sup>2</sup>me hears, and ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν he that rejects you <sup>2</sup>me rejects, and he that <sup>2</sup>me rejects rejects him ἀποστειλαντά με. who sent me.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα<sup>1</sup> μετὰ χαρᾶς, λέγοντες, And <sup>2</sup>returned <sup>1</sup>the <sup>2</sup>seventy with joy, saying, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι Lord, even the demons are subject to us through <sup>2</sup>name σου. 18 Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν <sup>1</sup>thy. And he said to them, I beheld Satan as lightning ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ, ἡδίδωμι<sup>1</sup> ὑμῖν τὴν ἐξουσίαν out of the heaven falling. Lo, I give you the authority τοῦ πατεῖν ἐπ' ἄνθρωπον ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν to tread upon serpents and scorpions, and upon all the δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.<sup>1</sup> power of the enemy, and nothing you in anywise shall injure. (lit. in no wise)

<sup>1</sup> ἔστιν (read [is]) LTTA. <sup>2</sup> δ' also LTTA. <sup>3</sup> εἰσέλητε LTTA. <sup>4</sup> + εἰς τοὺς πόδας to the feet (+ ἡμῶν) of us A LTTA. <sup>5</sup> ἐφ' ὑμᾶς GLTTA. <sup>6</sup> — δε and GLTTA. <sup>7</sup> Ἐχωραζὶν EQLW; Χωραζὶν TTTA. <sup>8</sup> ἐγένεθσαν LTTA. <sup>9</sup> καθήμεναι LTTA. <sup>10</sup> Καφarnaoum LTTA. <sup>11</sup> μὴ LTTA. <sup>12</sup> — τοῦ LTTA. <sup>13</sup> ὑψώθησῃ; wilt thou be lifted up? LTTA. <sup>14</sup> + τοῦ τῶα. <sup>15</sup> P + [δύο] two L. <sup>16</sup> δέωκα I have given TTTA. <sup>17</sup> ἀδικήσῃ ELTTA.

20 πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ ἄλλων ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι· ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπέκαλυσας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. 22 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, Πάντα ἀπαρδύθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστίν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃς βούληται ὁ υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν εἶδεν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἄγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἐσχόρας σου καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 Εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. 29 Ὁ δὲ θέλων ἠδικαιῶν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μοι πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24 for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, In the law what is written? 27 He answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and

— μᾶλλον GLTFAW. † ἐγγέγραπται have been inscribed T; ἐγγέ. TrA. ‡ ἐν in (the) T. § — τῷ ἁγίῳ the Holy LTTA. ¶ — ὁ Ἰησοῦς (read ἡγαλ. he rejoiced) LTTA. \* εὐδοκία ἐγένετο LTTA. † — καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν EGT[A]. ‡ μοι παρδύθη GLTFAW.

§ ἂν LTTA. ° ἰδοὺ T; εἶδαν TrA. † — καὶ [T] TrA. ‡ [τῆς] Tr. § ἐν ὁλῇ τῇ ψυχῇ σου καὶ ἐν ὁλῇ τῇ ἰσχύϊ LTTA. ¶ ἐν ὁλῇ τῇ διανοίᾳ LTTA. † δικαιοῦσαι LTTA. ‡ — δε and T.

fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite; when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her

εἰς ἱερικό, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυχάνοντα. 31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ· ἐκείνην, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. 32 ὁμοίως δὲ καὶ Λευεΐτης, ὡς γενόμενος κατὰ τὸν ὁμοῦ πῶς καὶ ἰδὼν ἀντιπαρήλθεν. 33 ῥα- μαρίτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτόν ἐσπλαγχνίσθη. 34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας. δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐμεμέληθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὐρίον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐμεμέληθητι αὐτοῦ· καὶ ὅτι. ἀν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. 36 Τίς οὖν τούτων τῶν τριῶν ἵδοκεῖ σοι πλησίον γεγενῆσθαι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; 37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρίας, ἣ καὶ παρακαθίσασα ἐπαρὰ τοὺς πόδας αὐτοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν, Κύριε, μετὰ πολλῆς διακονίας ἐστὶν ἐμὴ καὶ ἡ ἀδελφὴ μου μόνη με κατέλειπεν δια-

ἱερικό T. 1 — τυχάνοντα LIT[Α]. ἡ Λευεΐτης TIT[Α]. ὡς γενόμενος Tr. ὁ αὐτὸν him L. ῥα Σαμαρίτης T. ὁ αὐτὸν [L]T[Α]. καὶ ἐπιβιβάσας L. ὁ πανδοχεῖον T. ὁ ἐξελθὼν LIT[Α]. ὁ πανδοχεῖ T. ὡς αὐτῷ [L]T[Α]. ὁ οὖν [L]T[Α]. ὁ πλησίον δοκεῖ σοι GTR[Α]. ὁ δὲ and (Jesus) GLT[Α]. ὁ ἐν δὲ ἄν as Tr. ὁ [καὶ] LIT[Α]. ὁ τὴν οἰκίαν T. ὁ αὐτῆς (near the house) T[Α]. ὁ Μαρίας T. ὁ παρακαθεσθεῖσα TIT[Α]. ὁ πρὸς against TIT[Α]. ὁ τοῦ κυρίου of the Lord LIT[Α]. ὁ κατέλειπεν Tr.



κονεῖν; <sup>κ</sup>εἶπε<sup>1</sup> ὃν αὐτῇ ἵνα μοι συναντιλάβηται. 41 Ἀπο-  
 serve? Speak therefore to her that me she may help. <sup>2</sup>Αν-  
 κριθεὶς δὲ εἶπεν αὐτῇ ἰὸ ἱησοῦς, <sup>3</sup>Μάρθα, Μάρθα, μεριμνᾷς  
 swearing 'but 'said 'to 'her 'Jesus, Martha, Martha, thou art careful  
 καὶ <sup>4</sup>μυριβάλλῃ<sup>4</sup> περὶ πολλὰ. 42 ἐνὸς δὲ ἐστὶν χρεῖα· Μαρία  
 and troubled about many things; but of one there is need; <sup>5</sup>Μαρία  
 "δὲ<sup>5</sup> τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται  
 'and the good part chose, which shall not be taken  
 ὅτι<sup>6</sup> αὐτῆς.  
 'from her.

11 Καὶ ἐγένετο ἐν τῷ· εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-  
 And it came to pass as 'was 'he in a 'place 'certain pray-  
 εἰνόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς  
 ing, when he ceased, said one of his disciples to  
 αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχασθαι, καθὼς καὶ Ἰωάν-  
 him, Lord, teach us to pray, as also John  
 νης<sup>7</sup> ἐδίδαξεν τοὺς μαθητάς αὐτοῦ. 2 Εἶπεν δὲ αὐτοῖς, "Ὅταν  
 taught his disciples. And he said to them, When  
 προσεύχησθε λέγετε, Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς,<sup>8</sup>  
 ye pray say, "Father ἡμῶν, who [art] in the heavens,  
 ἁγιασθήτω τὸ ὄνομά σου· <sup>9</sup>ἐλθέτω<sup>9</sup> ἡ βασιλεία σου·<sup>10</sup> <sup>11</sup>γεννηθῇτω  
 sanctified be thy name; let come thy kingdom; let be done  
 τὸ θέλημά σου,<sup>12</sup> ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν  
 thy will, as in heaven, [so] also upon the earth. 3 τὸν  
 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ  
 Our bread the needed give us daily; and  
 ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἠάφιεμεν<sup>13</sup>  
 forgive us our sins, for 'also 'ourselves 'we forgive  
 παντὶ ὀφείλουσι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
 every one indebted to us; and lead not us into temptation,  
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. 5 Καὶ εἶπεν πρὸς  
 but deliver us from evil. And he said to  
 αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς  
 them, Who among you shall have a friend, and shall go to  
 αὐτὸν μεσονυκτίον, καὶ ἑλθὼν<sup>14</sup> αὐτῷ, Φίλε, χρησόν μοι τρεῖς  
 him at midnight, and say to him, Friend, lend me three  
 ἄρτους, ὅτι ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με,  
 loaves, since a friend of mine is come off a journey to me,  
 καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κακεῖνος ἔσωθεν  
 and I have not what I shall set before him; and he from within  
 ἀποκριθεὶς εἶπρ, Μὴ μοι κόπους πάρεχε· ἡδὴ ἡ θύρα  
 answering should say, 'Not 'me 'trouble 'cause; already the door  
 ἐκλείεται, καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσιν·  
 has been shut, and my children with me in bed are;  
 οὐ δύναμαι ἀναστὰς δδῶναι σοι. 8 Λέγω ὑμῖν, εἰ καὶ οὐ  
 I cannot rise up to give to thee. I say to you, if even 'not  
 ὅσῃ αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον,<sup>15</sup>  
 'he 'will give to him, having risen up, because of [his] being his friend,  
 διὰ γε τὴν ἀναίδειαν<sup>16</sup> αὐτοῦ ἑγερθεὶς δώσει αὐτῷ  
 yet because of his importunity having risen he will give him  
 ὅσους ἠρῶ. 9 Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται  
 as many as he needs. And I to you say, Ask, and it shall be given you;

therefore that she help  
 me. 41 And Jesus an-  
 swered and said unto  
 her, Martha, Martha,  
 thou art careful and  
 troubled about many  
 things: 42 but one  
 thing is needful: and  
 Mary hath chosen that  
 good part, which shall  
 not be taken away  
 from her.

XI. And it came to  
 pass, that, as he was  
 praying in a certain  
 place, when he ceased,  
 one of his disciples said  
 unto him, Lord, teach  
 us to pray, as John also  
 taught his disciples. 2  
 And he said unto  
 them, When ye pray,  
 say, Our Father which  
 art in heaven. Hallow-  
 ed be thy name. Thy  
 kingdom come. Thy  
 will be done, as in  
 heaven, so in earth. 3  
 Give us day by day  
 our daily bread. 4 And  
 forgive us our sins; for  
 we also forgive every  
 one that is indebted to  
 us. And lead us not  
 into temptation; but  
 deliver us from evil.  
 5 And he said unto  
 them, Which of you  
 shall have a friend, and  
 shall go unto him at  
 midnight, and say unto  
 him, Friend, lend me  
 three loaves; 6 for a  
 friend of mine in his  
 journey is come to me,  
 and I have nothing to  
 set before him? 7 And  
 he from within shall  
 answer and say, Trou-  
 ble me not: the door is  
 now shut, and my chil-  
 dren are with me in  
 bed; I cannot rise and  
 give thee. 8 I say unto  
 you, Though he will  
 not rise and give him  
 because he is his friend,  
 yet because of his im-  
 portunity he will rise  
 and give him as many  
 as he needeth. 9 And I  
 say unto you, Ask, and  
 it shall be given you;

<sup>1</sup> εἶπὸν T. <sup>1</sup> ὁ κύριος the Lord T.

• ἀπ' [L]T[TrA]. <sup>2</sup> Ἰωάννης Tr.

• σου ἡ βασιλεία G.

• γεννηθῇτω τὸ θέλημά σου GTT. A.

γῆς Q[L]T[TrA].

ἔπει L.

• ἀφίμεν I.TT.A.

• φίλον αὐτοῦ TT.A.

• ἀναίδειαν T.

• θυριβάξ agitated LT.A.

• γὰρ for T; [δὲ] A.

• ἡμῶν ὃ ἐν τοῖς οὐρανοῖς GTT.A.

• ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς

• ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ GTT.A.

• ἀναίδειαν T.

seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 but when a stronger than he shall

ὑμῖν· ζητῆτε, καὶ εὕρήσετε· κρούετε, καὶ ἄνοιγήσεται ὑμῖν. to you; seek, and ye shall find; knock, and it shall be opened to you. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρίσκει· καὶ For every one that asks receives; and he that seeks finds; and τῷ κρούοντι ἄνοιγήσεται. 11 τίνα δὲ ὑμῶν τὸν to him that knocks it will be opened. And which of you who [is] πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; a father shall ask for the son bread, a stone will he give to him? εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ if also a fish, instead of a fish a serpent will he give to him? or καὶ ᾠόν· ἢ αἰτήσῃ ὠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ also if he should ask an egg, will he give to him a scorpion? If οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἁγαθὰ δώματα therefore ye, evil being, know [how] good gifts διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ to give to your children, how much more the Father who [is] of οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν; heaven will give [the] Spirit Holy to those that ask him?

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· And he was casting out a demon, and it was dumb; ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· and it came to pass on the demon having gone out, spoke the dumb. αἱ ἐθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν And wondered the crowds. But some of them said, By Βεελζεβοῦλ ὁ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Beelzebub prince of the demons he casts out the demons. 16 Ἐτεροὶ δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ And others, tempting, a sign from him were seeking from οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς ἡντῶν τὰ διανοήματα εἶπεν heaven. But he knowing their thoughts said αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρη- to them, Every kingdom against itself divided is brought to μοῦται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς desolation; and a house against a house falls. And if also Satan ἐφ' ἑαυτὸν διεμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; against himself be divided, how shall stand his kingdom? ὅτι λέγετε, ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ because ye say, by Beelzebub I cast out the demons. And if ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν I by Beelzebub cast out the demons, your sons by τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται whom do they cast out? on account of this judges of you they shall ται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, be. But if by [the] finger of God I cast out the demons, ἀρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ then is come upon you the kingdom of God. When the ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν strong being armed may keep his own dwelling, in εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπ' αὐτὸν δὲ ὡς ἰσχυρό- peace are his goods; but as soon as the stronger

<sup>b</sup> ἄνοιγήσεται T.A.  
<sup>f</sup> αὐτῷ ἐπιδώσει T.T.A.

<sup>c</sup> ἄνοιγήσεται LTAW.  
<sup>e</sup> — εἰν T.T.[A].

<sup>d</sup> + ἐξ LT.TAW.

<sup>e</sup> ἢ or GLT.TAW.

<sup>g</sup> ἀγαθὰ GLT.TAW.

<sup>k</sup> + ὑμῶν (read your father) L.

<sup>h</sup> αἰτήσῃ he shall ask ETT.A.

<sup>i</sup> δώματα

βληθέντος having been cast out L.

<sup>h</sup> εἶπαν T.A.

<sup>l</sup> [καὶ αὐτὸ ἦν] T.A.

<sup>m</sup> ἐκ-

οὐρανοῦ ἐζήτουν παρ' αὐτοῦ LT.TAW.

<sup>n</sup> + τῷ τῆ LT.TAW.

<sup>p</sup> ἐξ

εαυτὴν T.

<sup>s</sup> — οἱ L.

<sup>q</sup> τὰ διανοήματα αὐτῶν L.

<sup>r</sup> διαμερισθεῖσα ἐφ'

αὐτοὶ κριταὶ ὑμῶν ἔσονται Tr.

<sup>t</sup> αὐτοὶ ὑμῶν κριταὶ ἔσονται L.A.

<sup>u</sup> αὐτοὶ κριταὶ ἔσονται ὑμῶν T;

<sup>v</sup> + [ἐγὼ] Tr.

<sup>w</sup> — ὡς (read a stronger) LT.T.A.

τερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν  
than he coming upon [him] shall overcome him, <sup>panoply</sup>

αὐτοῦ αἶρει ἐφ' ᾧ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ δια-  
his - he takes away in which he had trusted, and his spoils <sup>he</sup>  
δίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ  
divides. He that is not with me against me is, and bethat

μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον  
gathers not with me scatters. When the unclean

πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
spirit is gone out from the man, he goes through waterless

τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον· λέγει, Ὑπο-  
places, seeking rest; and not finding [any] he says, I will

στρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθόν  
return to my house whence I came out. And having come

εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται  
he finds [it] swept and adorned. Then he goes

καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ,  
and takes seven other spirits more wicked than himself,

καὶ εἰσελθόντα κατοκεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ  
and having entered they dwell there; and becomes the last

ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. 27 Ἐγένετο δὲ  
man <sup>1</sup>of <sup>2</sup>that worse than the first. And it came to pass

ἐν τῇ· λέγειν αὐτὸν ταῦτα, ἐπάρασά τις <sup>3</sup>γυνὴ φωνή·  
as <sup>as</sup>spoke <sup>1</sup>he these things, <sup>4</sup>lifting <sup>2</sup>up <sup>3</sup>certain <sup>4</sup>a woman [her] voice

ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά  
from the crowd said to him, Blessed the womb that bore

σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπεν, Ἄμεν-  
thee, and [the] breasts which thou didst suck. But he said, Yea

οὐν· γὰρ μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ  
rather blessed they who hear the word of God and

φυλάσσοντες αὐτόν.  
keep it.

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ  
But the crowds being thronged together he began to say, <sup>2</sup>generation

αἵ τ' ἐσθ' ἐστίν· σημεῖον <sup>4</sup>ἐπιζητεῖ, καὶ σημεῖον οὐ  
this <sup>1</sup>wicked <sup>2</sup>is; a sign it seeks after, and a sign <sup>3</sup>not

δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάν· <sup>5</sup>τοῦ προφήτου.  
<sup>1</sup>shall be given to it except the sign of Jonas the prophet.

30 καθὼς γὰρ ἐγένετο Ἰωάν· σημεῖον τοῖς Νινευίταις, οὕτως  
For as <sup>1</sup>was Jonas a sign to the Ninevites, thus

ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ· γενεᾷ ταύτῃ. 31 Βασιλίσσα  
shall be also the Son of man to this generation. A queen

νότον ἐγεγόνησεν ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς  
of [the] south shall rise up in the judgment with the men

γενεᾶς ταύτης, καὶ κατακρινοῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν  
of this generation, and shall condemn them; for she came from the

περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοῦ,  
ends of the earth to hear the wisdom of Solomon, and behold,

πλεῖον Σολομῶντος ὧδε. 32 ἄνδρες Νινευῖ· ἀναστήσονται  
more than Solomon here. Men of Nineveh shall stand up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν·  
in the judgment with this generation, and shall condemn it, for they repented at

come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at

<sup>1</sup> + [ τότε ] then L. <sup>2</sup> ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά TTrA. <sup>3</sup> φωνὴν γυνή LTA.  
<sup>4</sup> μενούν TTr; μέν οὐν A. <sup>5</sup> αὐτόν (read [it]) GLTTrA. <sup>6</sup> + γενεὰ a generation LTTrA.  
<sup>7</sup> ζητεῖ it seeks TTrA. <sup>8</sup> — τοῦ προφήτου GLTTrA. <sup>9</sup> τοῖς Νινευίταις (Νινευίταις TTrA)  
σημεῖον TTrA. <sup>10</sup> Σολομῶντος GLTTrA. <sup>11</sup> Νινευῖ A; Νινευίται Ninevites LTTrW;  
Νινευίται T.



the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites!

ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. καὶ ἰδοὺ, πλεῖον because they repented at the proclamation of Jonas: and behold, more Ἰωνᾶ ὧδε. 33 Οὐδεὶς ἰδὲ ἅλχρον ἄψας εἰς κρυπτόν<sup>κ</sup> than Jonas here. But no one a lamp having lit <sup>in</sup> secret

τίθουσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, <sup>sets</sup> it, nor. under the corn-measure, but upon the lampstand, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος<sup>λ</sup> βλέπωσιν. 34 ὁ λύχνος that they who enter in the light. may see. The lamp

τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. ὅταν οὖν ὁ ὀφθαλμός σου τοῦ σώματος ἐστὶν ὁ ὀφθαλμός σου the eye: when therefore thine eye ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστὶν<sup>λ</sup> ἐπὶ πάν. δὲ <sup>single</sup> be, also <sup>whole</sup> thy body light is; but when

πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπεε οὖν evil it be, also thy body [is] dark. See therefore μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά lest the light that [is] in thee <sup>darkness</sup> is. If therefore <sup>body</sup>

σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἐσται <sup>thy</sup> <sup>whole</sup> [is] light, not having any part dark, it shall be φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε. <sup>light</sup> all, as when the lamp with [its] brightness may light thee.

37 Ἐν δὲ τῷ λαλῆσαι ἡρώτα<sup>α</sup> αὐτὸν Φαρισαῖός τις<sup>α</sup> Now as <sup>was</sup> speaking [he] asked him <sup>a</sup> Pharisee <sup>certain</sup> ὅπως ἀριστήσῃ παρ' αὐτοῦ εἰσελθὼν δὲ ἀνέπεσεν. that he would dine with him: and having entered he reclined himself.

38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη But the Pharisee seeing [it] wondered that not first he washed πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς before the dinner. But said the Lord to him, Now ye οἱ Φαρισαῖοι τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνакος καθαρίζετε, Pharisees the outside of the cup and of the dish ye cleanse,

τὸ δὲ ἐξωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες, but the inside of you is full of plunder and wickedness. Fools, οὐχ ὁ ποιήσας τὸ ἐξωθεν καὶ τὸ ἐσωθεν ἐποίησεν; [did] not he who made the outside also the inside make?

41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, But [of] the things which are within give alms, and lo, πάντα καθαρὰ ὑμῖν ἐστίν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, all things clean to you are. But woe to you Pharisees,

ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν for ye pay tithes of the mint and the rue and every λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ herb, and pass by the judgment and the love of God

ταῦτα ἔδει ποιῆσαι, κακεῖνα μὴ ἀφίεναι. These things it behoved [you] to do, and those not to be leaving aside.

43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν, Woe to you Pharisees, for ye love the first seat ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. in the synagogues and the salutations in the market-places.

44 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ Woe to you, scribes and Pharisees, hypocrites, for ye

ι — δὲ but TTa.

κ κρυπτήν secret place EGLTTAW.

λ ἀλλὰ EW.

μ φῶς LTA.

ν + σου (read thine eye) LITa.

ο — οὖν LITa.

π — καὶ L.

ρ μέρος τι ([τι] Δ).

σ + αὐτόν he L.

τ ἐρωτᾷ asks LTA; ἐρώτα Tr.

θ — τις TTa.

ι ἀλλὰ T.

κ + δὲ now [L]Tr. <sup>κ</sup> παρέρχεται to pass by LITa.

λ + [καὶ τὰς πρωτοκλισίας ἐν τοῖς δειπνοῖς] and the first places at the suppers L.

μ — γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί G[L]ITa.

ὡς τὰ μνημεῖα τὰ ἀόλητα, καὶ οἱ ἄνθρωποι "οἱ" περιπατοῦντες  
as the <sup>2</sup>tombs <sup>1</sup>unseen, and the men who walk  
ἐπάνω οὐκ οἰδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομι-  
over [them] do not know [it]. And answering one of the doctors of the

κῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.  
law says to him, Teacher, these things saying <sup>2</sup>also <sup>1</sup>us thou insultest.

46 Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε  
And he said, Also to you the doctors of the law woe, for ye burden

τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ  
men [with] burdens heavy to bear, and yourselves with one

τῶν δακτύλων ὑμῶν οὐ προσφάτετε τοῖς φορτίοις. 47 οὐαί  
of your fingers do not touch the burdens. Woe

ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, <sup>β</sup>οὶ δὲ <sup>δ</sup>πα-  
to you, for ye build the tombs of the prophets, and <sup>2</sup>fa-  
τέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα <sup>α</sup>μαρτυρεῖτε καὶ  
thers <sup>2</sup>your killed them. Hence ye bear witness and

συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν  
consent to the works of your fathers; for they indeed

ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα."  
killed them, and ye build their tombs."

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς  
Because of this also the wisdom of God said, I will send to

αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτε-  
them prophets and apostles, and [some] of them they will

νοῦσιν καὶ ἐκδιώξουσιν." 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων  
kill and drive out, that may be required the blood of all

τῶν προφητῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου  
the prophets poured out from [the] foundation of [the] world,

ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ εἰσὶν αἵματος Ἀβελ ἕως εἰσὶν  
of this generation, from the blood of Abel to the blood of

αἵματος Ζαχαρίου τοῦ ἀπολομένου μετὰ τοῦ θυσιαστηρίου  
blood of Zacharias, who perished between the altar

καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς  
and the house; yea, I say to you, it shall be required of <sup>2</sup>generation

ταύτης. 52 Οὐαί ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν  
this. Woe to you the doctors of the law, for ye took away the

κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσέρ-  
key of knowledge; yourselves did not enter, and those who were

χομένους ἐκώλυσατε. 53 Ἰέγοντος δὲ αὐτοῦ ταῦτα πρὸς  
entering ye hindered. And as <sup>2</sup>was <sup>1</sup>saying <sup>2</sup>he these things to

αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινὸς ἐν-  
them began the scribes and the Pharisees urgently to press

χεῖν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλείονων, 54 ἐνε-  
upon [him], and to make <sup>2</sup>speak <sup>1</sup>him about many things; watch-

δρεύνοντες αὐτὸν καὶ <sup>μ</sup>ζητοῦντες θηρεῦσαι τι ἐκ τοῦ  
ing him and seeking to catch something out of

στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ."  
his mouth that they might accuse him."

12 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ  
During which [things] being gathered together the myriads of the

ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς  
crowd, so as to trample upon one another, he began to say to

for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple:

verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his

<sup>a</sup> — οἱ (read περιπ. walking) L[A]W.

ΤΤα. <sup>d</sup> — αὐτῶν τὰ μνημεῖα [L]ITTA.

<sup>e</sup> [ἐκ]διώξουσιν ΤΤα. <sup>f</sup> τὸ ἐκχυννόμενον LTA;

<sup>g</sup> τὸ ἐκκεχυννόμενον which has been poured out ΤΤ.

<sup>h</sup> ἐξέρχεται GLTTA. <sup>i</sup> Κατέβη ἐξ ἐλθόντος αὐτοῦ and as he went out thence ΤΤα.

<sup>j</sup> — αὐτὸν Τ.

<sup>k</sup> — καὶ GLTTA.W. <sup>l</sup> — ζητοῦντες [Τ]Τα. <sup>m</sup> — ἵνα κατηγορήσωσιν αὐτοῦ [Τ]Τα.

<sup>b</sup> καὶ οἱ Τ.

<sup>c</sup> μάρτυρες ἐστε witnesses ye are

<sup>d</sup> [ἐκ]διώξουσιν ΤΤα.

<sup>e</sup> τὸ ἐκχυννόμενον LTA;

<sup>f</sup> τὸ ἐκκεχυννόμενον which has been poured out ΤΤ.

<sup>g</sup> ἐξέρχεται GLTTA.

<sup>h</sup> — αὐτὸν Τ.

<sup>i</sup> — καὶ GLTTA.W.

<sup>j</sup> — ζητοῦντες [Τ]Τα.

<sup>k</sup> — ἵνα κατηγορήσωσιν αὐτοῦ [Τ]Τα.

disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have, no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and unto powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης  
his disciples first, Take heed to yourselves of the leaven  
τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκαλυμ-  
of the Pharisees, which is hypocrisy; but nothing covered  
μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ  
up is which shall not be uncovered, nor hidden which not  
γνωσθήσεται. 3 ἀνθρώπων ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῇ  
shall be known; wherefore whatever in the darkness ye said, in the  
φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς  
light shall be heard; and what in the ear ye spoke in  
ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω δὲ ὑμῖν  
chambers, shall be proclaimed upon the housetops. But I say to you,  
τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ῥάποκτεινόντων<sup>11</sup>  
my friends, Ye should not fear because of those who kill  
τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν<sup>11</sup> τι  
the body, and after these things are not able anything more  
ποῦσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε  
But I will shew you whom ye should fear: Fear  
τὸν μετὰ τὸ ἀποκτείνειν ἔξουσίαν ἔχοντα<sup>11</sup> ἐμβαλεῖν εἰς τὴν  
him who after having killed, authority has to cast into the  
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε  
gehenna; yea, I say to you, him ye should fear. 6 Not five  
στρουθία<sup>11</sup> πωλεῖται<sup>11</sup> ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ  
sparrows are sold for assaria two? and one of them not  
ἔστιν ἐπιλεηλσμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες  
is forgotten before God. But even the hairs  
τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμηταί. μὴ ὅτι<sup>11</sup> φοβείσθε<sup>11</sup>  
of your head all have been numbered. Not therefore fear,  
πολλὰν στρουθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν  
than many sparrows ye are better. But I say to you, Every one who ever  
ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ  
may confess me before men, also the Son  
ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ  
of man will confess him before the angels  
θεοῦ. 9 ὁ δὲ ἄρνησάμενός με ἐνώπιον<sup>11</sup> τῶν ἀνθρώπων  
of God; but he that has denied me before men  
ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς  
will be denied before the angels of God; and every one  
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται  
who shall say a word against the Son of man, it will be forgiven  
αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι  
him; but to him who against the Holy Spirit has blasphemed  
οὐκ ἀφεθήσεται. 11 ὅταν δὲ προσφέρωσιν<sup>11</sup> ὑμᾶς ἐπὶ τὰς  
it will not be forgiven. But when they bring you before the  
συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε<sup>11</sup>  
synagogues and the rulers and the authorities, be not careful  
πῶς ἢ τί<sup>11</sup> ἀπολογησῆσθε, ἢ τί εἶπητε· 12 τὸ γὰρ  
how or what ye shall reply in defence, or what ye should say; for the  
ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ  
Holy Spirit will teach you in that same hour what it behoves [you]  
εἰπεῖν.  
to say.

13 And one of the company said unto him, Master, speak to

13 Εἶπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ  
And said one to him from the crowd, Teacher, speak

ἢ ἀποκτενόντων G; ἀποκτενόντων LTTA.

ἢ περισσόν L.

ἢ ἔχοντα ἔξουσίαν LTTA.

ἢ πωλοῦνται TTA.

ἢ οὐκ ἔστιν LTTA.

ἢ ἔμπροσθεν L.

ἢ εἰσφέρωσιν TTA.

ἢ μὴ

μεριμνήσῃτε ye should not be careful Tt.

ἢ [ἢ τί] TTA.

ἢ ἐκ τοῦ ὄχλου αὐτῷ T.



ἀδελφῶ· μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ  
to my brother to divide with me the inheritance. But he  
εἶπεν αὐτῷ, ἄνθρωπε, τίς με κατέστησεν ὡκαστὴν<sup>h</sup> ἢ μερισ-  
said to him, Man, who me appointed a judge or a di-  
την ἐφ' ὑμᾶς; 15 Ἐπεν δὲ πρὸς αὐτούς, Ὁρατε καὶ φυλάσ-  
vider over you? And he said to them, See and keep your-  
σεσθε ἀπὸ β'της<sup>g</sup> πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν  
selves from covetousness; for not in the abundance  
τῆνι ἡ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.<sup>h</sup>  
to anyone his life is of that which he possesses.

16 Ἐπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἄνθρώπων  
And he spoke a parable to them, saying, Of a man  
τινὸς πλουσίου<sup>g</sup> εὐφόρησεν<sup>d</sup> ἡ χώρα· 17 καὶ  
certain rich brought forth abundantly the ground. And  
διελογίζετο ἐν, ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω  
he was reasoning within himself, saying, What shall I do, for I have not  
ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν, Τοῦτο ποιήσω·  
where I shall lay up my fruit? and he said, This will I do:

καθελὼ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ  
I will take away my granaries, and greater will build, and  
συνάξω ἐκεῖ πάντα ἑτά· γενήματά μου<sup>h</sup> καὶ τὰ ἀγαθὰ μου,  
will lay up there all my produce and my good things,  
19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ  
and I will say to my soul, Soul, thou hast many good things

κεῖμένα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.  
laid by for years many; take thy rest, eat, drink, be merry.

20 εἶπεν δὲ αὐτῷ ὁ θεός, ὁ ἄφρων<sup>g</sup>, ταύτη τῇ νυκτὶ τὴν ψυχὴν  
But said to him God, Fool, this night soul

σου ἡ αἰταιοῦσιν<sup>h</sup> ἀπὸ σοῦ· ἂ δὲ ἡτοίμασας τίνι  
thy they require of thee; and what thou didst prepare to whom  
ἔσται; 21 οὕτως ὁ θησαυρίζων ἑαυτῷ<sup>h</sup> καὶ μὴ εἰς  
shall be? Thus [is] he who treasures up for himself, and not toward

θεὸν πλουτῶν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ, Διὰ  
God is rich. And he said to his disciples, Because of

τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν<sup>h</sup> τί φάγητε,  
this to you I say, Be not careful as to your life what ye should eat,  
μηδὲ τῷ σώματι<sup>h</sup> τί ἐνδύσθε. 23 ἢ ὁ ψυχὴ πλεῖον ἐστὶν  
nor as to the body what ye should put on. The life more is

τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε  
than the food, and the body than the raiment. Consider

τοὺς κόρακας, ὅτι Ροῦ<sup>h</sup> σπεύρουσιν οὐδὲ<sup>h</sup> θερίζουσιν, οἷς  
the ravens, for not they sow nor reap, to which  
οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεός τρέφει αὐτούς·  
there is not storehouse nor granary, and God feeds them.

πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ  
How much more ye are better than the birds? And who of

ὑμῶν μεριμνῶν<sup>h</sup> δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ<sup>h</sup>  
you [by] being careful is able to add to his stature

πῇχυν ἕνα; 26 εἰ οὖν οὕτε<sup>h</sup> ἐλάχιστον δύνασθε,  
cubit one? If therefore not even [the] least ye are able [to do],

τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 Κατανοήσατε τὰ κρίνα,  
why about the rest are ye careful? Consider the lilies,

my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which nevertheless storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow:

<sup>a</sup> κριτὴν LITTA. <sup>b</sup> πάσις all LITTA. <sup>c</sup> αὐτῷ LITTA. <sup>d</sup> ὑπόφορησεν L. <sup>e</sup> τὰ γενήματα B; τὸν σίτον the wheat Tr. <sup>f</sup> — μου Tr [A]. <sup>g</sup> ἄφρων GW. <sup>h</sup> αἰτοῦσιν TrA. <sup>i</sup> αὐτῷ T. <sup>k</sup> [αὐτοῦ] L. <sup>l</sup> ὑμῶν (read as to the life) LITTA. <sup>m</sup> + [ὑμῶν] (read your body) L. <sup>n</sup> + [γὰρ] (read for the) LITTA. <sup>p</sup> οὐτε neither TA. <sup>q</sup> οὐτε TA. <sup>r</sup> [μεριμνῶν] Δ. <sup>s</sup> ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι Δ. <sup>t</sup> — ἕνα (read a cubit) Tr [A]. <sup>v</sup> οὐδὲ LITTA.

they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed<sup>a</sup> like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lights burning; 36 and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the Goodman of the house had known what hour the thief would

πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν,<sup>a</sup> how they grow; they labour not, nor do they spin; but I say to you, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ of these. But if the grass in the field to-day which is, and αὐρίον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσσιν,<sup>a</sup> to-morrow into an oven is cast, God thus arrays, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε how much rather you, O [ye] of little faith? And ye seek ye not τί φάγητε ἢ τί πίνητε, καὶ μὴ μετεωρίζεσθε. 30 ταῦτα what ye may eat or what ye may drink, and be not in anxiety; these things γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὡμῶν δὲ ὁ πατὴρ for all the nations of the world seek after; and your Father οἶδεν ὅτι χορῶζετε τούτων. 31 πλὴν ζητεῖτε τὴν βασιλείαν knows that ye have need of these things. But seek ye the kingdom τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 32 μὴ of God, and these things all shall be added to you. Not φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν fear, little flock, for took delight your Father δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν, in giving you the kingdom. Sell your possessions, καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βάλαντια· μὴ and give alms; make to yourselves purses not παλαίουμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου growing old, a treasure unfailling in the heavens, where κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. 34 ὅπου γὰρ ἐστὶν thief does not draw near, nor moth destroy. For where is ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. 35 Ἔστωσαν your treasure, there also your heart will be. Let be ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχναι καίόμενοι 36 καὶ your loins girded about and lamps burning; and ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, ye like to men waiting for their lord, πότε ἐναλύσει· ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρού- whenever he shall return from the wedding feasts, that having come and having σαντος, εὐθέως ἀνοιξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι knocked, immediately they may open to him. Blessed bondmen ἐκείνοι οὓς ἐλθὼν ὁ κύριος εὕρησει γρηγοροῦντας. ἀμὴν those whom coming the Lord shall find watching. Verily λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ I say to you, that he will gird himself and will make recline them, and παρελθὼν διακονήσει αὐτοῖς. 38 ἡ καὶ ἐὰν ἐλθῇ ἐν τῇ δευτέρᾳ coming up will serve them. And if he come in the second φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ, καὶ εὕρῃ οὕτως, watch, and in the third watch he come, and find [them] thus, μακάριοι εἰσιν οἱ δοῦλοι ἐκείνοι. 39 τοῦτο δὲ γινώσκετε, ὅτι blessed are bondmen those. But this know, that εἰ ᾗδῃ ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, if had known the master of the house in what hour the thief is coming,

\* οὔτε νήθει οὔτε ὑφαίνει they neither spin nor weave TA. \* + [ῥτι] that L. \* ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον TA; τὸν χόρτον σήμερον ἐν ἀγρῷ ὄντα LTR. \* ἀμφιᾶζει L; ἀμφιᾶζει TTra. \* καὶ and TTR. \* ἐπιζητοῦσιν TTra. \* αὐτοῦ (read his kingdom) LTRa. \* — πάντα [L]TTra. \* βαλάντια LTRaW. \* αἱ ὀσφύες ὑμῶν L. \* ἀνάληψη he may return LTRa. \* ἡ καὶ ἐν τῇ δευτέρᾳ, καὶ and if in the second and if TTra. \* [οἱ δοῦλοι] ἐκείνοι TRa; — οἱ δοῦλοι ἐκείνοι (read are they) T.

<sup>κ</sup>ἐγρηγόρησεν ἄν, καὶ<sup>1</sup> οὐκ<sup>1</sup> ἂν<sup>1</sup> ἄφῃκεν<sup>1</sup> <sup>1</sup>διορυγῆναι<sup>1</sup>  
 he would have watched, and would not have suffered to be dug through  
 τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς<sup>ο</sup> οὖν<sup>ο</sup> γίνεσθε<sup>ο</sup> ἔτοιμοι<sup>ο</sup> ὅτι<sup>ο</sup>  
 his house. And ye therefore be ye ready; for  
<sup>ῃ</sup> ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 41 Εἶπεν δὲ<sup>ε</sup>  
 in the hour ye think not, the Son of man comes. And <sup>ε</sup>said  
<sup>ο</sup>αὐτῷ<sup>ο</sup> ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην  
<sup>ο</sup>to <sup>ο</sup>him <sup>ο</sup>Peter, Lord, to us this parable  
 λέγεις, ἣ καὶ πρὸς πάντας; 42 <sup>ε</sup>Εἶπεν δὲ<sup>ε</sup> ὁ κύριος, Τίς<sup>ε</sup>  
 speakest thou, or also to all? And said the Lord, Who  
 ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος<sup>ε</sup> καὶ<sup>ε</sup> φρόνιμος, ὃν καταστήσει  
 then is the faithful steward and prudent, whom <sup>ε</sup>will <sup>ε</sup>set  
 ὁ κύριος ἐπὶ τῆς οἰκονομίας αὐτοῦ, <sup>ε</sup>τοῦ διδοῖναι ἐν καιρῷ<sup>ε</sup> <sup>ε</sup>τῷ<sup>ε</sup>  
<sup>ε</sup>the <sup>ε</sup>Lord over his household, to give in season the  
 σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκείνος ὃν ἔλθων  
 measure of corn? Blessed that bondman whom <sup>ε</sup>having <sup>ε</sup>come  
 ὁ κύριος αὐτοῦ εὕρῃσι ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν,  
 his <sup>ε</sup>Lord will find doing thus. Of a truth I say to you,  
 ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.  
 that over all his possessions he will set him.  
 45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρο-  
 But if <sup>ε</sup>should <sup>ε</sup>say <sup>ε</sup>that <sup>ε</sup>bondman in his heart, <sup>ε</sup>De-  
 νίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξεται τύπτειν τοὺς  
 lays <sup>ε</sup>my <sup>ε</sup>Lord to come, and should begin to beat the  
 παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ με-  
 men-servants and the maid-servants, and to eat and to drink and to be  
 θύσκεισθαι. 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ  
 drunken, <sup>ε</sup>will <sup>ε</sup>come <sup>ε</sup>the <sup>ε</sup>Lord <sup>ε</sup>of <sup>ε</sup>that <sup>ε</sup>bondman in a day  
 ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ  
 in which he does not expect, and in an hour which he knows not, and  
 διοκυροῖ αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων  
 will cut <sup>ε</sup>in <sup>ε</sup>two <sup>ε</sup>him, and his portion with the unbelievers  
 θήσει. 47 ἐκείνος δὲ ὁ δοῦλος ὁ γινούς τὸ θέλημα τοῦ  
 will appoint. But that bondman who knew the will  
 κυρίου<sup>ε</sup> αὐτοῦ, καὶ μὴ ἐτοίμασας<sup>ε</sup> <sup>ε</sup>μὴ δὲ<sup>ε</sup> ποιήσας πρὸς  
 of his Lord, and <sup>ε</sup>prepared not <sup>ε</sup>nor <sup>ε</sup>did according to  
 τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς. 48 ὁ δὲ μὴ  
 his will, shall be beaten with many [stripes]; but he who <sup>ε</sup>not  
 γινούς, ποιήσας δὲ ἅξια πληγῶν, δαρήσεται ὀλίγας.  
<sup>ε</sup>knew, and did [things] worthy of stripes, shall be beaten with few.  
 παντὶ δὲ <sup>ε</sup>ἰδοθῇ πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.  
 And everyone to whom was given much, much will be required from him;  
 καὶ <sup>ε</sup>παραθέντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν,  
 and to whom was committed much, the more will they ask of him.  
 49 Πῦρ ἦλθον βαλεῖν<sup>ε</sup> εἰς<sup>ε</sup> τὴν γῆν, καὶ τί θέλω εἰ ἤδη  
 Fire I came to cast into the earth, and what will I if already  
 ἀνήφθῃ; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συν-  
 it be kindled? But a baptism I have to be baptized [with], and how am I  
 ἔχομαι ἕως<sup>ε</sup> <sup>ε</sup>τῷ<sup>ε</sup> τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρε-  
 straitened until it be accomplished! Think ye that peace <sup>ε</sup>I  
 γενόμεν δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ  
 came to give in the earth? No, I say to you, but rather

come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 for

<sup>κ</sup> — ἐγρηγόρησεν ἄν, καὶ (read he would not have suffered) T. <sup>1</sup> — ἂν TR. <sup>ο</sup> διορυ-  
 χθῆναι TA. <sup>ο</sup> — οὖν LTR. <sup>ο</sup> — αὐτῷ LTR. <sup>ε</sup> καὶ εἶπεν TTR. <sup>ε</sup> ὁ δὲ the LTR;  
 καὶ ὁ and the W. <sup>ε</sup> — τοῦ LTR. <sup>ε</sup> — τὸ (read a measure of corn) TR. <sup>ε</sup> αὐτοῦ  
 LTR. <sup>ε</sup> ἢ or T. <sup>ε</sup> ἐπὶ upon LTR. <sup>ε</sup> ὅτου LTR. <sup>ε</sup> W.



from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

διαμερισιόν. 52 εσονται· γὰρ ἀπὸ τοῦ· νῦν πέντε ἐν οἴκῳ division; for there will be from henceforth five in <sup>2</sup>house ἐν<sup>1</sup> διαμερισμένοι, τρεῖς ἐπὶ δύο καὶ δύο ἐπὶ τρεῖς. <sup>1</sup>one divided, three against two and two against three. 53 διαμερισθήσεται<sup>1</sup> πατὴρ <sup>2</sup>ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ <sup>2</sup>Will <sup>2</sup>be <sup>2</sup>divided <sup>2</sup>father against son, and son against father μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ. <sup>1</sup>mother against daughter, and daughter against mother; mother-in-law ἐπὶ τῇ νύμφῃ <sup>2</sup>αὐτῆς, καὶ νύμφη ἐπὶ τῇ against <sup>2</sup>daughter-in-law <sup>2</sup>her, and daughter-in-law against πενθεράν <sup>2</sup>αὐτῆς. <sup>2</sup>mother-in-law <sup>2</sup>her.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

54 Ἐλεγεν· δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν νεφέλην And he said also to the crowds, When ye see the cloud ἀνατέλλουσαν ἀπὸ<sup>1</sup> δυσμῶν, εὐθέως λέγετε, Ὁμβρος rising up from [the] west, immediately ye say, A shower ἔρχεται· καὶ γίνεται οὕτως. 55 καὶ ὅταν νότον πνέοντα, is coming; and it happens so. And when a south wind [is] blowing, λέγετε, "Ὅτι καύσων ἔσται· καὶ γίνεται. 56 ὑποκριταί, τὸ ye say, Heat there will be; and it happens. Hypocrites, the πρῶσπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· appearance of the earth and of the heaven ye know [how] to discern, τὸν· δὲ· καιρὸν· τοῦτον πῶς <sup>1</sup>οὐ· δοκιμάσετε<sup>1</sup>; 57 τί· δὲ καὶ αὐ<sup>1</sup> but this time how do ye not discern? And why even of εαυτῶν οὐ· κρίνετε τὸ δίκαιον; 58 ὡς· γὰρ ὑπάγεις μετὰ yourselves judge ye not what [is] right? For as thou goest with τοῦ· ἀντιδικοῦ· σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν thine adverse party before a magistrate, in the way give diligence ἀπληγάς· ἀπ' αὐτοῦ· μήποτε καταστῇ σε πρὸς to be set free from him, lest he should drag away thee to τὸν κριτὴν, καὶ ὁ κριτὴς σε <sup>1</sup>παραδῷ τῷ πράκτορι, καὶ the judge, and the judge thee should deliver to the officer, and ὁ πρᾶκτωρ σε <sup>1</sup>βάλῃ εἰς φυλακὴν. 59 λέγω σοι, οὐ· μή· the officer thee should cast into prison. I say to thee, In no wise ἐξέλθῃς ἐκεῖθεν ἕως· <sup>1</sup>μοῦ<sup>1</sup> καὶ τὸ ἔσχατον λεπτὸν shalt thou come out thence until even the last lepton ἀποδῷς. thou shalt have paid.

XIII. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3 I tell you, Nay; but, except ye repent, ye shall all likewise perish. 4 Or

13 Παῖσαν· δὲ· τινες ἐν αὐτῷ· τῷ καιρῷ ἀπαγγέλλοντες And <sup>2</sup>were <sup>2</sup>present <sup>2</sup>some at the same time telling αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα <sup>1</sup>Πιλάτος<sup>1</sup> ἐμίξεν him about the Galileans, of whom the blood Pilate mingled μετὰ τῶν· θυσίων· αὐτῶν. 2 καὶ ἀποκριθεὶς <sup>1</sup>ὁ· Ἰησοῦς<sup>1</sup> εἶπεν with their sacrifices. And answering Jesus said αὐτοῖς, Δοκεῖτε ὅτι οἱ· Γαλιλαῖοι· οὗτοι ἁμαρτωλοὶ παρὰ πάν- to them, Think ye that these Galileans sinners beyond all τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι <sup>1</sup>ῥοιαῦτα<sup>1</sup> πεπόνθασιν; the Galileans were, because such things they have suffered? 3 οὐ· χί, λέγω ὑμῖν· ἀλλ' ἐάν <sup>1</sup>μη· μετανοήτε, πάντες ὥσαυ- No, I say to you; but if ye repent not, all <sup>2</sup>in <sup>2</sup>like

<sup>1</sup> ἐπὶ οἴκῳ LTTA. <sup>2</sup> τρεῖς διαμερισθῶσιν· (read three will be divided:) LTTA. <sup>a</sup> ἐπὶ TTA. <sup>b</sup> θυγατέρα LTTA. <sup>c</sup> μητέρα T; τὴν μητέρα LTTA. <sup>d</sup> — αὐτῆς T. <sup>e</sup> — αὐτῆς TTA. <sup>f</sup> — τὴν (read a cloud) LTT[A]. <sup>g</sup> ἐπὶ at T. <sup>h</sup> + ὅτι that [L]TTA. <sup>i</sup> οὐκ οἶδατε δοκιμάζειν know ye not to discern? T. <sup>j</sup> παραδώσει shall deliver LTTA. <sup>k</sup> βάλη GW; βαλεῖ shall cast LTTA. <sup>m</sup> — οὐ TTT. <sup>n</sup> Πιλάτος T. <sup>o</sup> — ὁ Ἰησοῦς (read he said) [L]TTA. <sup>p</sup> ταῦτα these things TTT. <sup>q</sup> μετανοήσητε L. <sup>r</sup> ὁμοίως LTTA.



Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

σαββάτου. 15 Ἀπεκρίθη ὁ οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, ἡποκρίτα, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίει; 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ σατανᾶς, ἰδοὺ, δεκά καὶ ὀκτὼ ἔτη, οὐκ ἔδει ἵνα ῥυθῇ ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 καὶ ταῦτα λέγοντας αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινόμενοις ὑπ' αὐτοῦ.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

18 Ἐλεγεν γάρ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; ἢ — μέγα. 19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ἣν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ· καὶ ἤξωκεν· καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν εἶπεν, Τίνι ὁμοίωσιν τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβούσα γυνὴ ἑνέκρυψεν εἰς ἄλευρον σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύων ποιοῦμενος εἰς Ἱερουσαλὴμ. 23 εἶπεν δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτοὺς, 24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. 25 ὁ δὲ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξῃσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου· καὶ ἐπίομεν, καὶ ἐν ταῖς

ο δὲ but LTTra.  
— μέγα [L]T[ra].  
GLTTra.

ἡποκρίται hypocrites LTTraAw.  
— καὶ W. ἑκρυψεν TTTra.

ο οὖν therefore TTTra. ὁ δ. ε.  
Ἱεροσόλυμα T. ἡ θύρας door



πλατταίαις· ἡμῶν ἐδίδαζας. 27 καὶ ἔρει, Λέγω ὑμῖν· οὐκ  
our streets thou didst teach. And he will say, I tell you, "Not  
οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες  
"I do know you whence ye are; depart from me, all [ye]  
οἱ ἔργαται τῆς ἀδικίας. 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ  
the workers of unrighteousness. There shall be the weeping and  
ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψησθε" Ἀβραὰμ καὶ Ἰσαὰκ  
the gnashing of the teeth, when ye see Abraham and Isaac  
καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ  
and Jacob and all the prophets in the kingdom  
θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἤξουσιν ἀπὸ  
of God, but yourselves being cast out. And they shall come from  
ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνα-  
east and west, and from north and south, and shall  
κλιθῇσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ, εἰσὶν  
recline in the kingdom of God. And lo, there are  
ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται  
last who shall be first, and there are first who shall be  
ἔσχατοι.  
last.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ ἦ προσῆλθόν τινες Φαρισαῖοι,  
On the same day came to [him] certain Pharisees,  
λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης  
saying to him, Go out and proceed hence, for Herod  
θέλει σε ἀποκτείνει. 32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες  
desires thee to kill. And he said to them, Having gone  
εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαίμονια καὶ ἰάσεις  
say to that fox, Lo, I cast out demons and cures  
ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελεῖσθαι.  
I complete to-day and to-morrow, and the third [day] I am perfected;  
33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ  
but it behoves me to-day and to-morrow and the [day] following  
πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφῆτην ἀπολέσθαι ἔξω  
to proceed; for it is not possible [for] a prophet to perish out of  
Ἱερουσαλὴμ. 34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα  
Jerusalem. Jerusalem, Jerusalem, who killest  
τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς  
the prophets, and stonest those who have been sent to  
αὐτήν, πὸς αὐτὴν ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον  
her, how often would I have gathered thy children, in the way  
ὁρνις κτήν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας,  
a hen [gathers] her brood under [her] wings,  
καὶ οὐκ ἠθέλησате. 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρη-  
and ye would not. Behold, is left to you your house de-  
μος· ἀμὴν δὲ λέγω ὑμῖν, οὐτι οὐ μὴ ῥμε ἰδῆτε ἕως ἡν-  
solate; verily and I say to you, that not at all me shall ye see until  
ῥῆξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-  
it come when ye say, Blessed [is] he who comes in [the] name  
ματι κυρίου.  
of [the] Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν ἑνὸς τῶν  
And it came to pass on his having gone into a house of one of the

our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

XIV. And it came to pass, as he went into the house of one of the

\* — ὑμᾶς [L] TrA. \* — οἱ TrA. b — τῆς LTrA. c ὤψεσθε ye shall see Tr. d — ἀπὸ [L] TrA. e ὥρα hour TA. f προσῆλθόν TrA. g ἀποτελῶ LTrA. h + [ἡμέρα] day L. i ὁρνις T. k τὰ L. l νοσσιᾶν L. m — ἐρημος GLTrA. n λέγω δὲ GLTrA. λέγω T. o — ὅτι [L] TrA. p ἰδῆτε με LTrA. q — ἂν TrA. r ῥξει it shall come LTrA. s [ὅτε] TrA.

chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things.

ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ rulers of the Pharisees on a sabbath to eat bread, that they ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ, ἀνθρώπος τις were watching him. And behold, a man certain ἦν ὑδρωπικός ἔμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς there was dropsical before him. And answering Jesus εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, Ὑλέγων, "Εἰ! spoke to the doctors of the law and to [the] Pharisees, saying, ἔξεστιν τῷ σαββάτῳ θεραπεύειν; 4 Οἱ δὲ ἥσυχασαν. Is it lawful on the sabbath to heal? But they were silent. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν. 5 καὶ ἀποκριθεὶς ἄπρος αὐτοὺς εἶπεν, Τίνος ὑμῶν βῦνος ἢ βοῦς answering to them he said, Of which of you an ass or an ox εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν into a pit shall fall, and not immediately he will pull up him δὲν. 6 τῇ ἡμέρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν ἀνταπο- on the day sabbath? And they were not able to re- κριθῆναι αὐτῷ πρὸς ταῦτα. ply to him as to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπείχων And he spoke to those who were invited a parable, remarking πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς, how the first places they were choosing out, saying to them, 8 Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς When thou art invited by anyone to wedding feasts, do not recline εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμώτερός σου ᾗ κεκλη- in the first place, lest a more honourable than thou may have μένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας been invited by him, and having come he with thee and him invited ἐρεῖ σοι, Δός τούτῳ τόπον καὶ τότε ἄρξῃ μετ' εἰρήνης σου shall say to thee, Give to this one place, and then thou begin with αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. 10 Ἄλλ' ὅταν κλη- shame the last place to take. But when thou art ῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον ἵνα invited, having gone recline in the last place, that ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἰπῇ σοι, Φίλε, προσ- when he may come who has invited thee, he may say to thee, Friend, come ἀνάβηθι ἀνώτερον τότε ἔσται σοι δόξα ἐνώπιον τῶν up higher. Then shall be to thee glory before those who συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινω- recline [at table] with thee; for everyone that exalts himself shall be θήσεται καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται. humbled, and he that humbles himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

12 Ἐλεγεν δὲ καὶ τῷ κεκληκόντι αὐτόν, Ὅταν ποιῇς And he said also to him who had invited him, When thou makest ἄριστον ἢ δεῖπνον, μὴ φωνῇς τοὺς φίλους σου μηδὲ τοὺς ἀδελ- a dinner or a supper, call not thy friends nor thy brethren- φούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους ren thy nor thy kinsfolk nor neighbours rich, μήποτε καὶ αὐτοὶ ἴσῃ ἀντικαλέσωσιν καὶ γένηται σοι lest also they thee should invite in return, and be made thee

\* [τῶν] A.    v [λέγων] L.    w — Εἰ TTA.    z θεραπεύσαι LTTA.    y + ἢ οὐ or not [L]TTA.    z — ἀποκριθεὶς LT[A].    a εἶπεν πρὸς αὐτούς L.    b υἱὸς a son LTTAW.    c πεσεῖται LTTA.    d — ἐν (read τῇ on the) [L]T.    e — τῇ T.    f — αὐτῷ TTA.    g μετὰ LTTAW.    h ἀνάψει G; ἀνάπεσε LTTAW.    i ἐρεῖ he will say TTA.    k + πάντων all LTTA.    l ἀντικαλέσωσιν σε LTTA.    m ἀνταπόδομα σοι TTA.

ἀναπόδομα." 13 ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς,  
 "ἀναπήρους," χωλοὺς, τυφλοὺς" 14 καὶ μακάριος ἔσθ'  
 ὅτι οὐκ ἔχουσιν ἀναποδοῦναι σοι ἀναποδοθήσεται  
 γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

13 But when thou makest a feast, call the poor, the lame, the blind; 14 and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 Ἀκούσας δὲ τις τῶν συνακακιμένων ταῦ-  
 And having heard one of those reclining at table with him these

τα εἶπεν αὐτῷ, Μακάριος ῥός" φάγεται ἄρτον ἐν τῇ  
 things said to him, Blessed [he] who shall eat bread in the  
 βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις  
 kingdom of God. But he said to him, A man certain  
 ἐποίησεν δέειπνον μέγα," καὶ ἐκάλεσεν πολλοὺς" 17 καὶ ἀπέ-  
 made a supper great, and invited many. And he

στείλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς  
 sent his bondman at the hour of the supper to say to those who  
 κεκλημένους, Ἐρχεσθε, ὅτι ἡδὴ ἔτοιμά ἐστιν" πάντα. 18 Καὶ  
 had been invited, Come, for now ready is all. And  
 ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες." ὁ πρῶ-  
 began with one to excuse themselves all. The first

τος εἶπεν αὐτῷ, Ἀγρόν ἡγόρασα, καὶ ἔχω ἀνάγκη"  
 said to him, A field I have bought, and I have need  
 ἵξελθεῖν καὶ ἰδεῖν αὐτόν" ἐρωτῶ σε ἔχε με παρητημένον.  
 to go out and to see it; I pray thee hold me excused.

19 καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ  
 And another said, Pairs of oxen I have bought five, and  
 πορεύομαι δοκιμάσαι αὐτά" ἐρωτῶ σε ἔχε με παρητημένον.  
 I go to prove them; I pray thee hold me excused.

20 καὶ ἕτερος εἶπεν, Γυναικα ἐγHEMA, καὶ διὰ τοῦτο  
 And another said, A wife I have married, and because of this  
 οὐ δύναμαι ἰλθεῖν. 21 καὶ παραγενόμενός ὁ δούλος ἐκέλευεν"  
 I am unable to come. And having come that bondman

ἀπήγγειλεν πρὸς κύριόν αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκο-  
 reported to his lord these things. Then being angry the master  
 δεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς  
 of the house said to his bondman, Go out quickly into the

πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀνα-  
 streets and lanes of the city, and the poor and crip-  
 πήρους" καὶ χωλοὺς καὶ τυφλοὺς" εἰσάγαγε ὧδε. 22 Καὶ εἶπεν  
 pled and lame and blind bring in here. And said

ὁ δούλος, Κύριε, γέγονεν ὥς" ἐπέταξας, καὶ ἔτι  
 the bondman, Sir, it has been done as thou didst command, and still  
 τόπος ἐστίν. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον,  
 room there. And said the lord to the bondman,

Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν,  
 Go out into the ways and hedges, and compel them to come in,  
 ἵνα γεμισθῇ ὁ οἶκός μου." 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν  
 that may be filled my house; for I say to you, that not one

ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.  
 of those men who have been invited shall taste of my supper.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the lame, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

ἃ ἀναπήρους LTR. ὁ δὲ but T. ῥός τις whosoever TTR. ἡ ἐποίησε TTR.  
 μέγαν L. ὅτι εἰσιν ἀρε T. πάντα (read [all]) [L]TTR. πάντες παραιτεῖσθαι  
 LTR. + [καὶ] and L. ἀνάγκη ἔχω L. ἔξελθὼν having gone out TTR.  
 — ἐκέλευεν (read the bondman) LTR. ἀναπήρους LTR. τυφλοὺς καὶ χωλοὺς  
 LTR. ὁ ὅς which TTR. ἡ μὲν ὁ οἶκος TTR.



25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

XV. Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying,

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεῖς ἔλεπεν πρὸς αὐτούς, 26 Εἰ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα· ἑαυτοῦ<sup>1</sup> καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἑτι·<sup>2</sup> δὲ<sup>3</sup> καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται<sup>4</sup> μου μαθητὴς εἶναι·<sup>5</sup> 27<sup>6</sup> καὶ<sup>7</sup> ὅστις οὐ βαστάζει τὸν σταυρὸν<sup>8</sup> αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται<sup>9</sup> μου εἶναι<sup>10</sup> μαθητής. 28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει<sup>11</sup> τὰ<sup>12</sup> πρὸς<sup>13</sup> ἀπαρτισμόν; 29 ἵνα μή ποτε ἔθνος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες ἔχοντες οἱ θεωροῦντες ἄρξωνται<sup>14</sup> ἐμπαίζειν αὐτῷ,<sup>15</sup> 30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχύσεν ἐκτελέσαι. 31 Ἡ τίς βασιλεὺς πορευόμενος<sup>16</sup> πσυμβαλεῖν ἑτέρῳ βασιλεὺς εἰς πόλεμον οὐχὶ καθίσας πρῶτον<sup>17</sup> βουλευεται<sup>18</sup> εἰ δυνατός ἐστιν ἐν δέκα χιλιάδων ἀπαντήσαι<sup>19</sup> τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μή, ἐτι αὐτοῦ πόρρω<sup>20</sup> ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως, οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσειται<sup>21</sup> πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται<sup>22</sup> μου εἶναι<sup>23</sup> μαθητής. 34 καλὸν<sup>24</sup> τὸ ἅλας<sup>25</sup>· ἂν δὲ<sup>26</sup> τὸ ἅλας<sup>27</sup> μωρανθῇ ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν<sup>28</sup>· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὡς τὰ ἀκούειν<sup>29</sup> ἀκούτω. 15 Ἦσαν δὲ ἐγγιζόντες αὐτῷ<sup>30</sup> πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ· 2 καὶ διεγόγγυζον οἱ<sup>31</sup> Φαρισαῖοι

<sup>1</sup> αὐτοῦ LITRA. <sup>2</sup> τε LITRA. <sup>3</sup> εἶναι μου μαθητὴς TITRA. <sup>4</sup> — καὶ T. <sup>5</sup> ἑαυτοῦ LITRA. <sup>6</sup> εἶναι μου TITRA. <sup>7</sup> — τὰ (read [the means]) OTTRA. <sup>8</sup> εἰς to GUTTA. <sup>9</sup> αὐτῷ ἐμπαίζειν LITRA. <sup>10</sup> ἐτέρῳ βασιλεὺς συμβαλεῖν LITRA. <sup>11</sup> βουλευεται will take counsel T. <sup>12</sup> ὑπαντήσαι LITRA. <sup>13</sup> πόρρω αὐτοῦ W. <sup>14</sup> εἶναι μου LITRA. <sup>15</sup> + οὖν therefore TITRA. <sup>16</sup> ἅλας T. <sup>17</sup> + καὶ also LITRA. <sup>18</sup> — ἀκούειν T. <sup>19</sup> αὐτῷ ἐγγιζόντες LITRA. <sup>20</sup> + τε both (the) LITRA.

καὶ οἱ γραμματεῖς, λέγοντες, "Οτι οὗτος ἁμαρτωλὸς  
and the scribes, saying, This [man] sinners

προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 Εἶπεν δὲ πρὸς αὐτοὺς  
receives and eats with them. And he spoke to them

τὴν παραβολὴν ταύτην, λέγων, 4 Τίς ἄνθρωπος ἐξ ὑμῶν  
this parable, saying, What man of you

ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας "ἐν ἑξ αὐτῶν,"  
having a hundred sheep, and having lost one of them, "not

καταλείπει τὰ ἑνενήκονταεννέα" ἐν τῇ ἐρήμῳ καὶ πορεύεται  
leaves the ninety nine in the wilderness and goes

ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὐρὼν  
after that which has been lost, until he find it? And having found [it]

ἐπιτίθεται ἐπὶ τοὺς ὤμους· ἑαυτοῦ χαίρων, 6 καὶ ἐλθὼν  
he lays [it] on his shoulders rejoicing, and having come

εἰς τὸν οἶκον· συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέ-  
to the house he calls together friends and neighbours, say-

γων αὐτοῖς, "Συγχαρήτέ μοι, ὅτι εὗρον τὸ πρόβατόν μου  
ing to them, Rejoice with me, for I have found my sheep

τὸ ἀπολωλός. 7 Λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἔσται ἐν τῷ  
that was lost. I say to you, that thus joy shall be in the

οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενή-  
heaven over one sinner repenting, [more] than over ninety

κονταεννέα" δίκαιοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.  
nine righteous ones, who "no need have of repentance,

8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν  
Or what woman drachmas having ten, if she should lose drachma

μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῦ τὴν οἰκίαν καὶ ζητεῖ ἐπι-  
one, lights not a lamp and sweeps the house and seeks care-

μελῶς ἕως ὅτου εὕρῃ; 9 καὶ εὐροῦσα· συγκαλεῖται  
fully until she find [it]; And having found [it] she calls together

τὰς φίλας καὶ τὰς γείτονας, λέγουσα, "Συγχαρήτέ μοι, ὅτι  
friends and neighbours, saying, Rejoice with me, for

εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν,  
I have found the drachma which I lost. Thus, I say to you,

ἡ χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρ-  
joy there is before the angels of God over one sin-

τωλῷ μετανοοῦντι.  
ner repenting.

11 Εἶπεν δὲ, Ἀνθρώπος τις εἶχεν δύο υἱούς· 12 καὶ εἶπεν  
And he said, A man certain had two sons; and said

ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλ-  
the younger of them to [his] father, Father, give to me that fall-

λον μέρος τῆς οὐσίας. καὶ διέδωκεν αὐτοῖς τὸν βίον.  
ing ["to me"] portion of the property. And he divided to them the living.

13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα  
And after not many days having gathered together all

ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ  
the younger son went away into a country distant, and there

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 14 δαπανή-  
wasted his property, living dissolutely. Having

σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ὀϊσχυρὸς κατὰ  
spent, but he all there arose a famine violent throughout

τὴν χώραν ἐκεῖνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ  
that country, and he began to be in want. And

This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and

<sup>b</sup> ἀπολέσῃ should he lose Tr. <sup>c</sup> ἐξ αὐτῶν ἐν Tr. A. <sup>d</sup> ἐνενήκοντα ἐννέα LTr. <sup>e</sup> αὐτοῦ

Tr. A. <sup>f</sup> συγκαλεῖ T. <sup>g</sup> συγχαρήτέ T. <sup>h</sup> ἐν τῷ οὐρανῷ ἔσται T. A. <sup>i</sup> οὐ Tr. K. — τὰς LTr. A.

<sup>j</sup> γίνεται χαρὰ Tr. A. <sup>k</sup> ὁ δὲ LTr. A. <sup>l</sup> πάντα LTr. A. <sup>m</sup> ἰσχυρὰ LTr. A. W

joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am now more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and am now more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath found him. 28 And he said, Behold, these many years I have served thee, and thou hast never given me one kid, nor yet a robe: whereas this thy son hath come, and thou hast killed the fatted calf, because thou hast found him. 29 And he said, He was dead, and is alive again; he was lost, and is found. 30 And they began to be merry. 31 Now all the day long he stood without, and he would fain have heard of his son's return. 32 And when he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 33 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 34 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 35 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 36 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 37 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 38 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 39 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 40 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, 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doing. 89 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 90 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 91 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 92 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 93 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 94 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 95 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 96 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 97 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 98 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 99 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing. 100 And he went, and he saw that he stood without, and he would fain have heard of his son's return, he said, I will go and see what he is doing.

ρ εφη τ. q περισσεύονται TrA. r + ὡδε here GTrA. s + ὡδε here LT. t — καὶ GLTTrAW. v αὐτοῦ LTr. w οὗ υἱὸς αὐτῷ Δ. x — καὶ LTrA. y + Ταχὺ Quickly [LTr]A. z — τὴν (read a robe) LTrA. a φέρετε bring TrA. b ἦν ἀπολωλὼς LTrA; ἀπολ. ἦν w. c — αὐτοῦ (read the servants) EGLTTrAW. d + αὖ [LTr]A.



σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὁργίσθη  
 'fatted, because safe and well <sup>2</sup>him 'he 'was 'angry  
 δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ ἑοῦν<sup>1</sup> πατὴρ αὐτοῦ  
 'but and was not willing to go in. <sup>2</sup>The 'therefore father of him  
 ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πα-  
 'having gone besought him. But he answering said to 'fa-  
 τρι<sup>3</sup>, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν  
 ther['his], Lo, so many years I serve thee and never 'commandment  
 σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἕριφον ἵνα μετὰ  
 'thy 'transgressed 'I, and to me never didst thou give a kid that with  
 τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ οὐίός σου οὗτος  
 my friends I might make merry; but when <sup>2</sup>thy 'son 'this  
 ὁ καταφαγὼν σου τὸν βίον μετὰ <sup>3</sup>πορνῶν ἦλθεν, ἔθυσας  
 who devoured thy living with harlots came, thou didst kill  
 αὐτῷ τὸν ἡμόσχον τὸν σιτευτόν. 31 ὁ δὲ εἶπεν αὐτῷ, Τέκνον,  
 for him the 'calf 'fatted. But he said to him, Child,  
 σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.  
 thou always with me art, and all that [is] mine 'thine 'is.  
 32 εὐφρανθῆναι δὲ καὶ χαρῆσαι ἔδει, ὅτι ὁ ἀδελφός σου  
 But to make merry and rejoice was becoming, because <sup>2</sup>thy 'brother  
 οὗτος νεκρός ἦν, καὶ ἠανέζησεν. <sup>3</sup>καὶ ἀπολωλὼς ἦν, καὶ  
 'this 'dead 'was, and is alive again; and 'lost 'was, and  
 εὑρέθη.  
 is found.

16 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός  
 And he said also to his disciples, A 'man  
 τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὗτος διε-  
 'certain 'there 'was 'rich, who had a steward, and he was  
 βλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ  
 accused to him as wa-ting his goods. And  
 φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ  
 having called him he said to him, What [is] this I hear concerning  
 σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ ὀδύνησθ<sup>1</sup>  
 thee? render the account of thy stewardship; for thou canst not  
 ἔτι οἰκονομεῖν. 3 Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,  
 any longer be steward. And 'said 'within 'himself 'the 'steward,  
 Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ'  
 What shall I do, for my lord is taking away the stewardship from  
 ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. 4 ἔγνων  
 me? To dig I am unable; to beg I am ashamed. I know  
 τί ποιήσω, ἵνα, ὅταν μετασταθῶ ὁ τῆς οἰκονο-  
 what I will do, that, when I shall have been removed [from] the steward-  
 μίας, δέξωνταί με εἰς τοὺς οἴκους παύτων. 5 Καὶ προσ-  
 ship, they may receive me into their houses. And call-  
 καλεσάμενος ἕνα ἕκαστον τῶν ὀφειλετῶν<sup>2</sup> τοῦ κυρίου  
 ing to [him] 'one 'each of the debtors 'lord  
 ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;  
 'of 'this he said to the first, How much owest thou to my lord?  
 6 Ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ,  
 And he said, A hundred baths of oil. And he said to him,  
 Δέξαι σου τὸ γράμμα<sup>3</sup> καὶ καθίσας ταχέως γράψον πεντή-  
 Take thy bill and sitting down quickly write fifty.

received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and in- treated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time, thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 but as soon as this thy son was come, which hath devoured thy living with har- lots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy oil, and sit down quickly, and write fifty. 7 Then said he

\* δὲ but LITRA. <sup>1</sup> + αὐτοῦ his LITRA. <sup>2</sup> + τῶν the LITRA. <sup>3</sup> σιτευτόν μόσχον LITRA.  
 ἱ ἐζησεν is alive LITRA. <sup>4</sup> — καὶ T. <sup>5</sup> — ἦν (read ἀπολωλὼς had been lost) LITRA.  
 ἡ — αὐτοῦ (read the disciples) LITRA. <sup>6</sup> δύνη LITRA. <sup>7</sup> + ἐκ from [LITRA]. <sup>8</sup> ἑαυτῷ  
 LITRA. <sup>9</sup> ὀφειλετῶν LITRA. <sup>10</sup> ὁ δὲ LITRA. <sup>11</sup> τὰ γράμματα bills LITRA.



μοιχεύει· καὶ ἐπᾶς<sup>ε</sup> ὁ ἀπολελυμένην ἀπὸ ἀνδρός  
 commits adultery; and everyone who her put away from a husband  
 γαμῶν μοιχεύει.  
 marries commits adultery.

adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 Ἀνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο  
 Now a man certain there was rich, and he was clothed in  
 πορφύραν καὶ βύσσον, εὐφραυνόμενος καθ' ἡμέραν λαμπρῶς.  
 purple and fine linen, making good cheer daily in splendour.

20 πτωχὸς δὲ τις ἦν<sup>1</sup> ὀνόματι Λάζαρος, ὅς<sup>ε</sup> ἐβέβλητο  
 And a poor man certain there was, by name Lazarus, who was laid

πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,<sup>2</sup> 21 καὶ ἐπιθυμῶν χορ-  
 at his porch being full of sores, and desiring to be

τασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης  
 satisfied from the crumbs which fell from the table

τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι κἀπέλειχον<sup>3</sup> τὰ  
 of the rich man; but even the dogs coming licked

ἑλκῃ αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ  
 his sores. And it came to pass died the poor man, and

ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἰου<sup>4</sup>  
 was carried away he by the angels into the bosom

Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. 23 καὶ ἐν  
 of Abraham. And died also the rich man, and was buried. And in

τῷ ᾧ<sup>5</sup> ἑπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βα-  
 the hades having lifted up his eyes, being in tor-

σάνοις, ὁρᾷ<sup>6</sup> τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν  
 ments, he sees Abraham afar off, and Lazarus in

τοῖς κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ  
 his bosom. And he crying out said, Father

Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ  
 Abraham, have compassion on me, and send Lazarus, that he may dip

τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσ-  
 the tip of his finger in water, and cool

σάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπεν δὲ  
 my; for I am suffering in this flame. But said

Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες<sup>7</sup> σὺ<sup>8</sup> τὰ  
 Abraham, Child, recollect that didst fully receive thou

ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·  
 thy good things in thy lifetime, and Lazarus likewise evil things.

νῦν δὲ ὁ<sup>9</sup>δε<sup>10</sup> παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26 Καὶ περὶ<sup>11</sup>  
 But now he is comforted, and thou art suffering. And besides

πᾶσιν ταύταις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικ-  
 all these things, between us and you a chasm great has been

ται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν<sup>12</sup> πρὸς ὑμᾶς  
 fixed, so that they who desire to pass hence to you

μὴ δύνανται, μηδὲ<sup>13</sup> οἱ<sup>14</sup> ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.  
 are unable, nor they thence to us can pass

27 Εἶπεν δὲ, Ἐρωτῶ σὺν σε, πάτερ, ἵνα πέμψῃς  
 And he said, I beseech then thee, father, that thou wouldst send

αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, 28 ἔχω γὰρ πέντε ἀδελ-  
 him to the house of my father, for I have five bro-

φοὺς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ  
 thes, so that he may earnestly testify to them, that not also they

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: 28 for I have five brethren; that he may testify unto them, lest they also come in.

<sup>ε</sup> — πᾶς LITTA.

<sup>1</sup> — ἦν [L]ITTA.

<sup>ε</sup> — ὅς [L]ITTA.

<sup>2</sup> ἐλκωμένος LITTA.

<sup>1</sup> — ψιχίων τῶν (read τῶν that which) [L]TA; [τῶν ψιχίων] τῶν Tr.

<sup>3</sup> ἐπέλειχον LITTA.

<sup>1</sup> — τοῦ GLITTAW. <sup>11</sup> — τὸν LITTA.

<sup>2</sup> — σὺ (read ἀπέλαβες thou didst fully receive) OTTA.

<sup>3</sup> ὦδε here (read παρακ. he is comforted) LITTAW.

<sup>4</sup> ἐν before T.

<sup>5</sup> ἐνθεν GLITTAW.

<sup>6</sup> — οἱ (read διατ. can they pass) [A]. <sup>7</sup> σε οὖν LITTAW.



to this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear thee. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου· 29 λέγει· αὐτῷ<sup>1</sup> Ἀβραάμ, Ἐχουσιν ὡς Μωσέα<sup>2</sup> καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν· 30 Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν· 31 Εἶπεν δὲ αὐτῷ, Εἰ ὡς Μωσέως<sup>3</sup> καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις νεκρῶν ἀναστῇ πείσθησονται·<sup>4</sup>

XVII. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

17 Εἶπεν δὲ πρὸς τοὺς μαθητάς,<sup>1</sup> Ἀνένδεκτόν ἐστιν αὐτοῦ<sup>2</sup> ἢ ἐλθεῖν τὰ σκάνδαλα<sup>3</sup>· οὐαὶ δὲ<sup>4</sup> δι' οὗ ἔρχεται·<sup>5</sup> 2 λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς<sup>6</sup> περικειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ῥρίπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων·<sup>7</sup> 3 προσέχετε ἑαυτοῖς· ἐάν τις<sup>8</sup> ἁμαρτήσῃ εἰς σὲ<sup>9</sup> ὁ ἀδελφός σου, ἐπιτιμήσῃ αὐτῷ· καὶ ἐάν μετανοήσῃ, ἀφες αὐτῷ· 4 καὶ ἐάν ἑπτὰκις τῆς ἡμέρας ἁμαρτήσῃ<sup>10</sup> εἰς σέ, καὶ ἑπτὰκις τῆς ἡμέρας<sup>11</sup> ἐπιστρέψῃ ἐπὶ σέ, λέγων, Μετανοῶ, ἀφήσεις αὐτόν·

And the apostles sa unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk-

5 Καὶ οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθετε ἡμῖν πίστιν· 6 Εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε<sup>12</sup> πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκρίζωθητι, καὶ φυτεύηθι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν· 7 Τίς δὲ ἔσθι ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἔρει<sup>13</sup> ἑυθέως, Παρελθὼν<sup>14</sup> [to him] come in out of the field will say immediately, Having come<sup>15</sup> ἀνάπεσαι<sup>16</sup>; 8 ἀλλ' οὐχὶ ἔρει αὐτῷ, Ἐτοίμασον τί δεῖν ἔσθω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ ἔσθω·

<sup>1</sup> + δὲ (read but Abraham) LITTAU.

<sup>2</sup> — αὐτῷ [τῇ ΤΡΑ].

<sup>3</sup> Μωσέως LITTAU.

<sup>4</sup> Μωυ-  
σεός LITTAU.

<sup>5</sup> οὐδ' LITTAU.

<sup>6</sup> + αὐτοῦ (read his disciples) LITTAU.

<sup>7</sup> — τοῦ Ε.

<sup>8</sup> τὰ σκάνδαλα μὴ ἐλθεῖν TTR.

<sup>9</sup> πλὴν οὐαὶ yet woe LIT.

<sup>10</sup> λίθος μυλικὸς a millstone LITTAU.

<sup>11</sup> τῶν μικρῶν τούτων ἓνα TTR.

<sup>12</sup> — δὲ and LITTAU.

<sup>13</sup> — εἰς σέ LITTAU.

<sup>14</sup> ἁμαρτήσῃ LITTAU.

<sup>15</sup> + [ἐάν] if L.

<sup>16</sup> — τῆς ἡμέρας LITTAU.

<sup>17</sup> — ἐπὶ σέ G; πρὸς σε LITTAU.

<sup>18</sup> Εἶπεν LITTAU.

<sup>19</sup> ἔχετε ye have TTR.

<sup>20</sup> [ἔξ] Tr.

<sup>21</sup> P + αὐτῷ to him [LITTAU].

<sup>22</sup> Εὐθέως παρελθὼν (read Having come immediately recline) LITTAU.

<sup>23</sup> ἀνάπεσε LITTAU.

πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πῖσαι σύ; 9. Μὴ  
 drink; and after these things shalt eat and drink thou?  
 ἡ χάριν ἔχει τῷ δούλῳ· ἕκείνῳ ὅτι ἐποίησεν τὰ διατα-  
 ls he thankful to that bondman because he did the things com-  
 χθέντα αὐτῷ; ὡς δὲ δοκῶ. 10 οὕτως καὶ ὑμεῖς, ὅταν  
 manded him? I judge not. Thus also ye, when  
 ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δού-  
 ye may have done all things commanded you, say, Bond-  
 λοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιή-  
 men unprofitable are we, for that which we were bound to do we have  
 καμεν.  
 done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ  
 And it came to pass in his going up to Jerusalem  
 καὶ αὐτὸς διήρχετο διὰ μέσου ὁ Σαμαρείας καὶ Γαλι-  
 that he passed through [the] midst of Samaria and Gali-  
 λαίας. 12 καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην ἀπήντησαν  
 lee. And on his entering into a certain village met  
 αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἕστησαν πόρῳθεν· 13 καὶ  
 him ten leprous men, who stood afar off. And  
 αὐτοὶ ἤραν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλε-  
 they lifted up [their] voice saying, Jesus. Master, have compas-  
 σον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες  
 sion on us. And seeing [them] he said to them, Having gone  
 ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπά-  
 shew yourselves to the priests. And it came to pass in go-  
 γειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι  
 ing their they were cleansed. And one of them, seeing that  
 ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν  
 he was healed, turned back, with a voice loud glorifying  
 θεόν· 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ,  
 God, and fell on [his] face at his feet,  
 εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν ὁ Σαμαρεῖτης. 17 ἀποκριθεὶς  
 giving thanks to him; and he was a Samaritan. Answering  
 δὲ ὁ Ἰησοῦς εἶπεν, Ὁὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἑδὲ  
 and Jesus said, Not the ten were cleansed; but the  
 ἑνὴς ποῦ; 18 οὐχ ἐυρέθησαν ὑποστρέφαντες δοῦναι  
 nine where [are]? Were there not found [any] returning to give  
 δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος; 19 Καὶ εἶπεν αὐτῷ,  
 glory to God except this stranger? And he said to him,  
 Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.  
 Having risen up go forth; thy faith has cured thee.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ  
 And having been asked by the Pharisees, when is coming the  
 βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ  
 kingdom of God, he answered them and said, Comes not the  
 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἔρουσιν,  
 kingdom of God with observation; nor shall they say,  
 Ἰδοὺ ὦδε, ἢ ἰδοὺ· ἐκεῖ ἰδοὺ· γάρ, ἡ βασιλεία τοῦ θεοῦ ἐν τῷ  
 Lo here, or Lo there; for lo, the kingdom of God in the midst  
 ὑμῶν ἐστίν. 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται  
 of you is. And he said to the disciples, Will come

en; and afterward thou shalt eat and drink? 9 Dost he thank that servant because he did the things that were commanded him? I trow not. 10 Likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 and they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come,

<sup>a</sup> ἔχει χάριν LITra.

<sup>t</sup> — ἐκείνῳ (read the bondman) LITra.

<sup>v</sup> — αὐτῷ GLITraW.

<sup>w</sup> — οὐ δοκῶ [L]ITra.

<sup>x</sup> — ὅτι L.

<sup>y</sup> — ὅτι LITraW.

<sup>z</sup> — αὐτὸν (read in the going up)

TITra.

<sup>a</sup> μέσον LITra.

<sup>b</sup> Σαμαρείας T.

<sup>c</sup> ὑπῆντησαν T.

<sup>d</sup> — αὐτῷ (read [him] ) L [Tra].

<sup>e</sup> Σαμαρεῖτης T.

<sup>f</sup> οὐχ LITr.

<sup>g</sup> — δὲ but LITr.

<sup>h</sup> — ἰδοὺ TA.

<sup>i</sup> + αὐτοῦ (read his

disciples) L.

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; 29 but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other

ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀν-  
 1days, when ye will desire one of the days of the Son of  
 θρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ  
 man to see, and shall not see [it]. And they will say to you, Lo  
 ᾧδε, ἢ ἰδοὺ ἐκεῖ·<sup>κ</sup> μὴ ἀπέλθῃτε μετὶ διώζετε. 24 ὥσπερ γὰρ  
 here, or Lo there; go not forth nor follow. For as  
 ἡ ἀστραπὴ ἣ ἁστράπτουσα ἐκ τῆς <sup>μὴ</sup> οὐρανὸν  
 the lightning which lightens from the [one end] under heaven  
 εἰς τὴν <sup>ὕπ'</sup> οὐρανὸν λάμπει, οὕτως ἔσται <sup>καὶ</sup> ὁ  
 to the [other end] under heaven shines, thus will be [also the]  
 υἱὸς τοῦ ἀνθρώπου ὅτε ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ  
 Son of man in his day. But first it behoves  
 αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς  
 him many things to suffer, and to be rejected of [generation]  
 ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις <sup>τοῦ</sup> Νῶε, <sup>καὶ</sup>  
 'this. And as it came to pass in the days of Noe,  
 οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις <sup>τοῦ</sup> υἱοῦ τοῦ ἀνθρώπου.  
 thus shall it be also in the days of the Son of man.  
 27 ἦσθιον, ἔπινον, ἐγάμον, <sup>ἔξεγα-</sup>  
 They were eating, they were drinking, they were marrying, they were being  
 μίζοντο, <sup>ἄχρι</sup> ἥς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,  
 given in marriage, until the day entered Noe into the ark,  
 καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν <sup>ἅπαντας</sup>. 28 ὁμοίως  
 and came the flood and destroyed all. In like manner  
 καὶ ὥς <sup>ἐγένετο</sup> ἐν ταῖς ἡμέραις Λῶτ <sup>ἦσθιον</sup>, <sup>ἔπι-</sup>  
 'and as it came to pass in the days of Lot; they were eating, they were  
 νον, <sup>ἠγόραζον</sup>, <sup>ἐπώλουν</sup>, <sup>ἐφύτευον</sup>, <sup>ψέκοδό-</sup>  
 drinking, they were buying, they were selling, they were planting, they were  
 μουν· 29 ᾧ δὲ ἡμέρᾳ ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων ἐβρέξεν  
 building; but on the day went out Lot from Sodom it rained  
 πῦρ καὶ θείον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν <sup>ἅπαντας</sup>. 30 κα-  
 fire and sulphur from heaven and destroyed all. In  
 τὰ ταῦτα <sup>ἔσται</sup> ἡ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπ-  
 this way shall it be in the day the Son of man is revealed.  
 τεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ <sup>ὅς</sup> ἔσται ἐπὶ τοῦ δώματος, καὶ  
 In that day [he] who shall be on the housetop, and  
 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω <sup>ἀραι</sup> αὐτά·  
 his goods in the house, let him not come down to take away them;  
 καὶ ὁ ἐν <sup>τῷ</sup> ἀγρῷ ὁμοίως μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω.  
 and he in the field likewise let him not return to the things behind.  
 32 μνημονεύετε τῆς γυναῖκος Λῶτ. 33 ὅς ἐάν ζητήσῃ τὴν  
 Remember the wife of Lot. Whoever may seek  
 ψυχὴν αὐτοῦ <sup>σω</sup>σαι, <sup>ἀπολέσει</sup> αὐτήν· καὶ ὅς ἐάν <sup>ἀπολέσῃ</sup>  
 his life to save, shall lose it; and whoever may lose  
 αὐτήν, <sup>ζωογονήσει</sup> αὐτήν. 34 λέγω ὑμῖν, ταύτη τῇ νυκτὶ  
 it, shall preserve it. I say to you, In that night  
 ἔσονται δύο ἐπὶ κλίνης <sup>βμῆς</sup>, <sup>ὅ</sup>ς <sup>εἷς</sup> <sup>παρ</sup>αληφθήσε-  
 there shall be two [men] upon bed one; the one shall be ta-  
 ται, <sup>καὶ</sup> ὁ ἕτερος ἀφεθήσεται. 35 δύο <sup>ἔσονται</sup> ἀλή-  
 ken, and the other shall be left. Two [women] shall be grind-

<sup>κ</sup> ἐκεῖ, ἢ (— ἡ TTr) ἰδοὺ ᾧδε TTr.A. <sup>1</sup> — ἡ T[Tr.A.]. <sup>μ</sup> ὑπὸ τὸν under the LTrTr.A. <sup>α</sup> — καὶ G[L]TrTr.A.W. <sup>ο</sup> — ἐν τῇ ἡμέρᾳ αὐτοῦ L. <sup>ρ</sup> — τοῦ GLTrTr.A.W. <sup>q</sup> — τοῦ E. <sup>ε</sup> ἐγαμίζοντο LTrTr.A. <sup>ε</sup> πάντας LTr.A. <sup>τ</sup> καθὼς according as TTr.A. <sup>τ</sup> ταῦτα in the same way OLW; τὰ αὐτὰ in the same way TTr.A. <sup>ω</sup> — τῷ (read a field) TTr.A. <sup>α</sup> περιποιήσασθαι to gain TTr.A. <sup>γ</sup> ἂν Tr.A. <sup>α</sup> ἀπολέσει shall lose T. <sup>α</sup> — αὐτήν (read [it]) L[Tr]Tr.A. <sup>β</sup> [μῆς] L. <sup>ε</sup> — ὁ GLTrTr.A.W. <sup>δ</sup> παρληφθήσεται LTrTr.A. <sup>ε</sup> ἔσονται δύο LTrTr.A.





I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven:

εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀνθρώπων, I thank thee that I am not as the rest of men, ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. fast twice in the week, I tithe all things as many as I gain. 13 Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπ' αἶρα· ἀλλ' ἔκτυπεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. And the tax-gatherer afar off standing would not even the eyes to the heaven lift up, but was striking upon his breast, saying, God, be propitious to me the sinner. 14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον I say to you, Went down this one justified to house αὐτοῦ ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ἐν ὁφθαλμοῖς αὐτοῦ, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. humbled; and he that humbles himself shall be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἄμην λέγω ὑμῖν, ὅς ἐάν τις μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον οὐ μὴ εἰσελθῇ εἰς αὐτήν. And they brought to him also the babes, that them he might touch; but having seen [it] the disciples rebuked them. But Jesus having called to [him] them said, Suffer the little children to come unto me, and do not forbid them; for of such is the kingdom of God. Verily I say to you, Whoever not shall receive the kingdom of God as a little child in no wise shall enter into it.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπεν αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς ἐστὶν ἢ ὁ θεός. 20 τὰς ἐντολάς οἶδας. Μὴ μοι εἰ μὴ εἰς, ὁ θεός. The commandments thou knowest: Thou shouldest not commit adultery; thou shouldest not commit murder; thou shouldest not steal; thou shouldest not bear false witness; honour thy father and thy mother. 21 Ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἄμην. ἔκ τούτου λέγει, ἔτι ἓν σοι λείπει πάντα ὅσα ἔχεις πωλῆσαι, καὶ δίδωκεν αὐτῷ τὰς ἐντολὰς. And he said, These all have I kept from my youth up. And having heard these things Jesus said unto him, Yet one thing to thee is lacking; all as much as thou hast sell, and distribute to [the] poor, and thou shalt have treasure in hea-

γ ὡς LTR. δ ἀποδεκατέω T. ε ὁ δὲ T. β ἐπ' αἶρα εἰς τὸν οὐρανὸν TTR. c — εἰς LTR[A].  
d ἐαυτοῦ TR. e + [ὅτι] that L. f παρ' ἐκεῖνον LTR; ἢ γὰρ ἐκεῖνος GTW. g καὶ ὁ L.  
h ἐπιτίμων LTR. i προσκαλεσάτο αὐτὰ λέγων called them to [him] saying TTR.  
k ἂν LTR. l — ὁ TA. m — σου thy LTR. n ἐφύλαξα LTR. o — μου T[TR].  
p — ταῦτα LTR. q δὸς give L. r οὐρανοῖς 1; τοῖς οὐρανοῖς the heavens LTR.

ρανῷ<sup>1</sup> καὶ δεῦρο ἀκολουθεῖ μοι. 23 Ὁ δὲ ἀκούσαι ταῦτα  
ven, and come follow me. But he having heard these things

περίλυπος <sup>ἐγένετο</sup> ἦν· γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ  
very sorrowful became, for he was <sup>rich</sup> very. But <sup>seeing</sup>

αὐτὸν ὁ Ἰησοῦς <sup>περίλυπον</sup> γενόμενον<sup>2</sup> εἶπεν, Πῶς δυσκό-  
him: <sup>Jesus</sup> <sup>very</sup> <sup>sorrowful</sup> <sup>having</sup> <sup>become</sup> said, How diffi-

λως οἱ τὰ χρήματα ἔχοντες <sup>εἰσελεύσονται</sup> εἰς τὴν βασιλείαν  
cultly those <sup>riches</sup> <sup>having</sup> shall enter into the kingdom

τοῦ θεοῦ. 25 Εὐκόπωτερον γὰρ ἐστὶν κάμηλον διὰ <sup>τρυμαλᾶς</sup>  
of God. For easier it is a camel through an eye

ράφιδος<sup>3</sup> <sup>εἰσελθεῖν</sup> ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ  
of a needle to enter than a rich man into the kingdom of God

εἰσελθεῖν. 26 <sup>Εἶπον</sup> δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται  
to enter. And said those who heard, <sup>Then</sup> <sup>who</sup> is able

σωθῆναι; 27 Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις  
to be saved? But he said, The things impossible with men

δυνατὰ <sup>ἐστὶν</sup> παρὰ τῷ θεῷ. 28 Εἶπεν δὲ <sup>ὁ</sup> Πέτρος, Ἰδού,  
<sup>possible</sup> <sup>are</sup> with God. And <sup>said</sup> <sup>Peter</sup>, Lo,

ἡμεῖς <sup>ἄφῆκαμεν</sup> πάντα καὶ <sup>ἠκολουθήσαμεν</sup> σοι. 29 Ὁ δὲ  
we left all and followed thee. And he

εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, <sup>ὅτι</sup> οὐδεὶς ἐστὶν ὃς ἀφήκεν  
said to them, Verily I say to you, That no one there is who has left

οἰκίαν <sup>ἢ</sup> γονεῖς ἢ ἀδελφούς ἢ γυναῖκα ἢ τέκνα <sup>ἐνεκεν</sup>  
house or parents or brethren or wife or children for the sake of

τῆς βασιλείας τοῦ θεοῦ, 30 ὃς <sup>οὐ</sup> μὴ <sup>ἐξαπολάβῃ</sup> πολ-  
the kingdom of God, who shall not receive mani-

λαπασίονα ἐν τῷ καιρῷ· τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ  
fold more in this time, and in the age that is coming

ζῶν αἰώνιον.  
life eternal.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,  
And having taken to [him] the twelve he said to them,

Ἰδού, ἀναβαίνομεν εἰς <sup>ἡ</sup> Ἱεροσόλυμα, καὶ <sup>τελεσθήσεται</sup>  
Behold, we go up to Jerusalem, and <sup>shall</sup> <sup>be</sup> <sup>accomplished</sup>

πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ  
<sup>all</sup> <sup>things</sup> which have been written by the prophets about the Son

ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαί-  
of man; for he will be delivered up to the Gentiles, and will be

χθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται. 33 καὶ μα-  
mocked and will be insulted and will be spit upon. And having

στιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ  
scourged they will kill him; and on the <sup>day</sup> <sup>third</sup>

ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ  
he will rise again. And they nothing of these things understood, and

ἦν τὸ ῥῆμα· τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον  
<sup>was</sup> <sup>this</sup> <sup>saying</sup>, hid from them, and they knew not

τὰ λεγόμενα.  
that which was said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγιζειν αὐτὸν εἰς <sup>ἡ</sup> Ἱεριχά, <sup>τυφλός</sup>  
And it came to pass as he drew near to Jericho, a <sup>blind</sup>

τις ἐκάθιστο παρὰ τὴν ὁδὸν <sup>προσαίτων</sup> 36 ἀκούσας  
[<sup>man</sup>] <sup>certain</sup> sat beside the way begging. <sup>Having</sup> <sup>heard</sup>

and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 and they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 and

<sup>1</sup> ἐγενήθη TTrA.

<sup>2</sup> — περίλυπον γενομενον I[Tr]A.

<sup>3</sup> εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπο-

ρευνοῦνται TTrA.

<sup>4</sup> τῆς βασιλείας τοῦ θεοῦ εἰσπορευνοῦνται LITTrA.

<sup>5</sup> εἶπαν T.

τῷ (— τῷ T[Tr]) θεῷ ἐστὶν LITTrA.

<sup>6</sup> — ὁ T[A]w.

<sup>7</sup> ἀφέντες τὰ ἴδια having left our own

LITTrA.

<sup>8</sup> — ὅτι T.

<sup>9</sup> ἐνεκεν T.

<sup>10</sup> λαβῇ L.

<sup>11</sup> Ἱερουσαλὴμ TTrA.

<sup>12</sup> ἐπαίτων LITTrA.



hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

XIX. And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have

δὲ ὄχλον διαπορευομένου ἐπυνθάνετο τί<sup>1</sup> εἴη τοῦτο. and a crowd passing along he asked what might be this. 37 ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. And they told him, Jesus the Nazarean is passing by. 38 Καὶ ἐβόησεν λέγων, Ἰησοῦ, υἱὲ Δαβίδ,<sup>2</sup> ἐλέησόν με. And he called out saying, Jesus, Son of David, have pity on me. 39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ. And those going before rebuked him that he should be silent, αὐτὸς δὲ πολλῷ μᾶλλον ἐκραζεν, ὕιὲ Δαβίδ,<sup>2</sup> ἐλέησόν με. but he much more cried out, Son of David, have pity on me. 40 Σταθείς δὲ<sup>3</sup> Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. And having stopped Jesus commanded him to be brought to him. And having drawn near he asked him, 41 λέγων, Τί σοι θέλεις ποιήσω; Ὅδε εἶπεν, Κύριε, ἵνα ἀναβλέψω. 42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον: I may receive sight. And Jesus said to him, Receive sight: thy faith hath saved thee. 43 Καὶ παραχρῆμα ἀνέβλεψεν, thy faith hath healed thee. And immediately he received sight, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν καὶ πᾶς ὁ λαὸς and followed him, glorifying God. And all the people ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. having seen [it] gave praise to God.

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερικώ.<sup>4</sup> 2 καὶ ἰδοί, And having entered he passed through Jericho. And behold, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχι- a man by name called Zacchaeus, and he was a chief τελώνης, καὶ οὗτος ἦν<sup>5</sup> πλούσιος. 3 καὶ ἐζήτει ἰδεῖν τὸν tax-gatherer, and he was rich. And he was seeking to see Ἰησοῦν τίς ἐστιν, καὶ οὐκ ᾔδυνάτο ἀπὸ τοῦ ὄχλου, ὅτι τῷ Jesus— who he is: and he was not able for the crowd, because ἡλικία μικρὸς ἦν. 4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη in stature small he was. And having run forward before, he went up ἐπὶ συκομωραίαν,<sup>6</sup> ἵνα ἴδῃ αὐτόν ὅτι δι<sup>7</sup> ἐκείνης into a sycamore, that he might see him, for by that [way] ἤμελλεν διέρχεσθαι. 5 καὶ ὥς ἦλθεν ἐπὶ τὸν τόπον, ἀνα- he was about to pass. And as he came to the place, looking βλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, ing up Jesus saw him, and said to him, Ζακχαῖε, σπεύσας κατὰβηθι<sup>8</sup> σήμερον γὰρ ἐν τῷ οἴκῳ σου Zacchaeus, making haste come down, for to-day in thy house δεῖ με μείναι. 6 Καὶ σπεύσας κατέβη καὶ ὑπέδεξάτο it becometh me to remain. And making haste he came down and received αὐτὸν χαίρων. 7 καὶ ἰδόντες ἅπαντες<sup>9</sup> διεγόγγυζον, him rejoicing. And having seen [it] all murmured, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. saying, With a sinful man he has entered to lodge. 8 Σταθείς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδού, τὰ But standing Zacchaeus said to the Lord, Lo, the ἡμίσιον<sup>10</sup> τῶν ὑπαρχόντων μου,<sup>11</sup> κύριε, δίδωμι τοῖς πτωχοῖς.<sup>12</sup> half of my possessions, Lord, I give to the poor,

<sup>1</sup> + [ἀν] Ltr.  
<sup>2</sup> — λέγων T[Tr]A.

<sup>3</sup> — τὸν (read ἔμπρ. front.) T[A].  
 OLTr:AW.

<sup>4</sup> — εἶδεν αὐτόν, καὶ TTr[A].

<sup>5</sup> μου τῶν ὑπαρχόντων TTrA.

<sup>6</sup> Δαβίδ GW; Δαβεῖδ LTr:TrA.

<sup>7</sup> Ἱερικώ T.

<sup>8</sup> αὐτὸς (— ἦν [L]TrA) LTrA;

<sup>9</sup> — οὗτος T.

<sup>10</sup> συνομορέαν EGTTr:AW;

<sup>11</sup> συνομορέαν L.

<sup>12</sup> τοῖς πτωχοῖς δίδωμι TTrA.

<sup>13</sup> σιγήσῃ LTr:TrA.

<sup>14</sup> ο [ὁ] Tr.

<sup>15</sup> — εἰς

<sup>16</sup> — δι

<sup>17</sup> ἡμίσεια L; ἡμισεία TTrA.

<sup>18</sup> — τοῖς πτωχοῖς δίδωμι TTrA.

καὶ εἰ τινός τι ἔσυκοφάντησα, ἀποδίδωμι τετρα-  
and if of anyone anything I took by false accusation, I return four-  
πλοῦν. 9 Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Οτι σήμερον σωτηρία  
fold. And said to him Jesus, "To-day salvation  
τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτός υἱὸς Ἀβραάμ  
to this house is come, inasmuch as also he a son of Abraham  
ἔστιν." 10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι  
is: for came the Son of man to seek and to save  
τὸ ἀπολωλός.  
that which has been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παρα-  
But as were hearing they these things, adding he spoke a para-  
βολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν  
ble, because near he, was Jerusalem, and thought  
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-  
they that immediately was about the kingdom of God to be  
φαίνεσθαι. 12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη  
manifested. He said therefore, A man certain high born proceeded  
εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.  
to a country distant, to receive for himself a kingdom and to return.

13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς,  
And having called ten of his bondmen he gave to them ten minas,  
καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσαθε ἕως ἔρχομαι.  
and said to them, Trade until I come.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτόν, καὶ ἀπέστειλαν πρε-  
But his citizens hated him and sent an em-  
βεῖαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον  
bassy after him, saying, We are unwilling [for] this [man]  
βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν  
to reign over us. And it came to pass on coming back again  
αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ  
his having received the kingdom, that he directed to be called to him  
τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον, ἵνα  
these bondmen to whom he gave the money, in order that

ἴνῃσι<sup>b</sup> τίς τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ  
he might know what each had gained by trading. And came up the  
πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου ἡ προσεργάσατο δέκα μνᾶς.  
first, saying, Lord, thy mina has produced ten minas.

17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ  
And he said to him, Well! good bondman; because in a very little  
πιστὸς ἐγένου, ὅσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.  
faithful thou wast, be thou authority having over ten cities.

18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἡ ἐποίησεν  
And came the second, saying, Lord, thy mina has made  
πέντε μνᾶς. 19 Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἵγινον ἐπάνω<sup>m</sup>  
five minas. And he said also to this one, And thou be over

πέντε πόλεων. 20 Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδοὺ ἡ  
five cities. And another came, saying, Lord, behold  
μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. 21 ἐφοβούμην  
thy mina, which I kept laid up in a handkerchief. I feared  
γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὃ  
for thee, because a man harsh thou art; thou takest up that

taken any thing from  
any man by false accu-  
sation, I restore him  
fourfold. 9 And Jesus  
said unto him, This  
day is salvation come  
to this house, forso-  
much as he also is a  
son of Abraham. 10 For  
the Son of man is come  
to seek and to save that  
which was lost.

11 And as they heard  
these things, he added  
and spake a parable,  
because he was nigh to  
Jerusalem, and be-  
cause they thought  
that the kingdom of  
God should imme-  
diately appear. 12 He  
said therefore, A cer-  
tain nobleman went  
into a far country to  
receive for himself a  
kingdom, and to re-  
turn. 13 And he called  
his ten servants, and  
delivered them ten  
pounds, and said unto  
them, Occupy till I  
come. 14 But his citi-  
zens hated him, and  
sent a message after  
him, saying, We will  
not have this man to  
reign over us. 15 And  
it came to pass, that  
when he was returned,  
having received the  
kingdom, then he com-  
manded these servants  
to be called unto him,  
to whom he had given  
the money, that he  
might know how much  
every man had gained  
by trading. 16 Then  
came the first, saying,  
Lord, thy pound hath  
gained ten pounds.  
17 And he said unto  
him, Well, thou good  
servant: because thou  
hast been faithful in a  
very little, have thou  
authority over ten  
cities. 18 And the  
second came, saying,  
Lord, thy pound hath  
gained five pounds.  
19 And he said likewise  
to him, Be thou also  
over five cities. 20 And  
another came, saying,  
Lord, behold, here is  
thy pound, which I  
have kept laid up in a  
napkin: 21 for I fear-  
ed thee, because thou  
art an austere man:  
thou takest up that

<sup>b</sup> — ἐστιν (read [is]) T. <sup>c</sup> εἶναι αὐτὸν Ἱερουσαλὴμ L; εἶναι Ἱερουσαλὴμ αὐτόν: TTrA.  
<sup>d</sup> ἐν ᾧ LTrA. <sup>e</sup> δέδωκεν he had given LTrA. <sup>f</sup> γνοὶ LTrA. <sup>g</sup> τί διεπραγματεύσατο  
what they had gained by trading TTrA. <sup>h</sup> δέκα προσεργάσατο (προσεργ. T) LTrA. <sup>i</sup> εὖγε  
well done LTrA. <sup>k</sup> ἡ μνᾶ σου, κύριε, TTrA. <sup>l</sup> ἐπάνω γίνου τα. <sup>m</sup> + ὁ the (ἕτερος  
other) LTrA.





τα ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευο-  
 ments on the colt, they put <sup>on</sup> [it] <sup>Jesus</sup>.

μένον. δὲ αὐτοῦ ὑπεστρώνουν τὰ ἱμάτια αὐτῶν ἔν τῃ ὁδῷ.  
 And as he went they were strewing their garments in the way.

37 Ἐγγιζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους  
 And as he drew near already at the descent of the mount

τῶν ἔλαιων ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρον-  
 of Olives began all the multitude of the disciples, rejoic-

τες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πάντων ὧν  
 ing, to praise God with a <sup>voice</sup> <sup>loud</sup> for all <sup>which</sup>

εἶδον δυνάμεων. 38 λέγοντες, Εὐλογημένος ὁ  
<sup>they</sup> <sup>had</sup> <sup>seen</sup> [the] <sup>works</sup> <sup>of</sup> <sup>power</sup>, saying, Blessed the

ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου. εἰρήνη ἐν  
<sup>coming</sup> <sup>king</sup> in [the] <sup>name</sup> of [the] Lord. Peace in the

οὐρανῷ καὶ δόξα ἐν ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων  
 heaven and glory in [the] highest. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον  
 from the crowd said to him, Teacher, rebuke

τοὺς μαθηταίους σου. 40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω  
 thy disciples. And answering he said to them, I say

ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν οἱ λίθοι ἀκροάζονται.  
 to you, that if these should be silent the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ,  
 And as he drew near, seeing the city he wept over it,

42 λέγων, Ὅτι εἰ ἔγνων καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ  
 saying, If thou hadst known, even thou, even at least in <sup>day</sup>

σου ταύτη, τὰ πρὸς εἰρήνην σου. νῦν δὲ ἐκρύβη ἀπὸ  
<sup>thy</sup> <sup>this</sup>, the things for <sup>peace</sup> <sup>thy</sup>: but now they are hid from

ὀφθαλμῶν σου. 43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ καὶ ὑπεριβα-  
 thine eyes; for <sup>shall</sup> <sup>come</sup> <sup>days</sup> upon thee that <sup>shall</sup> <sup>cast</sup>

λοῦσίν. οἱ ἐχθροί σου ἡρακά σοι, καὶ περικυκλώσουσιν σε  
<sup>about</sup> <sup>thine</sup> <sup>enemies</sup> <sup>a</sup> <sup>rampart</sup> <sup>thee</sup>, and shall close around thee

καὶ συνέξουσιν σε πάντοθεν, 44 καὶ ἑδαφιούσιν  
 and keep in thee on every side, and shall level <sup>with</sup> <sup>the</sup> <sup>ground</sup>

σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον  
 thee and thy children in thee, and shall not leave in thee a stone

ἐπὶ λίθῳ. ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς  
 upon a stone, because thou knewest not the season of <sup>visitation</sup>

σου.

thy.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς  
 And having entered into the temple he began to cast out those

πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς,  
 selling in it and buying, saying to them,

Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν. ὑμεῖς δὲ  
 It has been written, My house a house of prayer is; but ye

αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. 47 Καὶ ἦν διδάσκων  
 it have made a den of robbers. And he was teaching

τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ οἱ δὲ ἀρχιερεῖς καὶ αἱ γραμματεῖς  
 day by day in the temple; and the chief priests and the scribes

cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 saying, If thou hadst known, even thou, at least in this day, the things which belong unto thy peace!

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes

<sup>k</sup> εαυτῶν Tr. <sup>l</sup> πάντων LTr. <sup>m</sup> — ἐρχόμενος T. <sup>n</sup> ἐν οὐρανῷ εἰρήνην TTrA. <sup>o</sup> εἶπεν LTrA. <sup>p</sup> — αὐτοῖς TTrA. <sup>q</sup> [ὅτι] Tr. <sup>r</sup> σιωπήσουσιν shall be silent LTrA.

<sup>s</sup> κράζουσιν TTrA. <sup>t</sup> αὐτὴν LTTAW. <sup>v</sup> καί γε GT; — καί γε [L]TrA. <sup>w</sup> — σου LTrA. <sup>x</sup> [σου] LTrA. <sup>y</sup> παρεμβαλοῦσιν shall place near Tr. <sup>z</sup> λίθον ἐπὶ λίθον (λίθω L) ἐν σοί LTrA. <sup>a</sup> — ἐν αὐτῷ καὶ ἀγοράζοντας TTrA. <sup>b</sup> + ὅτι L; + καὶ ἐστὶν and shall be TTrA.

<sup>c</sup> — ἐστὶν TTrA.



γρίτον<sup>11</sup> οἱ δὲ καὶ τοῦτον<sup>12</sup> τραυματίσαντες ἐξέβαλον.<sup>13</sup>  
a third; and they also him having wounded cast [him] out.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω<sup>14</sup>  
And said the lord of the vineyard, What shall I do? I will send

τὸν υἱόν μου τὸν ἀγαπητόν<sup>15</sup> ἵσως τοῦτον ἰδόντες<sup>16</sup> ἐντρα-  
my son the beloved; perhaps him having seen they will

πήσονται. 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο<sup>17</sup>  
respect. But having seen him the husbandmen reasoned

πρὸς ἑαυτοὺς<sup>18</sup>, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος<sup>19</sup>· δεῦτε<sup>20</sup>  
among themselves, saying, This is the heir; come

ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
let us kill him, that ours may become the inheritance.

15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.  
And having cast forth him outside the vineyard they killed

Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;  
[him]. What therefore will do to them the lord of the vineyard?

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τοὺτους, καὶ δώσει  
He will come and will destroy these husbandmen, and will give

τὸν ἀμπελῶνα ἄλλοις. Ἐκούσαντες δὲ<sup>21</sup> εἶπον, Μὴ  
the vineyard to others. And having heard [it] they said, Not

γένοιτο. 17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ  
may it be! But he looking at them said, What then is that

γεγραμμένον τούτο, Λίθον ὃν ἀπεδοκίμασαν οἱ  
has been written this, [The] stone which rejected they that

οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 Πᾶς  
build, this is become head of [the] corner? Everyone

ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν  
that falls on that stone will be broken, but on whomsoever

πέσῃ λικμήσει αὐτόν. 19 Καὶ ἐζήτησαν οἱ  
it may fall it will grind to powder him. And sought the

ἀρχιερεῖς καὶ οἱ γραμματεῖς<sup>22</sup> ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας  
chief priests and the scribes to lay on him hands

ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἐγνωσαν γὰρ ὅτι  
in that hour, and they feared the people; for they knew that

πρὸς αὐτοὺς ὁ τὴν παραβολὴν ταύτην εἶπεν.<sup>23</sup>  
against them this parable he speaks.

20 Καὶ παρατηρήσαντες ἀπίστευαν πᾶς καθέτους, ὅπο-  
And having watched [him] they sent secret agents, feign-

κρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται  
ing themselves righteous to be, that they might take hold

αὐτοῦ λόγον, εἰς τὸ<sup>24</sup> παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ  
of him in discourse, to the [end] to deliver up him to the power and

τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπρώτησαν αὐτόν, λέγον-  
to the authority of the governor. And they questioned him, say-

τες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καί  
ing, Teacher, we know that rightly thou sayest and teachest, and

οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
acceptest not [any man's] person, but with truth the way

τοῦ θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν<sup>25</sup> Καίσαρι φόρον δοῦναι  
of God teachest: is it lawful for us to Caesar tribute to give

ἢ οὐ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς  
or not? But perceiving their craftiness he said to

they wounded him also, and cast him out.  
13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 is it lawful for us to give tribute unto Caesar, or no? 23 But he perceived their craftiness, and said unto them, Why

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<sup>11</sup> κάκεινον L. <sup>12</sup> — ἰδόντες LTT[<sup>1</sup>A]. <sup>13</sup> διελογίσαντο L. <sup>14</sup> ἀλλήλους one another TT-A.  
<sup>15</sup> — δεῦτε LTT[<sup>1</sup>A]. <sup>16</sup> οἱ δὲ ἀκούσαντες L. <sup>17</sup> εἶπαν LTT[<sup>1</sup>A]. <sup>18</sup> ἐζήτησαν L. <sup>19</sup> γραμματεῖς  
καὶ οἱ ἀρχιερεῖς LTT[<sup>1</sup>A]. <sup>20</sup> εἶπεν τὴν παραβολὴν ταύτην LTT[<sup>1</sup>A]. <sup>21</sup> ἐγκαθέτους T. <sup>22</sup> λόγον  
[read of his discourse] Tr. <sup>23</sup> ὥστε so as LTT[<sup>1</sup>A]. <sup>24</sup> ἡμᾶς TT-A.





βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν  
bush, when he called [the] Lord the God of Abraham and the God  
Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν,  
of Isaac and the God of Jacob; but God he is not of [the] dead,  
ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. 39 Ἀποκριθέν·  
but of [the] living; for all for him live.

τες δὲ τινες τῶν γραμματέων εἶπον, Ἐπιδάσκαλε, καλῶς  
and some of the scribes said, Teacher, well  
εἶπας. 40 Οὐκέτι ἔτι ἐτόλμων ἐπερωτᾶν αὐτὸν  
thou hast spoken. 20 Not any more and did they dare to ask him

οὐδέν.  
anything.  
(i.e. nothing.)

41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν  
And he said to them, How do they say the Christ Son  
Δαβὶδ εἶνα; 42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ  
of David is? and himself David says in [the] book  
ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,  
of Psalms, Said the Lord to my Lord, Sit on my right hand,  
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.  
until I place thine enemies [as] a footstool for thy feet.  
44 Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ  
David therefore Lord him calls, and how his son

ἐστίν;  
is he?

45 Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς  
And as were listening all the people he said to disciples  
αὐτοῦ, 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελώντων  
his, Beware of the scribes who like  
περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς  
to walk in robes, and love salutations in the  
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-  
market-places and first seats in the synagogues and first  
τοκλισίας ἐν τοῖς δεῖπνοις· 47 οἳ κατεσθίουσιν τὰς οἰκίας  
places in the suppers; who devour the houses  
τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οἷτοι  
of widows, and as a pretext at great length pray. These  
λήψονται περισσώτερον κρίμα.  
shall receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν  
And having looked up he saw the casting their gifts  
εἰς τὸ γαζοφυλάκιον πλουσίους· 2 εἶδεν δὲ καὶ τινα  
into the treasury rich, and he saw also a certain  
χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά· 3 καὶ εἶπεν,  
widow poor casting therein two lepta. And he said,  
Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη ὁ πλεῖον  
Of a truth I say to you, that widow poor this more  
πάντων ἔβαλεν· 4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισ-  
than all cast in; for all these out of that which was  
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ  
abounding to them cast into the gifts of God; but she

called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in [the] book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, 43 till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

XXI. And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 for all these have of their abundance cast in unto the offerings of God: but she

1 — τὸν LITTA. 2 εἶπαν LITTA. 3 γὰρ for TITTA. 4 εἶνα Δαβὶδ υἱὸν TA.  
5 Δαυὶδ GW; Δαυεὶδ LITTA. 6 αὐτὸς γὰρ for himself T. b + τῶν the L. c — ὁ  
(read [the]) LITTA. d αὐτὸν κύριον TTA. e αὐτοῦ υἱὸς TTA. f — αὐτοῦ (read the disciples)  
TT; πρὸς αὐτοὺς to them A. g οἱ κατεσθίοντες those devouring L. h προσευχόμενοι  
praying L. i λήψονται LITTA. k εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν TTA. l [καὶ]  
τινα I.; τινα [καὶ] Δ.; — καὶ TT. m λεπτά δύο Tr. n αὕτη ἡ πτωχὴ LTr. o πλεῖον LTA.  
P πάντες L. q — τοῦ θεοῦ TITTA.

of her penury hath  
cast in all the living  
that she had.

ἐκ τοῦ ὑστερήματος αὐτῆς ἔπαντα<sup>11</sup> τὸν βίον ὃν εἶχεν  
out of her poverty all the livelihood which she had  
ἐβαλεν.  
did cast.

5 And as some spake  
of the temple, how it  
was adorned with  
goodly stones and  
gifts, he said, 6 As  
for the e things which  
ye behold, the days  
will come, in the which  
there shall not be left  
one stone upon ano-  
ther, that shall not  
be thrown down.  
7 And they asked him,  
saying, Master, but  
when shall these things  
be? and what sign  
will there be when  
these things shall come  
to pass? 8 And he said,  
Take heed that ye  
be not deceived: for  
many shall come in  
my name, saying, I am  
Christ: and the time  
draweth near: go ye  
not therefore after  
them. 9 But when ye  
shall hear of wars and  
commotions, be not  
terrified: for these  
things must first come  
to pass; but the end is  
not by and by. 10 Then  
said he unto them,  
Nation shall rise a-  
gainst nation, and  
kingdom against king-  
dom: 11 and great  
earthquakes shall be  
in divers places, and  
famines, and pesti-  
lences; and fearful  
sights and great signs  
shall there be from  
heaven. 12 But before  
all these, they shall  
lay their hands on you,  
and persecute you, and  
deliver you up to the  
synagogues, and into  
prisons, being brought  
before kings and rulers  
for my name's sake.  
13 And it shall turn to  
you for a testimony.  
14 Settle ye therefore  
in your hearts, not to  
meditate before what  
ye shall answer: 15 for  
I will give you a mouth  
and wisdom, which all  
your adversaries shall  
not be able to gainsay  
nor resist. 16 And ye  
shall be betrayed both  
by parents, and breth-

5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς  
And as some were speaking about the temple, that with stones goodly  
καὶ ἀναθήμασιν<sup>11</sup> κεκόσμηται, εἶπεν, 6 Ταῦτα ἃ θεω-  
and consecrated gifts it was adorned, he said, [As to] these things which ye are  
ρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφθήσεται λίθος ἐπὶ  
beholding, will come days in which shall not be left stone upon  
λίθῳ ὃς οὐ καταλυθήσεται. 7 Ἐπρωήτησαν δὲ αὐτὸν, λέ-  
stone which shall not be thrown down. And they asked him, say-  
γοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ  
ing, Teacher, when then these things will be? and what the  
σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπεν,  
sign when are about these things to take place? And he said,  
Βλέπετε μὴ πλανηθῆτε· πολλοὶ γάρ ἐλεύσονται ἐπὶ τῷ  
Take heed ye be not led astray; for many will come in  
ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ ὁ καιρὸς ἤγ-  
my name, saying, I am [he]; and, The time is  
γικεν. μὴ οὖν<sup>11</sup> πορευθῆτε ὀπίσω αὐτῶν. 9 Ὅταν δὲ  
draw near. Not therefore go ye after them. And when  
ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε δεῖ  
ye shall hear of wars and commotions, be not terrified; must  
γάρ ταῦτα γενέσθαι<sup>11</sup> πρῶτον, ἀλλ' οὐκ εὐθέως τὸ  
for these things take place first, but not immediately [is] the  
τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἑπὶ  
end. Then he was saying to them, Shall rise up nation against  
ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· 11 σεισμοί τε μεγάλοι  
nation, and kingdom against kingdom; also earthquakes great  
κατὰ τόπους καὶ<sup>11</sup> λιμοὶ καὶ λοιμοὶ<sup>11</sup> ἔσονται, φόβη-  
in different places and famines and pestilences shall there be, fearful  
τρά<sup>11</sup> τε καὶ σημεῖα ἀπ' οὐρανοῦ<sup>11</sup> μεγάλα ἔσται. 12 Πρὸ  
sights and signs from heaven great shall there be. Before  
δὲ τούτων ἀπάντων<sup>11</sup> ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας  
but these things all they will lay upon you hands  
αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ  
their, and will persecute [you], delivering up to synagogues and  
φυλακὰς, ἰαγομένους<sup>11</sup> ἐπὶ βασιλεῖς καὶ ἡγεμόνας· ἔνεκεν  
prisons, bringing [you] before kings and governors, on account of  
τοῦ ὀνόματός μου. 13 ἀποβήσεται<sup>11</sup> ὑμῖν εἰς μαρτύριον·  
my name; but it shall turn out to you for a testimony.  
14 θέσθε<sup>11</sup> οὖν εἰς τὰς καρδίας<sup>11</sup> ὑμῶν μὴ προμελετᾶν ἀπο-  
Settle therefore in your hearts not to premeditate to make  
λογηθῆναι· 15 ἐγὼ γάρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ  
a defence; for I will give you a mouth and wisdom, which  
οὐ δύνησονται ἀντειπεῖν<sup>11</sup> οὐδέ<sup>11</sup> ἀντιστῆναι<sup>11</sup> πάντες<sup>11</sup> οἱ  
shall not be able to reply to nor resist all those  
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ  
opposing you. But ye will be delivered up even by parents and

<sup>1</sup> πάντα LTr. <sup>2</sup> ἀναθήμασιν LT. <sup>3</sup> + ὡδε here L. <sup>4</sup> — ὅτι [L]T[Tr.A]. <sup>5</sup> — οὖν LTrTr.A.  
<sup>6</sup> γενέσθαι ταῦτα A. <sup>7</sup> ἐπ' LTrTr.A. <sup>8</sup> καὶ κατὰ τόπους TrTr.A. <sup>9</sup> λιμοὶ καὶ λιμοὶ LTr.A.  
<sup>10</sup> φόβηθρά LTr.A. <sup>11</sup> ἀπ' οὐρανοῦ σημεῖα L. <sup>12</sup> πάντων GLTTrAW. <sup>13</sup> + τὰς the Tr[Tr.A].  
<sup>14</sup> ἀπαγομένους leading [you] away Tr.A. <sup>15</sup> — δὲ but Tr[Tr.A]. <sup>16</sup> θέτε LTrTr.A. <sup>17</sup> ἐν ταῖς  
καρδίαις LTrTr.A. <sup>18</sup> ἀντιστῆναι οὐδὲ ἀντειπεῖν L; ἀντιστῆναι ἢ ἀντειπεῖν ([ἢ ἀντειπ.] Tr) TrTr.A.  
<sup>19</sup> ἢ οἱ G. <sup>20</sup> ἀπαντες TrTr.A.



ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν  
brethren and relations and friends, and they will put to death [some]

ἐξ ὑμῶν 17 καὶ ἔσσεθαι μισούμενοι ὑπὸ πάντων διὰ  
from among you, and ye will be hated by all because of

τοῦ ὀνόματός μου. 18 καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπό-  
my name. And a hair of your head in no wise may

ληταί. 19 ἐν τῇ ὑπομονῇ ὑμῶν "κτῆσασθε" τὰς ψυχὰς ὑμῶν.  
perish. By your patient endurance gain your souls.

20 "Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων ὁρῇ" Ἱερου-  
But when ye see "being" encircled "with" "armies" Jeru-

σαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε  
salem then know that has drawn near her desolation. Then

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν  
those in Judea let them flee to the mountains; and those in

μέσῳ αὐτῆς ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέ-  
her midst let them depart out, and those in the countries "not" let "them

σθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ  
enter into her; for days of avenging these are,

ἅπαντα ἃ γέγραμμένα. 23 οὐαὶ ᾗδὲ" ταῖς  
that may be accomplished all things that have been written. But woe to those

ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-  
with child and to those giving suck in those days,

ραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῇ ἔνῃ·  
for there shall be "distress" "great" upon the land and wrath among

τῷ λαῷ· τοῦτο. 24 καὶ πεσοῦνται στόματι "μαχαίρας," καὶ  
this people. And they shall fall by [the] mouth of [the] sword, and

αἰχμαλωτισθήσονται εἰς ἅπαντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ  
shall be led captive into all the nations; and Jerusalem

ἔσται πατομένη ὑπὸ ἐθνῶν ἄχου· ἡ πληρωθῶσιν  
shall be trodden down by [the] nations until be fulfilled [the]

καιροὶ ἐθνῶν. 25 Καὶ ἔσται" σημεῖα ἐν ἡλίῳ καὶ σελήνῃ  
times of [the] nations. And there shall be signs in sun and moon

καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχή ἐθνῶν ἐν ἀπορίᾳ,  
and stars, and upon the earth distress of nations with perplexity,

ἡ ἡχούσης" θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώ-  
roaring of [the] sea and rolling surge, "fainting" at heart "men

πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ  
from fear and expectation of that which is coming on the

οἰκουμένην· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
habitable earth; for the powers of the heavens shall be shaken.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
And then shall they see the Son of man coming in

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ  
a cloud with power and "glory" great. But "beginning

τούτων γίνεσθαι ἀνακύνετε καὶ ἐπάρατε τὰς κεφαλὰς  
these "things to come to pass look up and lift up "heads

ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν  
your, because draws near your redemption. And he spoke

παραβολὴν αὐτοῖς, "Ἰδετε τὴν συκὴν καὶ πάντα τὰ ὕληνδρα.  
a parable to them: Behold the fig-tree and all the trees:

30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν  
when "they" sprout "already," looking [on them] of yourselves

ren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies,

then know that the desolation thereof is nigh. 21 Then let them which are in Judea flee to the mountains;

and let them which are in the midst of it depart out; and let them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe to them that are with child, and to them that give suck,

in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations;

and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun, and in the moon, and in the stars;

and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 men's hearts failing them for fear, and for looking after those things which are coming on the earth:

for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads;

for your redemption draweth nigh. 29 And he spake to them a parable, saying, Behold the fig tree, and all the trees;

30 when they now shoot forth, ye see and

" κτῆσεσθε ye shall gain LTR.

ο — τὴν LTR.

ἡ πληρωθῶσιν GLTTAW.

9 — δὲ

but LTR.

τ — ἐν (read to this people) GLTTAW.

μαχαίρας TTR.

τὰ ἔθνη

πάντα LITR.

ἄχου L.

+ οὐ LTR.

ἔσονται LTR.

ἡ ἡχούσιν at [the]

sound GLTTA.

know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away; but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς, ye know that already near the summer is. So also ye, when ye see these things coming to pass know that near is, the βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρ- kingdom of God. Verily I say to you, that in no wise will have ἐθρῖν ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ passed away this generation until all shall have taken place. The οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ heaven and the earth shall pass away, but my words in no wise παρέλθωσιν. 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε ἡ βαρυνθῶ- may pass away. But take heed to yourselves, lest ye be laden σιν ὡς ἡμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις your hearts with surfeiting and drinking and cares βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη of life, and suddenly upon you should come that day; 35 ὥς ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους for as a snare shall it come upon all those sitting ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε ὅσον ἐν upon the face of all the earth. Watch therefore at παντὶ καιρῷ δέομενοι, ἵνα καταξιώθῃτε ἐκφυγεῖν ταῦν every season praying, that ye may be accounted worthy to escape these πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπρο- things all which are about to come to pass, and to stand before σθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῇ ἱερῷ διδάσκων τὰς δευκτας And he was by day in the temple teaching, and by night ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἔλαιων going out he lodged on the mount called of Olives; 38 καὶ πᾶς ὁ λαὸς ὠρθρύνεν πρὸς αὐτὸν ἐν τῇ and all the people came early in the morning to him in the ἱερῷ ἀκούειν αὐτοῦ. temple to hear him.

XXII. Now the feast of unleavened bread drew nigh, which is called the Passover. 2 And the chief priests and scribes sought how they might kill him; for they feared the people. 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised,

22 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη And drew near the feast of unleavened [bread] which [is] called πάσχα 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς passover; and were seeking the chief priests and the scribes τὸ πῶς ἀνέλωσιν αὐτόν ἐφοβούντο γὰρ τὸν λαόν. as to how they might put to death him, for they feared the people. 3 Εἰσῆλθεν δὲ ὁ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον And entered Satan into Judas who is surnamed Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα 4 καὶ ἀπελ- Iscariote, being of the number of the twelve. And having gone θῶν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατηγοῖς away he spoke with the chief priests and the captains τὸ πῶς αὐτόν παραδῶ αὐτοῖς 5 καὶ ἐχάρησαν, καὶ as to how him he might deliver up to them. And they rejoiced, and συνέθεντο αὐτῷ ἀργύριον δοῦναι 6 καὶ ἐξωμολόγησεν, καὶ agreed him money to give. And he promised, and

<sup>a</sup> παρελεύσονται shall pass away LTTA.

<sup>a</sup> βαρυνθῶσιν GLTTAAW.

<sup>b</sup> αἱ καρδίαι

ἡμῶν LTT.

<sup>c</sup> αἰφνίδιος ἐπιστῇ ἐφ' ὑμᾶς L; ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος TTA.

<sup>d</sup> παγὶς

ἐπελεύσεται γὰρ (read that day as a snare: for it shall come in) LTTA.

<sup>e</sup> δὲ but (wa ch)

LTA. ἱκασιχύσῃτε ye may prevail TTA.

<sup>f</sup> διδάσκων ἐν τῇ ἱερῷ Tr.

<sup>h</sup> — ὁ GLTTAAW.

καλούμενον ἐστὶν TTA.

<sup>+</sup> καὶ τοῖς γραμματέουσιν and the scribes L.

<sup>m</sup> αὐτοῖς παραδῶ αὐτόν LTTA.

— καὶ ἐξωμολόγησεν (read he sought) L.

ἔζητει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ὁ αὐτοῖς ἄτερ  
sought opportunity to deliver up him to them away from [the]  
ὄχλου.<sup>11</sup>  
crowd.

and sought opportunity to betray him unto them in the absence of the multitude.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ῤέν<sup>12</sup> ἣ ἔδει  
And came the day of unleavened [bread] in which was needful

θῆσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην,<sup>13</sup>  
to be killed the passover. And he sent Peter and John,

εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγω-  
saying, Having gone prepare for us the passover, that we may

μεν. 9 Οἱ δὲ εἶπον<sup>14</sup> αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;  
eat [it]. But they said to him, Where wilt thou we should prepare?

10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν  
And he said to them, Lo, on your having entered into the city.

συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων<sup>15</sup> ἄκο-  
will meet you a man, a pitcher of water carrying; fol-

λουθήσατε αὐτῷ εἰς τὴν οἰκίαν<sup>16</sup> οὗ<sup>17</sup> εἰσπορεύεται<sup>18</sup> 11 καὶ  
low him into the house where he enters; and

ἐρεῖτε τῷ οἰκοδεσπότη<sup>19</sup> τῆς οἰκίας, Λέγει σοι ὁ διδά-  
ye shall say to the master of the house, Says to thee the teach-

καλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν  
er, Where is the guest-chamber where the passover with

μαθητῶν μου φάγω<sup>20</sup>; 12 Κάκεινος ὑμῖν δεῖξει ἑνὶ ἑσπέρῳ<sup>21</sup>  
my disciples I may eat? And he you will shew upper room

μέγα ἐσπρωμένον<sup>22</sup> ἐκεῖ ἐτοιμάσατε. 13 Ἀπελθόντες δὲ εἶδον  
a large furnished there prepare. And having gone they found

καθὼς εἶρηκεν<sup>23</sup> αὐτοῖς<sup>24</sup> καὶ ἡτοίμασαν τὸ πάσχα.  
as he had said to them; and they prepared the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν, καὶ οἱ δώδεκα<sup>25</sup>  
And when was come the hour he reclined at table, and the twelve

ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία  
apostles with him. And he said to them, With desire

ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με-πα-  
I desired this passover to eat with you before I suf-

θεῖν. 16 Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι<sup>26</sup> οὐ μὴ φάγω ζῆξ-  
fer. For I say to you, that any more not at all will I eat of  
(lit. no more)

αὐτοῦ<sup>27</sup> ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 Καὶ  
it until it be fulfilled in the kingdom of God. And

δεξάμενος<sup>28</sup> ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο,  
having received a cup, having given thanks he said, Take this,

καὶ διαμερίσατε<sup>29</sup> ἑαυτοῖς<sup>30</sup> 18 λέγω γὰρ ὑμῖν, ὅτι<sup>31</sup> οὐ μὴ  
and divide [it] among yourselves. For I say to you, that not at all

πίω<sup>32</sup> ἀπὸ τοῦ ἑγεννήματος<sup>33</sup> τῆς ἀμπέλου ἕως ὅτου<sup>34</sup> ἡ  
will I drink of the fruit of the vine until the

βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον, εὐχαριστή-  
kingdom of God be come. And having taken a loaf, having given

σας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμα<sup>35</sup>  
thanks he broke, and gave to them, saying, This is body

μου, τὸ ὑπὲρ ὑμῶν διδόμενον<sup>36</sup> τοῦτο ποιεῖτε ἕως ἡμῶν<sup>37</sup> τὴν ἑμὴν  
my, which for you is given this do in the remem-

ἀνάμνησιν. 20 Ὡσαύτως καὶ τὸ ποτήριον<sup>38</sup> μετὰ τὸ δεῖπνῃ<sup>39</sup>  
remembrance. In like manner also the cup after having supped,

7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them; Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, say-

ὁ ἄτερ ὄχλου αὐτοῖς LTTA. P — ἐν (read ἡ in which) TRA. q Ἰωάννην TR. r εἶπαν LTTA. s + [σοι] for thee L. t εἰς ἣν in which LTTA. v ἀνάγειον GLTTAW. w εἰρήκει LTTA. x — δώδεκα LTTA. y — οὐκέτι [LTTA]. z αὐτὸ τὸ LTTA. a + τὸ τῆς (cup) L. b εἰς ἑαυτοῖς LTTA. c — ὅτι TRA. d + ἀπὸ τοῦ νῦν henceforth [TRA]. e γεννήματος LTTAW. f οὐ TRA. g [eis] A. h καὶ τὸ ποτήριον ὡσαύτως TTRA.



ing, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! 23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lords said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter,

σαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ saying, This cup [is] the new covenant in αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. 21 Πλὴν ἰδοὺ, my blood, which for you is poured out. Moreover, behold, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. the hand of him delivering up me [is] with me on the table; 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ and indeed the Son of man goes according as ὠρισμένον. 23 καὶ αὐτοὶ ἤρξαντο πρὸς ἑαυτούς, liv- it has been determined, but woe to that man by whom he is de- 23 καὶ αὐτοὶ ἤρξαντο πρὸς ἑαυτούς, lived up. And they began to question together among themselves, τό, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. this, who then it might be of them who this was about to do.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τίς αὐτῶν And there was also a strife among them, this, which of them δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς is thought to be [the] greater. And he said to them, The kings τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες of the nations rule over them, and those exercising authority over αὐτῶν εὐεργεταὶ καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' them well-doers are called. But ye not thus [shall be]; but ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ the greater among you let him be as the younger, and he that ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ μείζων, ὁ as he that serves. For which [is] greater, he that ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος reclines. [at table] or he that serves? [is] not he that reclines νος; ἐγὼ δὲ οἶμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. [at table]? But I am in [the] midst of you as he that serves. 28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς But ye are they who have continued with me in πειρασμοῖς μου. 29 καὶ ἐγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό my temptations. And I appoint to you, as appointed μοι ὁ πατήρ μου, βασιλείαν, 30 ἵνα ἐσθίητε καὶ πίνητε to me my father, a kingdom, that ye may eat and may drink ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσητε ἐπὶ at my table in my kingdom, and may sit on θρόνων, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. thrones, judging the twelve tribes of Israel.

31 Ἐπεὶ δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς And said the Lord, Simon, Simon, lo, Satan ἐξήρτησάν σε, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον. 23 καὶ αὐτοὶ ἤρξαντο πρὸς ἑαυτούς, lived up. And they began to question together among themselves, τό, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. this, who then it might be of them who this was about to do.

<sup>1</sup> ἐκχυνόμενον LITTA. <sup>2</sup> ὅτι (for) ὁ υἱὸς τοῦ ἀνθρώπου πορεύεται LITTA. <sup>3</sup> συνζητεῖν LITTA. <sup>4</sup> ἐν μέσῳ ὑμῶν εἰμι TTA. <sup>5</sup> ἐσθίητε LITTA. <sup>6</sup> καθίσσете ye shall sit GLW; καθήσете ye shall sit TT; κάθησε A. <sup>7</sup> — Εἶπεν δὲ ὁ κύριος T[TT]A. <sup>8</sup> ἐκλίπη LITTA. <sup>9</sup> στήρισον LITTA.

οὐ·μή<sup>1</sup> φωνήσῃ σήμερον ἀλέκτωρ <sup>2</sup>πρὶν ἢ τρεῖς <sup>3</sup>ἀπαρ-  
in no wise shall crow to-day [the] cock before that thrice thou wilt  
ρήσῃ <sup>4</sup>μή<sup>1</sup> εἰδέναί με.  
deny knowing me.

the cock shall not  
crow this day, before  
that thou shalt thrice  
deny that thou know-  
est me.

35 Καὶ εἶπεν αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ <sup>1</sup>βαλαν-  
And he said to them, When I sent you without purse  
τίον<sup>2</sup> καὶ <sup>3</sup>πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε;  
and provision bag and sandals, anything did ye lack?  
Οἱ δὲ <sup>4</sup>εἶπον, "Οὐδένος." 36 Εἶπεν οὖν αὐτοῖς, Ἀλλὰ  
And they said, Nothing. He said therefore to them, "However  
νῦν ὁ ἔχων <sup>5</sup>βαλάντιον<sup>6</sup> ἀράτω, ὁμοίως καὶ πήραν·  
'now he who has a purse let him take [it], in like manner also provision bag;  
καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω  
and he who has not [one] let him sell his garment and buy  
μάχαιραν· 37 λέγω γὰρ ὑμῖν, ὅτι <sup>7</sup>ἐπὶ τοῦτο τὸ γεγραμμένον  
a sword; for I say to you, that yet this that has been written  
δεῖ τελεσθῆναι ἐν ἐμοί, <sup>8</sup>τὸ<sup>9</sup> Καὶ μετὰ ἀνόμων ἐλογίσθη·  
must be accomplished in me, And with [the] lawless he was reckoned:  
καὶ <sup>10</sup>γὰρ<sup>11</sup> ἡτὰ<sup>12</sup> περὶ ἱμοῦ τέλος ἔχει. 38 Οἱ δὲ <sup>13</sup>εἶπον,  
for also the things concerning me an end have. And they said,  
Κύριε, ἰδοὺ, μάχαιραι ὥδε δύο. Ὁ δὲ εἶπεν αὐτοῖς,  
Lord, behold, 'swords 'here [=are] 'two. And he said to them,  
'Ἰκανόν ἐστιν.  
'Enough 'it 'is.

35 And he said unto  
them, When I sent you  
without purse, and  
scrip, and shoes, lacked  
ye any thing? And  
they said, Nothing.  
36 Then said he unto  
them, But now, he  
that hath a purse, let  
him take it, and like-  
wise his scrip: and he  
that hath no sword,  
let him sell his gar-  
ment, and buy one.  
37 For I say unto you,  
that this that is writ-  
ten must yet be ac-  
complished in me, And  
he was reckoned a-  
mong the transgres-  
sors; for the things  
concerning me have  
an end. 38 And they  
said, Lord, behold,  
here are two swords.  
And he said unto them,  
It is enough.

39 Καὶ ἐξελθὼν ἱπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος  
And going forth he went according to custom to the mount  
των ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ <sup>1</sup>αὐτοῦ.  
of Olives, and followed him also his disciples.  
40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε  
And having arrived at the place he said to them, Pray  
μὴ εἰσελθεῖν εἰς πειρασμόν. 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ'  
not to enter into temptation. And he was withdrawn from  
αὐτῶν ὡσεὶ λίθον βολήν, καὶ θείς τὰ γόνατα προσήνυχετο,  
them about a stone's throw, and falling on [his] knees he prayed,  
42 λέγων, Πάτερ, εἰ βούλει <sup>2</sup>παρενεγκεῖν<sup>3</sup> τὸ ποτήριον  
saying, Father, if thou art willing to take away 'cup  
τοῦτο<sup>4</sup> ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὺν <sup>5</sup>γε-  
'this from me; but not my will, but thine be  
νέσθω. 43 <sup>6</sup>ᾠφθη δὲ αὐτῷ ἄγγελος <sup>7</sup>ἀπ' οὐρανοῦ ἐνισχύων  
done. And appeared to him an angel from heaven strengthening  
αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήνυχετο.  
him. And being in conflict more intently he prayed.  
Ῥέγενετο δὲ <sup>8</sup>ὁ ἰδρώς αὐτοῦ ὡσεὶ θρόμβοι αἵματος <sup>9</sup>κατα-  
And became his sweat as great drops of blood falling  
βαίνοντες<sup>10</sup> ἐπὶ τὴν γῆν. 45 Καὶ ἀναστὰς ἀπὸ τῆς  
down to the earth. And having risen up from  
προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς<sup>11</sup> εἶρεν <sup>12</sup>αὐτοὺς κοιμω-  
prayer, coming to the disciples he found them sleep-

39 And he came out,  
and went, as he was  
wont, to the mount of  
Olives; and his disci-  
ples also followed him.  
40 And when he was  
at the place, he said  
unto them, Pray that  
ye enter not into tempta-  
tion. 41 And he was  
withdrawn from them  
about a stone's cast,  
and kneeled down,  
and prayed, 42 saying,  
Father, if thou be  
willing, remove this  
cup from me: never-  
theless not my will,  
but thine, be done,  
43 And there appeared  
an angel unto him  
from heaven, strength-  
ening him. 44 And  
being in agony he  
prayed more earnestly;  
and his sweat was as  
it were great drops of  
blood falling down to  
the ground. 45 And  
when he rose up from  
prayer, and was come  
to his disciples, he  
found them sleeping

<sup>1</sup> — μή (read shall not crow) TT<sup>a</sup> L.

<sup>2</sup> ἕως until LTT<sup>a</sup> R.

<sup>3</sup> με ἀπαρήσῃ

εἰδέναί LTR.

<sup>4</sup> [μή] A.

<sup>5</sup> βαλλάντιον LTT<sup>a</sup> W.

<sup>6</sup> εἶπαν LTT<sup>a</sup> R.

<sup>7</sup> Οὐδένος TT<sup>a</sup> R.

<sup>8</sup> ὁ δὲ εἶπεν but he said T; εἶπεν δὲ Tr.

<sup>9</sup> βαλλάντιον LTT<sup>a</sup> W.

<sup>10</sup> — ἐπὶ LTT<sup>a</sup> R.

<sup>11</sup> ὅτι L.

<sup>12</sup> [γὰρ] LTR.

<sup>13</sup> τὸ that (concerning me has an end) TT<sup>a</sup> R.

<sup>14</sup> — αὐτοῦ (read the dis-

ciples) TT<sup>a</sup> R.

<sup>15</sup> παρενεγκά T; παρενεγκέ take away LTR.

<sup>16</sup> τούτο τὸ ποτήριον TT<sup>a</sup> R.

<sup>17</sup> καὶ ἐγένετο

<sup>18</sup> γενέσθω TT<sup>a</sup> W.

<sup>19</sup> verses 43, 44 in [ ] L.

<sup>20</sup> ἀπὸ τοῦ from the LTR.

<sup>21</sup> καὶ ἐγένετο

<sup>22</sup> ὁ (ὁ) A) TA.

<sup>23</sup> καταβαίνοντος TA.

<sup>24</sup> — αὐτοῦ (read his disciples) E.

<sup>25</sup> κοιμωμένους

αὐτοὺς TT<sup>a</sup> R.

for sorrow, 46 and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

μένους<sup>ll</sup> ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε;  
 ing from grief, and, he said to them, Why sleep ye?  
 ἀναστάντες προσευχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.  
 Having risen up pray, that ye may not enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw that would follow, they said unto him, Lord, shall we smite with the sword? 50 And he answered them, saying, Whosoever smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

47 Ἐπὶ δὲ<sup>||</sup> αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος<sup>||</sup>  
And 'yet.<sup>||</sup> 'as 'he<sup>||</sup> was speaking, behold a crowd, and he who was  
μενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν,<sup>||</sup> καὶ  
called Judas, one of the twelve, was going before them, and  
ἤγγικεν τῷ Ἰησοῦ φιλεῖν αὐτόν. 48 Ὅδε ὁ Ἰησοῦς<sup>||</sup> εἶπεν  
drew near to Jesus to kiss him. But Jesus said

αὐτῷ, Ἰουδά, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω;   
 to him, Judas, with a kiss the Son of man deliverest thou up?   
 49 Ἰδόντες-δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον ἔειπον·   
 And seeing those around him what was about to happen said   
 ἑαυτῷ, Ὁ Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; 50 Καὶ ἐπα-   
 to him, Lord, shall we smite with [the] sword? And smote   
 ταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως,   
 one a certain of them the bondman of the high priest, and   
 ἀφείλεν αὐτοῦ τὸ οὖν τὸ δεξιόν. 51 ἀποκριθεὶς-δὲ ὁ Ἰησοῦς   
 took off his ear right. And answering Jesus   
 εἶπεν, Ἐὰν ἔως-τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ   
 said, Suffer thus far. And having touched the ear of him   
 ἰάσατο αὐτόν. 52 Εἰπεν-δὲ ὁ Ἰησοῦς πρὸς τοὺς παρα-   
 he healed him. And said Jesus to those who were   
 γενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ   
 come against him, chief priests and captains of the temple   
 καὶ πρεσβυτέρους, Ὡς ἐπὶ λρστήν εἰζέλλυσθαι μετὰ   
 and elders, As against a robber have ye come out with   
 μαχαίρων καὶ ξύλων; 53 καθ' ἡμέραν ὄντος-μου μεθ' ὑμῶν   
 in swords and staves? Daily when I was with you   
 ἐν τῷ ἱερῷ οὐκ-ἐξεφείνατε τὰς χεῖρας ἐπ' ἐμέ. ἁλλ'   
 in the temple ye stretched not out [your] hands against me; but   
 αὐτὴ ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.   
 this your is hour, and the power of darkness.

54 Then took they him, and led *him*, and brought him into the high priest's house: And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said,

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον  
 And having seized him they led [him away], and led  
 αὐτόν·<sup>1</sup> εἰς τὴν οἶκον· τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθη  
 him <sup>1</sup> into the house of the high priest. And Peter was following  
 μακρόθεν, 55 ἀψάφτων<sup>2</sup> δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς,  
 afar off. And having kindled a fire in [the] midst of the court,  
 καὶ ἔσκαθάναν<sup>3</sup> αὐτὸν· ἐκάθητο ὁ Πέτρος ἑν· μέσῳ<sup>4</sup>  
 and <sup>3</sup> having <sup>3</sup> sat <sup>3</sup> down <sup>3</sup> together <sup>3</sup> they <sup>3</sup> sat <sup>3</sup> Peter among  
 αὐτῶν. 56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς  
 the woman. And <sup>6</sup> having <sup>6</sup> seen <sup>6</sup> him <sup>6</sup> a <sup>6</sup> maid <sup>6</sup> certain <sup>6</sup> sitting <sup>6</sup> by  
 τὸ φῶς, καὶ ἀνένισσα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν  
 the light, and having looked intently on him, said, And this one with  
 αὐτῷ ἦν. 57 Ὁ δὲ ἠρνήσατο αὐτόν, λέγων, Ὁ γύναι, οὐκ  
 him was. But he denied him, saying, Woman, <sup>7</sup> not  
 οἶδα αὐτόν. 58 Καὶ μετὰ βραχίον ἔτερος ἰδὼν αὐτὸν ἔφη,  
 I <sup>8</sup> do <sup>8</sup> know <sup>8</sup> him. And after a little another seeing him said,

ὁ — δε and LITRAW.      ὡ αὐτοῦς GLTTAW.      ἡ Ἰησοῦς δε TTRa.      ὡ εἶπαν LITRa.  
 δ — αὐτῷ TTRa.      α — μαχαίρῃ TTRa.      β τοῦ ἀρχιερέως τῶν δούλων TTRa.      γ τὸ οὖν αὐτοῦ LITRa.  
 δ — αὐτοῦ TTRa.      ε — ο LITRa.      ζ πρὸς T.      η ἐξήλατε came ye out LIT.      θ ἀλλὰ TTRa.  
 ι ἐστὶν ὑμῶν LITRa.      κ — αὐτὸν (read [him]) LITRa.      λ τὴν οἰκίαν TTRa.      μ περιπαῖντων.  
 TTRa.      ν περικασιάντων, having sat around; συνκαθισάντων T.  
 ρ μέσος TTRa.      ρ — αὐτὸν LITRa.      σ οὐκ οἶδα αὐτὸν, γινῶμι TTRa.



Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, "Ἀνθρῶπε, οὐκ εἰμί.  
And thou of them art. But Peter said, Man, I am not.

59 Καὶ διαστάσης ὥσει ὥρας μίας, ἄλλος τις δι᾽ ὀφθαλμοῦ ἐκείνου  
And having elapsed about 2 hour 1 one, 2 other 3 a certain strongly affirmed,  
λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλι-  
saying, In truth also this one with him was; for also a Galli-  
λαῖος ἐστίν. 60 Εἶπεν δὲ ὁ Πέτρος, "Ἀνθρῶπε, οὐκ οἶδα  
lean he is. And said 1 Peter, Man, I know not what

λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν  
thou sayest. And immediately, 2 yet 3 as he was speaking, 4 crew

ὁ ἀλέκτωρ· 61 καὶ στραφείς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ·  
1 the 2 cock. And having turned, the Lord looked at Peter;

καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐτῷ,  
and remembered 1 Peter the word of the Lord, how he said to him,

"Ὅτι πρὶν ἀλέκτορα φωνῆσαι ἅπαρνήσῃ με τρίς. 62 Καὶ  
Before [the] cock crow thou wilt deny me thrice. And

ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.  
having gone forth outside Peter wept bitterly.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον  
And the men who were holding Jesus mocked

αὐτῷ, δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ἔτυπον  
him, beating [him]; and having covered up him they were striking

αὐτοῦ τὸ πρόσωπον, καὶ ἐπήρωτων αὐτόν, λέγοντες, Προ-  
his face, and were asking him, saying, Pro-

φήτευσον, τίς ἐστίν ὁ παῖσας σε; 65 Καὶ ἕτερα πολλὰ  
phesy, who is it that struck thee? And other things many

βλασφημοῦντες ἔλεγον εἰς αὐτόν.  
blasphemously they said to him.

66 Καὶ ὡς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον  
And when it became day were gathered together the elderhood

τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν  
of the people, both chief priests and scribes, and they led him

εἰς τὸ συνέδριον βεαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ χριστός,  
into 1 sanhedrim 2 their, saying, If thou art the Christ,

εἰπέ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ  
tell us. And he said to them, If you I should tell, not at all

πιστεύσητε· 68 ἔάν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκρι-  
would ye believe; and if also I should ask [you], not at all would ye

θῇτέ μοι, ἢ ἀπολύσητε. 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ  
answer me, nor let [me] go. Henceforth shall be the Son

ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.  
of man sitting at [the] right hand of the power of God.

70 Εἰπόντες δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ  
And they said all, Thou then art the Son of God? And he

πρὸς αὐτοὺς εἶπεν, Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. 71 Οἱ δὲ εἶπον,  
to them said, Ye say, that I am. And they said,

Τί ἔτι ἡμεῖς ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἡκούσαμεν  
What any more need have we of witness? for ourselves have heard

ἀπὸ τοῦ στόματος αὐτοῦ.  
from his [own] mouth.

23 Καὶ ἀναστὰς ἔβαν τὸ πλῆθος αὐτῶν ἡγάγεον  
And having risen up all the multitude of them led

Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord. how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe: 68 and if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

XXIII. And the whole multitude of them arose, and led

εἶπεν TtA. — ὁ (read [the]) GLTTAW. + σήμερον to-day TtA. — ὁ Πέτρος (read he wept) GTT[A]. 2 αὐτὸν him LTTA. 3 ἐτυπον αὐτοῦ τὸ πρόσωπον, καὶ [L]TTA. — αὐτόν TtA. 4 ἀνήγαγον they led away TtA. 5 αὐτόν TtAW. 6 εἶπον TtA. 7 — καὶ LTTA. 8 — μοι ἢ ἀπολύσητε [TtA]. 9 + δὲ however LTTA. 10 εἶπαν TtA. 11 ἔχομεν μαρτυρίας χρειάν TtA. 12 ἡγάγεον GLTTAW.

him unto Pilate. 2 And they began to accuse him, saying, We found this *yellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 said unto them, Ye have brought this

αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τούτον <sup>εὗρομεν</sup> διαστρέφοντα τὸ ἔθνος, καὶ καλύοντα <sup>Καίσαρι φόρους</sup> δίδοναι, <sup>ῥ</sup>λέγοντα ἑαυτὸν <sup>χριστὸν</sup> βασιλεῖα εἶναι. 3 Ὁ δὲ Πιλάτος <sup>ἐ</sup>πηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ <sup>ῥ</sup>εῖπεν, Σὺ λέγεις. 4 Ὁ δὲ Πιλάτος <sup>εἶ</sup>πεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 Οἱ δὲ ἐπίσχυον, λέγοντες, Ὅτι ἀνασταίνει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Ὁ Πιλάτος δὲ ἀκούσας <sup>Γαλιλαίαν</sup> ἐπηρώτησεν εἰ ὁ ἀνθρώπος <sup>Γαλιλαῖός ἐστιν</sup>. 7 καὶ ἐπὶ <sup>ῥ</sup>αἰνῶν ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῦταις ταῖς ἡμέραις. 8 Ὁ δὲ Ἡρόδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν. ἦν γὰρ <sup>ῥ</sup>θελων ἐξῆκανοῦ <sup>ῥ</sup>ιδεῖν αὐτόν, διὰ τὸ ἀκοῦειν for he was wishing for long to see him, because of hearing <sup>ῥ</sup>πολλὰ περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις <sup>ῥ</sup>ικανοῖς. 10 καὶ οἱ γραμματεῖς, ἐτόνως κατηγοροῦντες αὐτοῦ. 11 καὶ ὁ Ἡρόδης οὐδὲν ἀπεκρίνατο αὐτῷ. 12 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ ὄχλοι, ἐτόνως <sup>ῥ</sup>κατηγοροῦντες αὐτοῦ. 13 ἐξουθενήσας δὲ αὐτόν ὁ Ἡρόδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτόν <sup>ῥ</sup>εσθῆτα λαμπράν ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ. 12 ἐγένοντο δὲ φίλοι αὐτοῦ. 13 Πιλάτος καὶ ὁ Ἡρόδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων, πρὸς πῆχρον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς. 14 εἶπεν πρὸς αὐτούς, Προσηνέγκατέ

13 Ὁ Πιλάτος δὲ <sup>ῥ</sup>συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 14 εἶπεν πρὸς αὐτούς, Προσηνέγκατέ

<sup>1</sup> Πιλάτον T. <sup>2</sup> εὗραμεν TTrA. <sup>3</sup> + ἡμῶν (read our nation) LTTT[A]W. <sup>4</sup> φόρους Kαίσαρι LTTTr. <sup>5</sup> + καὶ and [L]TTT[A]. <sup>6</sup> Πιλάτος T. <sup>7</sup> ῥώτησεν TTrA. <sup>8</sup> + καὶ even TTT[A]. <sup>9</sup> — Γαλιλαίαν T[A]. <sup>10</sup> + τὸν L. <sup>11</sup> ἐξῆκάνων χρόνον θέλων many times wishing LTTTr. <sup>12</sup> — πολλά TTrA. <sup>13</sup> + καὶ also T. <sup>14</sup> αὐτόν (read [him]) [T]TT[A]. <sup>15</sup> Πιλάτω T. <sup>16</sup> Ἡρώδης καὶ ὁ Πιλάτος (Πειλ. T) TTrA. <sup>17</sup> αὐτούς TTrA. <sup>18</sup> συγκαλεσάμενος T.

μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ  
to me this man, as turning away the people; and  
ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας <sup>ε</sup>οὐδέν· <sup>ε</sup>ἔβρον ἐν τῷ  
behold, I before you having examined [him] <sup>2</sup>nothing <sup>1</sup>found in  
ἀνθρώπῳ·τούτῳ αἴτιον ὧν κατηγορεῖτε  
this man blamable [as to the things] of which ye bring accusation  
κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρώδης· <sup>ε</sup>ἀνέπεμψα γὰρ ὑμᾶς πρὸς  
against him; nor even Herod, for I sent <sup>2</sup>up <sup>1</sup>you to  
αὐτόν, <sup>1</sup>καὶ ἰδοῦ, οὐδέν ἄξιον θανάτου ἐστὶν πεπραγμένον  
him, and lo, nothing worthy of death is done  
αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 <sup>ε</sup>Ἀνάγκη  
by him. Having <sup>2</sup>chastised <sup>1</sup>therefore him I will release [him]. <sup>4</sup>Necessity  
δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ <sup>ε</sup>ἐορτὴν ἓνα. 18 <sup>ε</sup>Ἄνέ-  
<sup>1</sup>now <sup>2</sup>he <sup>3</sup>had to release to them at [the] feast one. <sup>2</sup>they  
κραζαν· δὲ <sup>ε</sup>παμπληθεῖ, <sup>1</sup>λέγοντες, Αἶρε τοῦτον, ἀπολύ-  
<sup>2</sup>cried <sup>3</sup>out <sup>1</sup>but <sup>1</sup>in a mass, saying, Away with this [man], <sup>2</sup>re-  
σον δὲ ἡμῖν τὸν Βαραββᾶν 19 ὅστις ἦν· διὰ στάσιν  
lease <sup>1</sup>and to us Barabbas; who was on account of <sup>2</sup>insurrection  
τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον <sup>1</sup>βεβλημένος εἰς  
<sup>1</sup>a <sup>2</sup>certain made in the city and murder cast into  
φυλακὴν. 20 Πάλιν <sup>ε</sup>μοῦν· ὁ <sup>ε</sup>Πιλάτος <sup>ε</sup>προσεφώνησεν·  
prison. Again therefore Pilate called to [them],  
θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν, λέγοντες,  
wishing to release Jesus. But they were crying out, saying,  
<sup>ε</sup>Σταύρωσον, σταύρωσον· αὐτόν. 22 <sup>ε</sup>Οὐδὲ τρίτον εἶπεν  
Crucify, crucify him. And he a third [time] said  
πρὸς αὐτούς, Τί γὰρ κακὸν <sup>ε</sup>εποίησεν οὗτος; οὐδέν  
to them, What <sup>2</sup>then <sup>1</sup>evil did <sup>2</sup>commit <sup>1</sup>this [<sup>2</sup>man]? No  
αἴτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν  
cause of death found I in him. Having <sup>2</sup>chastised <sup>1</sup>therefore him  
ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλας, αἰτού-  
I will release [him]. But they were urgent with <sup>2</sup>voices <sup>1</sup>loud, asking  
μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυνον αἱ φωναὶ αὐτῶν  
for him to be crucified. And prevailed the voices of them  
<sup>ε</sup>καὶ τῶν ἀρχιερέων. 24 <sup>ε</sup>Οὐδὲ <sup>ε</sup>Πιλάτος <sup>ε</sup>ἐπέκρινεν γενέσθαι  
and of the chief priests. And Pilate adjudged <sup>2</sup>to be <sup>2</sup>done  
τὸ αἶτημα αὐτῶν. 25 ἀπέλυσε δὲ <sup>ε</sup>αὐτοῖς <sup>ε</sup>τὸν διὰ  
<sup>1</sup>their <sup>2</sup>request. And he released to them him who on account of  
στάσιν καὶ φόνον βεβλημένον εἰς <sup>ε</sup>τὴν φυλακὴν, ὃν  
insurrection and murder had been cast into the prison, whom  
ᾗ τούτων· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.  
they asked for; but Jesus he delivered up to their will.

26 Καὶ ὡς ἀτήγαγον αὐτόν, ἐπιλαβόμενοι <sup>ε</sup>Σίμωνός  
And as they led <sup>2</sup>away <sup>1</sup>him, having laid hold on <sup>4</sup>Simon  
τινος Κυρηναίου <sup>ε</sup>τοῦ ἐρχομένου· <sup>ε</sup>ἀπ' <sup>ε</sup>ἀγροῦ, ἐπέθηκαν  
<sup>1</sup>a <sup>2</sup>certain a Cyrenian coming from a field, they put upon  
αὐτῷ τὸν σταυρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ. 27 Ἠκολούθει  
him, the cross to bear [it] behind Jesus. <sup>2</sup>Were <sup>1</sup>following  
δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ <sup>ε</sup>καὶ  
<sup>1</sup>and him a great multitude of the people and of women, who also

man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. 16 I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.) 18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them. 21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a company of people, and of women, which also be-

<sup>ε</sup> οὐδέν TTr. <sup>ε</sup> ἀνέπεμψεν γὰρ αὐτόν πρὸς ἡμᾶς for he sent him back to us T.  
<sup>ε</sup> — verse 17 [L]TTr[A]. <sup>ε</sup> ἀνέκραγον TTrA. <sup>ε</sup> πανπληθεῖ T. <sup>ε</sup> βληθείς ([βληθείς] A)  
ἐν τῇ φυλακῇ TTrA. <sup>ε</sup> δὲ however LTrA. <sup>ε</sup> Πιλάτος T. <sup>ε</sup> + αὐτοῖς them L.  
<sup>ε</sup> Σταυρὸν σταυρὸν LTrA. <sup>ε</sup> — καὶ τῶν ἀρχιερέων [L]T[TrA]. <sup>ε</sup> καὶ LTrA. <sup>ε</sup> — αὐτοῖς  
O[L]TTrA.W. <sup>ε</sup> — τὴν LTrA. <sup>ε</sup> Σίμωνά τινα Κυρηναῖον ἐρχόμενον LTrA. <sup>ε</sup> — τοῦ GW.  
<sup>ε</sup> ἀπό. L. <sup>ε</sup> — καὶ LTrA.



wailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. 31 For if they do these things in a green tree, what shall be done in the dry? 32 And there were also two other malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 and saying, If thou be the king of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτὰς were bewailing and lamenting him. And turning to them. 28 ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ὑμεῖς, Jesus said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. 29 πλὴν ἐφ' ἑαυτὰς κλῖετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29 ὅτι ἰδοὺ, but for yourselves weep and for your children: for lo, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στείραι are coming days in which they will say, Blessed [are] the barren καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. and wombs which did not bear and breasts which gave not suck. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Ἐπίετε ἐφ' ἡμᾶς Then shall they begin to say to the mountains, Fall upon us; καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν τῷ ὄρεϊ and to the hills, Cover us: for if in the green ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται; 32 Ἦγοντο tree these things they do, in the dry what may take place? 32 ὦν δὲ καὶ ἔτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναρεθῆναι. 33 Καὶ and also other two malefactors with him to be put to death. 33 ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον ἐκεῖ when they came to the place called a Skull there ἐσταύρωσαν αὐτόν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν they crucified him, and the malefactors, the one on [the] right ὃν δὲ ἐξ ἀριστερῶν. 34 Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες and one on [the] left. And Jesus said, Father, forgive αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. Διαμεριζόμενοι δὲ τὰ them, for they know not what they do. And dividing ἱμάτια αὐτοῦ ἔβαλον ἑκλήρον. 35 καὶ εἰστήκει ὁ λαὸς θεω- his garments they cast a lot. And stood the people beholding. 35 αὐτοὺς ἐξεμυκτήριζον, καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγον- and were deriding also the rulers with them, say- τες, Ἄλλους ἔσωσεν, σῶσάτω ἑαυτὸν εἰ οὗτός ἐστιν ὁ χριστός ing, Others he saved, let him save himself if this is the Christ ὁ τοῦ θεοῦ ἐκλεκτός. 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρα- of God chosen. And mocked him also the sol- tiῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ diers, coming near and vinegar offering him, and λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυ- saying, If thou art the king of the Jews, save thy- τόν. 38 Ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ self. And there was also an inscription written over him ὅτι βασιλεὺς τῶν Ἰουδαίων οὗτος. 39 Ἐπιγράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, in letters Greek and Latin and Hebrew: 39 οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων. This is the king of the Jews.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying,

39 Εἷς δὲ τῶν κρεμασθέντων κακοῦργων ἐβλασφήμη Now one of the who had been hanged malefactors railed at αὐτόν, λέγων, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτὸν καὶ him, saying, If thou art the Christ, save thyself and ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἔπετίμα αὐτῷ, λέγων, But answering the other rebuked him, saying,

z — ὁ ΤΤα. a + αἱ τῆ ΤΤα. b οὐκ ἐθρεψαν nourished not LTΤα. c Πέσατε ΤΤα. d [τῷ] Ττ. e ἄλλον LTα. f [ὁ δὲ ... ποιοῦσιν] L. g κλήρους lots TA. h — καὶ LT. i — σὺν αὐτοῖς LTΤα. k τοῦ θεοῦ ὁ ΤΑ. l ἐνέπαιζαν ΤΑ. m — καὶ [L]ΤΤα. n [Εἰ] L. o ἐπιγεγραμμένη L[Ττ]; — γεγραμμένη ΤΑ. p — γράμμασιν ... Ἑβραϊκοῖς [L]ΤΤα. q ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος [οὗτος] L LTΤα. r — λέγων T[Ττ]L. s Οὐχὶ σὺ εἶ ὁ χριστός; Art not thou the Christ? ΤΤα. t ἐπιτιμῶν αὐτῷ ἔφη rebuking him said ΤΤα.

Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;  
 "Not 'even dost 'fear 'thou God; [thou] that under the same judgment art?

41 καὶ ἡμεῖς μὲν δίκαιως· ἀξία γὰρ ὧν ἐπράξαμεν  
 And we indeed justly; for 'a 'due 'recompense 'of 'what 'we 'did

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξεν. 42 Καὶ  
 'we 'receive; but this [man] 'nothing 'amiss 'did. And

ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κῆρυ, ὅταν ἔλθῃς ἐν  
 he said to Jesus, Remember me, Lord, when thou comest in

τῇ βασιλείᾳ σου. 43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω  
 thy kingdom. And 'said 'to 'him 'Jesus, Verily I say

σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.  
 to thee, To-day with me thou shalt be in Paradise.

44 Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην  
 And it was about [the] 'hour 'sixth, and darkness came, over 'whole

τὴν γῆν ἕως ὥρας ἐνάτης· 45 καὶ ἔσκοτίσθη ὁ ἥλιος,  
 'the land until [the] 'hour 'ninth; and 'was 'darkened 'the 'sun;

καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· 46 καὶ  
 and 'was 'rent 'the 'veil 'of 'the 'temple in [the] midst. And

φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς  
 having cried with 'a 'voice 'loud Jesus said, Father, into 'hands

σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν  
 'thy I will commit my spirit. And these things having said

ἐξέπνευσεν. 47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον  
 he expired. Now 'having 'seen 'the 'centurion that which took place

ἐδόξασεν τὸν θεόν, λέγων, Οὕτως ὁ ἄνθρωπος οὗτος δίκαιος  
 glorified God, saying, Indeed this man 'just

ἦν. 48 Καὶ πάντες οἱ συνπαράγονοι ὄχλοι ἐπὶ τὴν  
 'was. And all the 'who 'were 'come 'together 'crowds to

θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες  
 this sight, seeing the things which took place, beating

ἐαυτῶν τὰ στήθη ὑπέστρεφον. 49 εἰστήκεισαν δὲ πάντες  
 their breasts returned. And 'stood 'all

οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-  
 'those 'who 'knew 'him afar off, also women who fol-

ακολουθήσασαι αὐτὸν ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
 lowed with him from Galilee, beholding these things.

50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων,  
 And behold, a man by name Joseph, a counsellor being,

ἄνθρωπος ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συνκαταθεμίμος  
 a man good and just, (he had not assented

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως  
 to the counsel and the deed of them,) from Arimathea a city

τῶν Ἰουδαίων, ὃς καὶ προσέδεχτο καὶ αὐτὸς τὴν βασι-  
 of the Jews, and who 'was 'waiting 'for 'also 'himself the king-

λείαν τοῦ θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ  
 dom of God, he having gone to Pilate begged the

σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ  
 body of Jesus. And having taken 'down 'it he wrapped it

Dost not thou fear God, seeing thou art in the same condemnation? 41 and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 (the same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen,

ν — τῷ (read he said, Jesus, remember) TTRa.

(read he said) T[Tr]A.

α ἐνάτης LITra.

β τοῦ ἡλίου ἐκλιπόντος (darkness came) from the sun falling T.

γ ἐσχίσθη δὲ T.

δ ἐκατόνταρχος TTr.

ε εἶδεν LITra.

ζ — ἐαυτῶν (read the breasts) TTrA.

η συνακολουθῶσαι TTrA.

θ — καὶ and LITra.

ι — καὶ αὐτὸς LITra.

κ — καὶ αὐτὸς LITra.

λ — καὶ αὐτὸς LITra.

μ — καὶ αὐτὸς LITra.

ν — καὶ αὐτὸς LITra.

ξ — καὶ αὐτὸς LITra.

ο — καὶ αὐτὸς LITra.

π — καὶ αὐτὸς LITra.

ψ — κύριε [L] TTRa.

φ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.

χ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.

ψ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.

φ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.

χ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.

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φ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.

χ — καὶ ἦν ἥδη ([ἦδη] TrA) and it was now LITra.





ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λήρος τὰ ῥήματα αὐτῶν,<sup>1</sup> words seemed to them as idle tales, and they believed them not.  
καὶ ἠπίστουν αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν and they disbelieved them. But Peter having risen up ran ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ἑθόνια to the tomb, and having stooped down he sees the linen clothes  
κείμενα μόνα<sup>1</sup> καὶ ἀπῆλθεν πρὸς ἑαυτὸν<sup>1</sup> θαυμάζων τὸ lying alone, and went away home wondering at that which was come to pass.  
γεγονός.<sup>1</sup>

13 Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ And lo, two of them were going on same the ἡμέρᾳ<sup>1</sup> εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερου- day to a village being distant furlongs sixty from Jeru- σαλήμ, ᾧ ὄνομα Ἑμμαούς. 14 καὶ αὐτοὶ ὠμίλουν πρὸς salem, whose name [is] Emmaus; and they were conversing with ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ one another about all which had taken place these things. And

ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν,<sup>1</sup> καὶ αὐτὸς αὐτῷ it came to pass as they conversed and reasoned, that himself Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. 16 οἱ δὲ ὀφθαλμοὶ Jesus having drawn near went with them; but the eyes αὐτῶν ἔκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. 17 Εἶπεν δὲ of them were holden [so as] not to know him. And he said πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς to them, What words [are] these which ye exchange with ἀλλήλους περιπατοῦντες,<sup>1</sup> καὶ ἐστε σκυθρωποί;<sup>1</sup> one another as ye walk, and are downcast in countenance?

18 Ἀποκριθεὶς δὲ ὁ<sup>1</sup> εἰς<sup>d</sup>, ἃ ὄνομα Κλεόπας, εἶπεν πρὸς And answering the one, whose name [was] Cleopas, said to αὐτόν, Σὺ μόνος παροικεῖς ἐν<sup>1</sup> Ἱερουσαλήμ, καὶ οὐκ ἔγνως him, Thou alone sojournest in Jerusalem, and hast not known τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; the things which are come to pass in it in these days?

19 Καὶ εἶπεν αὐτοῖς, Ποία; Οἱ δὲ εἶπον αὐτῷ, Τὰ And he said to them, What things? And they said to him, The things περὶ Ἰησοῦ τοῦ Ναζωραίου,<sup>1</sup> ὃς ἐγένετο ἀνὴρ προφῆτης, concerning Jesus the Nazarean, who was a man a prophet, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ mighty in deed and word before God and all the λαοῦ. 20 ὅπως τε<sup>1</sup> παρέδωκαν αὐτόν<sup>1</sup> οἱ ἀρχιερεῖς καὶ οἱ people; and how delivered up him the chief priests and οἱ ἀρχόντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν. our rulers to judgment of death, and crucified him.

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστιν ὁ μέλλων λυτρώσθαι 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Ὦκα, καὶ ἡμεῖς καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι also of our company made us astonished, which were early at τὰ ταῦτα these LTTA.

<sup>1</sup> ταῦτα these LTTA. <sup>2</sup> — verse 12 [L]TT[Tr]. <sup>3</sup> [κείμενα μόνα] A; — κείμενα Tr. <sup>4</sup> αὐτόν Tr. <sup>5</sup> ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι Tr. <sup>6</sup> συζητεῖν LTTA. <sup>7</sup> — ὁ Tr. A. <sup>8</sup> καὶ ἐστάθησαν ([; καὶ ἐστ-ά.) Δ) σκυθρωποί. (question ends at walk) And they stood down- cast in countenance. TTTA. <sup>9</sup> — ὁ LTTA. <sup>10</sup> + [ἐξ αὐτῶν] of them L. <sup>11</sup> ὀνόματι by name Tr. A. — ἐν (read [in]) GTTAW. <sup>12</sup> εἶπεν Tr. <sup>13</sup> Ναζωραίου Tr. <sup>14</sup> + [ἐν] in L. <sup>15</sup> αὐτόν παρέδωκαν L. <sup>16</sup> + καὶ also LTTA. <sup>17</sup> — σήμερον (read it brings) TT[Tr].

words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called Emmaus, which was about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou yet a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; 20 and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at

the sepulchre; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread.

ἡ ὁρθρῖαι<sup>α</sup> ἐπὶ τὸ μνημεῖον<sup>ον</sup> 23 καὶ μὴ ευροῦσαι τὸ σῶμα αὐτοῦ<sup>ου</sup>  
early to the tomb, and not having found his body  
ἦλθον, λέγονται καὶ ὁπτασίαν ἀγγέλων εὐρακέναι, οἳ λέγουσιν  
came, declaring also a vision of angels to have seen, who say  
αὐτὸν ζῆν. 24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ  
he is living. and went some of those with us to the  
μνημεῖον καὶ εἶδρον οὕτως καθὼς ὁ καὶ αἱ γυναῖκες εἶπον,  
tomb and found [it] so as also the women said,  
αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς, Ὁ  
but him they saw not. And he said to them, O  
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς  
senseless and slow of heart to believe in all which  
ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα εἶδει  
spoke the prophets. Not these things was needful for  
παθεῖν τὸν χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;  
to suffer the Christ, and to enter into his glory?  
27 Καὶ ἀρξάμενος ἀπὸ Μωσέως<sup>ως</sup> καὶ ἀπὸ πάντων τῶν προ-  
And beginning from Moses and from all the pro-  
φητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ  
phets he interpreted to them in all the scriptures the things  
περὶ ἑαυτοῦ. 28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ  
concerning himself. And they drew near to the village where  
ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο<sup>ε</sup> πορεύεσθαι.  
they were going, and he appeared farther to be going.  
29 Καὶ καταβιάσαντο αὐτὸν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι  
And they constrained him, saying, Abide with us, for  
πρὸς ἑσπέραν ἐστίν, καὶ ἐκέλικεν ἡ ἡμέρα. Καὶ εἰσῆλθεν  
towards evening it is, and has declined the day. And he entered in  
τοῦ μέναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι  
to abide with them. And it came to pass as he reclined  
αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν.<sup>ον</sup>  
[at table] he with them, having taken the bread he blessed,  
καὶ κλάσας ἐπέδιδου αὐτοῖς. 31 αὐτῶν δὲ διηνοιχθῆσαν οἱ  
and having broken he gave [it] to them. And their were opened  
ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν<sup>ον</sup> καὶ αὐτὸς ἀφαντος ἐγένετο  
eyes and they knew him. And he disappeared  
ἀπ' αὐτῶν. 32 Καὶ εἶπον<sup>ον</sup> πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία  
from them. And they said to one another, Not heart  
ἡμῶν καιομένη ἦν ἐν ἡμῖν<sup>ιν</sup> ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,  
our burning was in us as he was speaking to us in the way,  
καὶ ὥς διηνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες  
and as he was opening to us the scriptures? And rising up  
αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶδρον συνιη-  
the same hour they returned to Jerusalem, and they found gathered  
θροισμένους<sup>ους</sup> τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας,  
together the eleven and those with them, saying,  
Ὅτι ἡγέρθη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι. 35 Καὶ  
[is] risen the Lord indeed, and appeared to Simon. And  
αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνωσθη αὐτοῖς  
they related the things in the way, and how he was known to them  
ἐν τῇ κλάσει τοῦ ἄρτου.  
in the breaking of the bread.

<sup>α</sup> ὁρθρῖαι LITRAW.

<sup>ο</sup> — κα LTRA.

μνηνευσεν LTRA. <sup>τ</sup> αὐτοῦ EG; αὐτοῦ LTR.

<sup>υ</sup> + ἤδη already [L]TRA. <sup>ω</sup> ἡλόγησεν L.  
LITRA. <sup>α</sup> ἡθροισμένους gathered LITRA.

<sup>ρ</sup> Μωυσέως LITRAW.

<sup>ι</sup> διερμήνευεν L; διε-  
<sup>ρ</sup> προσεποιήσατο LITRA.

<sup>ε</sup> πορεύεσθαι LTRA.

<sup>υ</sup> εἶπαν LTRA. <sup>γ</sup> [ἐν ἡμῖν] TRA. <sup>ω</sup> — καὶ  
<sup>β</sup> ὄντως ἡγέρθη ὁ κύριος LITRA.

36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔσθη ἐν  
And these things as they were telling, <sup>2</sup>himself Jesus stood in

μέσῳ αὐτῶν <sup>4</sup>καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. <sup>5</sup>37 Πτοηθέντες  
<sup>1</sup>midst <sup>2</sup>their and says to them, Peace to you. <sup>3</sup>Terrified

δὲ καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεορεῖν.  
<sup>1</sup>but <sup>2</sup>and <sup>3</sup>filled <sup>4</sup>with <sup>5</sup>fear <sup>6</sup>being they thought a spirit they beheld.

38 καὶ εἶπεν αὐτοῖς, Τί τετραγαγμένοι ἐστέ; καὶ διὰ τί δια-  
And he said to them, Why troubled are ye? and wherefore <sup>2</sup>rea-

λογισμοὶ ἀναβαίνουνσιν ἐν σταῖς καρδίαις ὑμῶν; 39 ἴδετε  
sonings <sup>1</sup>do come up in <sup>2</sup>hearts <sup>3</sup>your? see

τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι. <sup>1</sup>  
my hands and my feet, that <sup>2</sup>he I <sup>3</sup>am.

ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα ἰσάρκα <sup>1</sup>καὶ ὅστιά οὐκ  
Handle me and <sup>2</sup>see, for a spirit flesh and bones <sup>3</sup>not

ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 <sup>1</sup>Καὶ τοῦτο εἰπὼν  
<sup>1</sup>has, as <sup>2</sup>me <sup>3</sup>ye <sup>4</sup>see having. And this having said

ἰπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. <sup>1</sup>41 ἔτι δὲ  
he shewed to them [his] hands and feet. But yet

ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρὰς καὶ θαυμαζόντων, <sup>1</sup>εἶπεν  
while they were disbelieving for joy and wondering, he said

αὐτοῖς, Ἐχετε τι βορῶσιμον ἐνθάδε; 42 Οἱ δὲ ἐπέδωκαν  
to them, Have ye anything eatable here? And they gave

αὐτῷ ἰχθύος ὀπτοῦ μέρος <sup>1</sup>καὶ ἀπὸ μελισσίου κηρίου. <sup>2</sup>43 καὶ  
to him <sup>3</sup>of <sup>4</sup>a fish <sup>5</sup>broiled <sup>6</sup>part and of <sup>7</sup>a honeycomb. And

λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. 44 Εἶπεν δὲ αὐτοῖς, <sup>1</sup>  
having taken [it] <sup>2</sup>before <sup>3</sup>them <sup>4</sup>he <sup>5</sup>ate. And he said to them,

Οὗτοι οἱ λόγοι ὅς ἐλάλησα πρὸς ὑμᾶς ἐτι ὦν σὺν ὑμῖν,  
These [are] the words which I spoke to you yet being with you,

ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ  
that must be fulfilled all things that have been written in the law

Ἰωσέως <sup>1</sup>καὶ <sup>2</sup>προφῆταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 Τότε  
of Moses and prophets and psalms concerning me. Then

διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνίναί τὰς γραφάς.  
he opened their understanding to understand the scriptures,

46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτως γέγραπται, <sup>1</sup>καὶ οὕτως  
and said to them, Thus it has been written, and thus

ἔδει <sup>2</sup>παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν  
it behoved <sup>3</sup>to <sup>4</sup>suffer <sup>5</sup>the <sup>6</sup>Christ and to rise from among [the] dead

τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ  
the third day; and should be proclaimed in his name

μετάνοιαν <sup>1</sup>καὶ <sup>2</sup>ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-  
repentance and remission of sins to all nations, begin-

μενον ἀπὸ Ἱερουσαλὴμ. 48 ὑμεῖς ὃ δὲ ἐστέ <sup>1</sup>μάρτυρες τούτων.  
ning at Jerusalem. <sup>2</sup>Ye <sup>3</sup>and are witnesses of these things.

49 <sup>1</sup>καὶ ἰδοὺ, ἐγὼ <sup>2</sup>ἀποστέλλω <sup>3</sup>τὴν ἐπαγγελίαν τοῦ πατρὸς  
And lo, I send the promise of <sup>4</sup>Father

μου ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ <sup>1</sup>  
my upon you; but <sup>2</sup>ye <sup>3</sup>remain in the city of Jerusalem

ἕως οὗ ἐνδύσησθε <sup>2</sup>δύναμιν ἐξ ὕψους. <sup>1</sup>  
till ye be clothed with power from on high.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see;

for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures,

and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

<sup>c</sup> — ὁ Ἰησοῦς GLTTR. <sup>d</sup> — καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν T. <sup>e</sup> + [ἐγὼ εἰμι, μὴ φοβεῖσθε] I am [he], fear not L. <sup>f</sup> διὰ τί LTTR. <sup>g</sup> τῇ καρδίᾳ heart LTTR. <sup>h</sup> ἐγὼ εἰμι αὐτός LTTR. <sup>i</sup> ἰσάρκα L. <sup>k</sup> — verse 40 TTTR. <sup>l</sup> ἔδειξεν LTTR; [ἐπέδειξεν A. <sup>m</sup> καὶ θαυμάζοντων ἀπὸ τ.ς χαρὰς L. <sup>n</sup> — καὶ ἀπὸ μελισσίου κηρίου LTTR. <sup>o</sup> πρὸς αὐτούς TTTR. <sup>p</sup> + μου (read my words) [L]TTR. <sup>q</sup> Μωσέως LTTR. <sup>r</sup> + [τοῖς] the T. <sup>s</sup> — καὶ οὕτως ἔδει [L]TTR. <sup>t</sup> εἰς το T. <sup>u</sup> ἀρξάμενοι TTTR. <sup>v</sup> — δὲ ἐστέ ([ἐστέ] tr) (read [are]) TTTR. <sup>w</sup> κἀγὼ and I T. <sup>x</sup> ἐξαποστέλλω send out TTTR. <sup>y</sup> — Ἱερουσαλὴμ GLTTR. <sup>z</sup> ἐξ ὕψους δύναμιν TTTR.



50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.

50 Ἐξήγαγεν· δὲ αὐτοὺς ἕως<sup>α</sup> βέης<sup>β</sup> Βηθανίαν, καὶ ἔπαρας<sup>γ</sup> τὰς· χεῖρας· αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἔγενετο ἐν· τῷ· εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν· ἵνα αὐτοὶ ἐλθόντες εἰς τὸν οὐρανόν· 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ἐπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν διαπαντός<sup>δ</sup> ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες<sup>ε</sup> τὸν θεόν. Ἑ· Ἀμήν.<sup>ς</sup>

Ἡ· τὸ κατὰ Λουκᾶν εὐαγγέλιον.<sup>τ</sup>  
The <sup>α</sup>according <sup>β</sup>to <sup>γ</sup>Luke <sup>δ</sup>glad <sup>ε</sup>tidings.

ἸΤΟ· ΚΑΤΑ· ΙΩΑΝΝΗΝ· ΑΓΙΟΝ· ΕΥΑΓΓΕΛΙΟΝ.<sup>τ</sup>  
THE <sup>α</sup>ACCORDING <sup>β</sup>TO <sup>γ</sup>JOHN <sup>δ</sup>HOLY <sup>ε</sup>GLAD <sup>ς</sup>TIDINGS.

IN the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ θεὸς. 4 ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 5 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 6 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν ὃ φωτίζει πάντα τὸν ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον· 12 ὅσοι δὲ ἔλαβον αὐτὸν ἔδωκεν αὐτοῖς ἐξουσίαν

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power

<sup>α</sup> — ἕως [L] ITT[A]. <sup>β</sup> πρὸς LITR. <sup>γ</sup> — καὶ ἀνεφέρετο εἰς τὸν οὐρανόν T. <sup>δ</sup> — προσκυνήσαντες αὐτὸν T. <sup>ε</sup> διὰ παντός LA. <sup>ς</sup> [αἰνούντες καὶ] εὐλογούντες TIT; — καὶ εὐλογούντες T. <sup>τ</sup> — Ἀμήν G[L] ITT[A]. <sup>α</sup> Κατὰ Λουκᾶν TIT; — Τὸ κατὰ Λουκᾶν εὐαγγέλιον EGLTW. <sup>β</sup> — ἅγιον E; Εὐαγγέλιον κατὰ Ἰωάννην (Ἰωάννην T) GLTAW; κατὰ Ἰωάννην T. <sup>γ</sup> ἐν. ὃ γέγονεν ἐν (read one [thing]). That which was in him was life) LIT. <sup>δ</sup> ἐστίν is LA. <sup>ε</sup> Ἰωάννης Tr. <sup>ς</sup> ἐλαβαν Tr.

τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα  
children of God to be, to those that believe on "name  
αὐτοῦ· 13 οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ  
"his; who not of bloods nor of will of flesh nor  
ἐκ θελήματος ἀνδρός ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.  
of will of man but of God were born.

to become the sons of God, even to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,  
And the Word flesh became, and tabernacled among us,  
καὶ ἑθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ  
(and we discerned his glory, a glory as of an only-begotten with  
πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ὁ Ἰωάννης μαρτυρεῖ  
a father, full of grace and truth. John witnesses

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses,

περὶ αὐτοῦ, καὶ κέκραγεν, λέγων, Οἷτος ἦν ὃν εἶπον,  
concerning him, and cried, saying, This was he of whom I said,  
Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν ὅτι  
He who after me comes, "precedence of me "has, for  
πρῶτός μου ἦν. 16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς  
before me he was. And of his fulness we

πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος  
all received, and grace upon grace. For the law

διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ  
through Moses was given; the grace and the truth through Jesus  
χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μόνος  
Christ came. "God "no "one "has "seen at any time; the only-

γενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξη-  
begotten Son, who is in the bosom of the Father, he de-  
γήσατο. 19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,  
clared [him]. And this is the witness of John,

ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ  
when "sent "the "Jews from Jerusalem priests and

Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; 20 Καὶ  
Levites, that they might ask him, Thou who art thou? And

ὡμολόγησεν καὶ οὐκ ἡρώησατο, καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμι  
he confessed and denied not, and confessed, "Not "am

ἐγὼ ὁ χριστός. 21 Καὶ ἠρώτησαν αὐτόν, Ὅτι οὖν; Ἠλίας  
"I the Christ. And they asked him, What then? Elias

εἶ σὺ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφῆτης εἶ σὺ; Καὶ  
art thou? And he says, I am not. The prophet art thou? And

ἀπεκρίθη, Οὐ. 22 Εἶπον· ὅδυν αὐτῷ, Τίς εἶ; ἵνα ἀπο-  
he answered, No. They said therefore to him, Who art thou? that an

κρισιν ὀῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ  
answer we may give to those who sent us: what sayest thou about

σεαυτοῦ; 23 Ἐφῆ, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
thyself? He said, I [am] a voice crying in the wilderness,

Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προ-  
Make straight the way of [the] Lord, as said Esaias the pro-

φήτης. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-  
phet. And those who had been sent were from among the Phari-

σαίων. 25 καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ, Τί οὖν  
sees. And they asked him and said to him, Why then

βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὐτε Ἠλίας, οὐτε  
baptizest thou, if thou art not the Christ, nor Elias, nor

the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

Ὁ Ἰωάννης Tr. P ὅτι for GLTTA. Ἡ Μωϋσέως LTTAAW. — ὁ (read [the]) Tr. θεός

God Tr. Ἰωάννου Tr. + πρὸς αὐτόν to him LTA. Λευίτας TTA. ἐγὼ οὐκ

εἰμι LTTA. ὅτι οὖν; Ἠλείας εἶ; T: τί οὖν; σὺ Ἠλίας εἶ; Tr: σὺ οὖν τί; Ἠλείας εἶ; A.

καὶ T. εἶπαν LTTA. — οὖν L. — οἱ (read [those who]) TTA. εἶπαν

LTTA. οὐδὲ LTTA. Ἠλείας T.

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.

ὁ προφήτης; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης<sup>1</sup> λέγων, Ἐγὼ<sup>2</sup> the prophet? <sup>2</sup>them <sup>1</sup>John saying, βαπτίζω ἐν ὕδατι<sup>3</sup> μέσος<sup>4</sup> ὑμῶν<sup>5</sup> ἵστηκεν<sup>6</sup> ὃν ὑμεῖς<sup>7</sup> baptize with water; but in [the] midst of you stands [one] whom ye οὐκ οἶδατε<sup>8</sup> 27 αὐτός ἐστιν<sup>9</sup> ὅς<sup>10</sup> ὀπίσω μου ἐρχόμενος, <sup>11</sup>whos know not; he it is who after me comes, who ἐμπροσθέν μου γέγονεν<sup>12</sup> οὗ<sup>13</sup> ἐγὼ<sup>14</sup> οὐκ εἰμὶ<sup>15</sup> ἄξιός<sup>16</sup> ἵνα<sup>17</sup> <sup>18</sup>precedence <sup>19</sup>of me <sup>20</sup>has, of whom I <sup>21</sup>not 'am worthy that λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν I should loose of him the thong of the sandal. These things in Βηθαβαρᾶ<sup>22</sup> ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν<sup>23</sup> Ἰωάν- Bethabara took place across the Jordan, where was John νης<sup>24</sup> βαπτίζων.<sup>25</sup> baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, And I cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.

29 Τῇ ἐπαύριον βλέπει<sup>1</sup> ὁ Ἰωάννης<sup>2</sup> τὸν Ἰησοῦν ἐρχόμενον<sup>3</sup> On the morrow <sup>4</sup>sees <sup>5</sup>John Jesus coming, πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ, ὁ αἶρων<sup>6</sup> to him, and says, Behold the Lamb of God, who takes away τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστιν<sup>7</sup> περὶ<sup>8</sup> οὗ ἐγὼ<sup>9</sup> the sin of the world. He it is concerning whom I εἶπον, Ὅπισω μου ἐρχεται ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν,<sup>10</sup> said, After me comes a man, who <sup>11</sup>precedence <sup>12</sup>of me <sup>13</sup>has, ὅτι πρῶτός μου ἦν. 31 καὶ γὰρ οὐκ ᾔδειν αὐτόν<sup>14</sup> ἀλλ' ἵνα<sup>15</sup> because before me he was. And I knew not him; but that φανερωθῇ<sup>16</sup> τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ<sup>17</sup> he might be manifested to Israel, therefore came I with ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης<sup>18</sup> λέγων, Ὅτι water baptizing. And <sup>19</sup>bore witness <sup>20</sup>John saying, ὅτι θεοῦ<sup>21</sup> τὸ πνεῦμα καταβαίνει<sup>22</sup> ὡσεὶ<sup>23</sup> περισσεῖαν<sup>24</sup> ἐξ οὐ- I have beheld the Spirit descending as a dove out of hea- νοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33 καὶ γὰρ οὐκ ᾔδειν αὐτόν<sup>25</sup> ἀλλ' ven, and it abode upon him. And I knew not him; but ὁ πέμφας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' he who sent me to baptize with water, he to me said, Ὃν ἂν<sup>26</sup> ἴδῃς<sup>27</sup> τὸ πνεῦμα καταβαίνειν καὶ μένον ἐπ' whom thou shalt see the Spirit descending and abiding on αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.<sup>28</sup> him, he it is who baptizes with [the] <sup>29</sup>Spirit <sup>30</sup>Holy. 34 καὶ γὰρ εἶδρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς And I have seen, and have borne witness that this is the Son τοῦ θεοῦ.<sup>31</sup> of God.

35 Again the next day after John stood, and two of his disciples; 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Je-

35 Τῇ ἐπαύριον πάλιν εἰσῆκε<sup>1</sup> ὁ Ἰωάννης<sup>2</sup> καὶ ἐκ<sup>3</sup> On the morrow again <sup>4</sup>was <sup>5</sup>standing <sup>6</sup>John, and <sup>7</sup>of τῶν μαθητῶν αὐτοῦ δύο. 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπα- <sup>8</sup>his <sup>9</sup>disciples <sup>10</sup>two. And looking at Jesus walk- τούντι, λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ. 37 Καὶ ἠκούσαν<sup>11</sup> ing, he says, Behold the Lamb of God! And <sup>12</sup>heard <sup>13</sup>αὐτοῦ οἱ δύο μαθηταὶ<sup>14</sup> λαλοῦντος, καὶ ἠκολούθησαν τῷ <sup>15</sup>him <sup>16</sup>the two <sup>17</sup>disciples speaking, and followed

Ἰωάννης Tr. h — δὲ but Tr. a. ἵστηκε Tr. a. k — αὐτός ἐστιν G[L] Tr. a. l [δ] Tr. a. m — ὃς ἐμπροσθέν μου γέγονεν G[L] Tr. a. n — ἐγὼ [L] Tr. a. o — ἐγὼ I Tr. [a]. p Βη- θαβαρᾶ Tr. e; Βηθανία Bethany GLT Tr. a. q + ὁ LIT [A]. r Ἰωάννης Tr. s — ὁ Ἰωάννης (read he sees) GLT Tr. a. t ὑπὲρ LIT Tr. u — τῷ LIT [A]. v — ὡς GLT Tr. a. w x — ὁ Tr. a. y + [ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου] who takes away the sin of the world L. z — καὶ Tr. a. a — οἱ δύο μαθηταὶ αὐτοῦ Tr.







τίθουσιν, και ὅταν μεθύσθωσιν \*τότε<sup>h</sup> τὸν ἐλάσω·  
sets on, and when they may have drunk freely then the inferior;  
σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησεν  
thou hast kept the good wine until now. This did  
τὴν<sup>h</sup> ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν \*Κανᾷ<sup>h</sup> τῆς Γαλιλαίας,  
beginning of the signs Jesus in Cana of Galilee,  
καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν  
and manifested his glory; and believed on him  
οἱ μαθηταὶ αὐτοῦ.  
his disciples.

12 Μετὰ τοῦτο κατέβη εἰς \*Καπερναοὺμ,<sup>h</sup> αὐτὸς καὶ ἡ  
After this he went down to Capernaum, he and  
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ<sup>h</sup> καὶ οἱ μαθηταὶ αὐτοῦ, καὶ  
his mother and brethren his and his disciples, and  
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἔγγυς ἦν τὸ πάσχα  
there they abode not many days. And near was the passover  
τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 14 καὶ  
of the Jews, and went up to Jerusalem Jesus. And  
εὔρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ  
he found in the temple those who sold oxen and sheep and  
περιστεράς, καὶ τοὺς κερματιστάς καθήμενους· 15 καὶ ποιή-  
doves, and the money-changers sitting; and having  
σας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ  
made a scourge of cords all he drove out from the  
ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν  
temple, both the sheep and the oxen; and of the money-changers  
ἐξέχεεν τὸ κέρμα<sup>h</sup> καὶ τὰς τραπέζας ἀνέστρεψεν. 16 καὶ  
he poured out the coin and the tables overthrew. And

τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα  
to these who the doves sold he said, Take these things  
ἐντεῦθεν· ἂ μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-  
hence; make not the house of my father a house of mer-  
πορίου. 17 Ἐμνήσθησαν· ὁ δὲ<sup>h</sup> οἱ μαθηταὶ αὐτοῦ ὅτι γε-  
chandise. And remembered his disciples that writ-  
γραμμένον ἐστίν, Ὁ ζήλος τοῦ οἴκου σου κατέφαγεν<sup>h</sup> με.  
it is, The zeal of thine house has eaten up me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον<sup>h</sup> αὐτῷ, Τί  
Answered therefore the Jews and said to him, What  
σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; 19 Ἀπεκρίθη  
sign shewest thou to us that these things thou doest? Answered

ὁ<sup>h</sup> Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν<sup>h</sup>  
Jesus and said to them, Destroy this temple, and in  
τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον<sup>h</sup> οὖν οἱ Ἰουδαῖοι,  
three days I will raise up it. Said therefore the Jews,  
ἡ Τεσσαράκοντα<sup>h</sup> καὶ ἕξ ἔτεσιν ἰψκοδομήθη<sup>h</sup> ὁ ναὸς οὗτος, καὶ  
Forty and six years was building this temple, and  
σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; 21 Ἐκεῖνος δὲ ἔλεγεν  
thou in three days wilt raise up it? But he spoke

περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. 22 ὅτε οὖν ἡ γέρ-  
concerning the temple of his body. When therefore he was  
θη ἐκ νεκρῶν ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι  
raised up from among [the] dead remembered his disciples that

have well drunk, thou that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the passover was at hand, and Jesus went up to Jerusalem. 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he

\* — τότε [L] T[TrA].

γ — τὴν LTTA.

\* Κανᾷ ELTT.

\* Καφαρναοὺμ LTTAW.

δ — αὐτοῦ [L] T[TrA]. ε — τα κέρματα the coins TrA. δ + [καὶ] and L.

ε — καταφάγεται will eat up GLTT AW. ε εἶπον LTTA.

κ — Τεσσαράκοντα TTrA. ι — οἰκοδομήθη T.

h — ὁ LTTAW. i — [ἐν] T.



had said this unto them; and they believed the scripture, and the word which Jesus had said.

τοῦτο ἔλεγεν αὐτοῖς, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ ἔειπεν ὁ Ἰησοῦς.  
this he had said to them, and believed the scripture and the word which <sup>1</sup>had <sup>2</sup>spoken <sup>3</sup>Jesus.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 and needed not that any should testify of man: for he knew what was in man.

23 Ὡς δὲ ἦν ἐν ὁ Ἱεροσολύμοις ἐν τῇ πάσχα, <sup>1</sup>ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ οὐ χρειαῖν εἶχεν ἵνα τις μαρτυρήσῃ περὶ αὐτοῦ ἄνθρωπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἄνθρωπῳ.  
But when he was in Jerusalem at the passover, at the feast, many believed on his name, beholding his signs <sup>1</sup>which he was doing. But <sup>2</sup>himself <sup>3</sup>Jesus did not trust himself to them, because of his knowing all [men], and that <sup>4</sup>no <sup>5</sup>need <sup>6</sup>he <sup>7</sup>had that any should testify concerning man, for he knew what was in man.

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων. 2 οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν <sup>1</sup>αὐτῷ, ἄρχων τῶν Ἰουδαίων· he came to <sup>2</sup>Jesus

III. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered

νυκτός, καὶ εἶπεν αὐτῷ, ῥαββί. οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γάρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς ἢ ἄνθρωπος ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἢ ἄνθρωπος τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντος ὧν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἢ ἄνθρωπος τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 τὸ <sup>1</sup>γεννημένον <sup>2</sup>ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ <sup>3</sup>γεννημένον <sup>4</sup>ἐκ τοῦ πνεύματος πνεῦμα ἐστίν. 7 μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπε-

<sup>m</sup> — αὐτοῖς GLTTrAw. <sup>n</sup> ὄν LITra. <sup>o</sup> + τοῖς GLTTrA. <sup>p</sup> [ἐν] LITr. <sup>q</sup> — ὁ LITra.  
<sup>r</sup> αὐτὸν LITra. <sup>s</sup> — τοῦ L. <sup>t</sup> αὐτὸν him GLTTrAw. <sup>v</sup> ῥαββεί T. <sup>w</sup> δύναται ταῦτα  
τα σημεῖα LITra. <sup>x</sup> — ὁ LITraAw. <sup>y</sup> — ὁ Tr. <sup>z</sup> — ὁ GLTTrA]W. <sup>a</sup> τῶν οὐρανῶν of  
the heavens. T. <sup>b</sup> γεννημένον E. <sup>c</sup> ἀλλὰ Tr. <sup>d</sup> ἢ οἱ L.

κριθὲς Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέ-  
 swered 'Nicodemus and said to him, How can these things be?  
 σθαι; 10 Ἀπεκρίθη ὁ<sup>ε</sup> Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ  
 Answered Jesus and said to him, Thou art the  
 διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ-γινώσκεις; 11 ἀμὴν  
 teacher of Israel, and these things knowest not? Verily  
 ἀμὴν λέγω σοι, ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἐώρα-  
 verily I say to thee, That which we know we speak, and that which we  
 καμεν μαρτυροῦμεν<sup>ε</sup> καὶ τὴν-μαρτυρίαν-ἡμῶν οὐ λαμβάνετε.  
 have seen we bear witness of; and our witness ye receive not.  
 12 εἰ τὰ-ἐπίγεια εἶπον ὑμῖν, καὶ οὐ-πιστεύετε, πῶς ἂν εἶπω  
 If earthly things I said to you, and ye believe not, how if I say  
 ὑμῖν τὰ-ἐπουράνια πιστεύετε; 13 καὶ οὐδεὶς ἀναβέβηκεν  
 to you heavenly things will ye believe? And no one has gone up  
 εἰς τὸν οὐρανὸν εἰ-μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς  
 into the heaven except he who out of the heaven came down, the Son  
 τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. 14 καὶ καθὼς Ἔμωσής<sup>ε</sup>  
 of man who is in the heaven. And even as Moses  
 ἔψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ἔψωθῆναι δεῖ  
 lifted up the serpent in the wilderness, thus to be lifted up it becometh  
 τὸν υἱὸν τοῦ ἀνθρώπου. 15 ἵνα πᾶς ὁ-πιστεύων εἰς αὐτόν<sup>ε</sup>  
 the Son of man, that everyone that believes on him  
 μὴ ἀπόληται, ἀλλ<sup>ε</sup> ἔχῃ ζωὴν αἰώνιον. 16 οὕτως-γὰρ  
 may not perish, but may have life eternal. For so  
 ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν-υἱὸν<sup>ε</sup> αὐτοῦ<sup>ε</sup> τὸν μονο-  
 loved God the world that his Son the only be-  
 γενῆ ἔδωκεν, ἵνα πᾶς ὁ-πιστεύων εἰς αὐτόν μὴ ἀπόληται,  
 gotten he gave, that everyone who believes on him may not perish,  
 ἀλλ<sup>ε</sup> ἔχῃ ζωὴν αἰώνιον. 17 οὐ-γὰρ ἀπέστειλεν ὁ θεὸς τὸν  
 but may have life eternal. For sent not God  
 υἱὸν αὐτοῦ<sup>ε</sup> εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ<sup>ε</sup>  
 his Son into the world that he might judge the world, but  
 ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ-πιστεύων εἰς  
 that might be saved the world through him. He that believes on  
 αὐτόν οὐ κρίνεται. ὁ-δὲ<sup>ε</sup> μὴ-πιστεύων ἤδη κέκριται,  
 him is not judged; but he that believes not already has been judged,  
 ὅτι μὴ-πέπιστεuken εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ  
 because he has not believed on the name of the only begotten Son  
 θεοῦ. 19 αὕτη-δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς  
 of God. And this is the judgment, that the light has come into  
 τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος  
 the world, and loved men rather the darkness  
 ἢ τὸ φῶς. ἦν-γὰρ<sup>ε</sup> πονηρὰ αὐτῶν<sup>ε</sup> τὰ ἔργα. 20 πᾶς-γὰρ  
 than the light; for were evil their works. For everyone  
 ὁ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ-ἐρχεται πρὸς τὸ  
 that evil does hates the light, and comes not to the  
 φῶς, ἵνα μὴ-ἐλεγχθῇ τὰ-ἔργα-αὐτοῦ. 21 ὁ-δὲ ποιῶν τὴν  
 light, that may not be exposed his works; but he that practises the  
 ἀλήθειαν ἐρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ  
 truth comes to the light, that may be manifested his  
 ἔργα ὅτι ἐν θεῷ ἐστὶν-εἰργασμένα.<sup>ε</sup>  
 works that in God they have been wrought.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς  
 After these things came Jesus and his disciples into

and said unto him,  
 How can these things  
 be? 10 Jesus answered  
 and said unto him, Art  
 thou a master of Is-  
 rael, and knowest not  
 these things? 11 Veri-  
 ly, verily, I say unto  
 thee, We speak that we  
 do know, and testify  
 that we have seen; and  
 ye receive not our  
 witness. 12 If I  
 have told you earthly  
 things, and ye believe  
 not, how shall ye be-  
 lieve, if I tell you of  
 heavenly things? 13  
 And no man hath  
 ascended up to heaven,  
 but he that came down  
 from heaven, even the  
 Son of man which is  
 in heaven. 14 And as  
 Moses lifted up the  
 serpent in the wilder-  
 ness, even so must the  
 Son of man be lifted  
 up: 15 that whoso-  
 ever believeth in him  
 should not perish, but  
 have eternal life. 16  
 For God so loved the  
 world, that he gave his  
 only begotten Son,  
 that whosoever believ-  
 eth in him should not  
 perish, but have ever-  
 lasting life. 17 For God  
 sent not his Son into  
 the world to condemn  
 the world; but that the  
 world through him  
 might be saved. 18 He  
 that believeth on him  
 is not condemned; but  
 he that believeth not  
 is condemned already,  
 because he hath not  
 believed in the name  
 of the only begotten  
 Son of God. 19 And  
 this is the condemna-  
 tion, that light is come  
 into the world, and  
 men loved darkness  
 rather than light, be-  
 cause their deed, were  
 evil. 20 For every one  
 that doeth evil hateth  
 the light, neither com-  
 eth to the light, lest  
 his deeds should be  
 reproved. 21 But he  
 that doeth truth com-  
 eth to the light, that  
 his deeds may be  
 made manifest, that  
 they are wrought in  
 God.

22 After these things  
 came Jesus and his  
 disciples into the land

<sup>ε</sup> — ὁ GLT:AW. <sup>ε</sup> Μωϋσῆς LIT:AW. <sup>ε</sup> ἐπ' αὐτόν L; ἐν αὐτῷ in him TTA. <sup>ε</sup> — μὴ ἀπόληται ἀλλ' [L]IT:TA. <sup>ε</sup> — αὐτοῦ (read the Son) T. <sup>ε</sup> ἀλλὰ Tr. <sup>ε</sup> — αὐτοῦ (read the Son) T[TA]. <sup>ε</sup> — δὲ but [L]T[TA]. <sup>ε</sup> αὐτῶν πονηρὰ LIT:TA.





ἀπειθῶν τῷ υἱῷ· οὐκ ὄψεται ζώην, ἀλλ' ἡ ὄργη τοῦ θεοῦ  
is not subject to the Son shall not see life, but the wrath of God  
μένει ἐπ' αὐτόν.  
abides on him.

4 Ὡς οὖν ἔγνω ὁ κύριος<sup>d</sup> ὅτι ἤκουσαν οἱ Φαρισαῖοι,  
When therefore<sup>e</sup> knew<sup>f</sup> the<sup>g</sup> Lord<sup>h</sup> that<sup>i</sup> heard<sup>j</sup> the<sup>k</sup> Pharisees,  
ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάν-  
that Jesus more disciples makes and baptizes than John  
νης<sup>l</sup> 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ  
(although indeed Jesus himself was not baptizing but

μαθηταὶ αὐτοῦ· 3 ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν πάλιν  
his disciples), he left Judaea, and went away again  
εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς  
into Galilee. And it was necessary for him to pass through

Σαμαρείας.<sup>m</sup> 5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας<sup>n</sup> λεγο-  
Samaria. He comes therefore to a city of Samaria call-

μένην Συχάρ,<sup>o</sup> πλησίον τοῦ χωρίου<sup>p</sup> ἧ<sup>q</sup> ἔδωκεν Ἰακώβ  
ed Sychar, near the land which gave Jacob

Ἰωσήφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ ταῦ Ἰακώβ.  
to Joseph his son. Now was there fountain Jacob's;

ὁ οὖν Ἰησοῦς κεκοπιакῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως  
Jesus therefore, being wearied from the journey, sat thus

ἐπὶ τῇ πηγῇ. ὥρα ἦν ἰώσεϊ<sup>r</sup> ἕκτη. 7 Ἐρχεται γυνή  
at the fountain. [The] hour was about [the] sixth. Comes a woman

ἐκ τῆς Σαμαρείας<sup>s</sup> ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς,  
out of the Samaria to draw water. Says to her Jesus,

Δός μοι<sup>t</sup> κῆπιν<sup>u</sup>· 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς  
Give me to drink; for his disciples had gone away into

τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. 9 λέγει ὁ οὖν<sup>v</sup> αὐτῷ  
the city, that provisions they might buy. Says therefore to him

ἡ γυνὴ ἡ Σαμαρεῖτις,<sup>w</sup> Πῶς σὺ Ἰουδαῖος ὢν παῖ<sup>x</sup> ἐμοῦ<sup>y</sup>  
the woman Samaritan, How thou a Jew being from me

ἡ πῆν<sup>z</sup> αἰτεῖς, οὕσης γυναικὸς Σαμαρείτιδος<sup>aa</sup>; ῥοῦ γὰρ<sup>ab</sup>  
to drink dost ask, being a woman Samaritan? For no

συγχρῶνται Ἰουδαῖοι Σαμαρείταις.<sup>ac</sup> 10 Ἀπεκρίθη Ἰησοῦς  
have intercourse Jews with Samaritans. Answered Jesus

καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ, καὶ τίς  
and said to her, If thou hadst known the gift of God, and who

ἐστίν ὁ λέγων σοι, Δός μοι<sup>ad</sup> κῆπιν<sup>ae</sup>, σὺ ἀνῆτησας  
it is that says to thee, Give me to drink, thou wouldst have asked

αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 λέγει αὐτῷ ἡ  
him, and he would have given to thee water living. Says to him the

γυνή,<sup>af</sup> Κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστίν  
woman, Sir, nothing to draw with thou hast, and the well is

βαθύ· πόθεν ὁ οὖν<sup>ag</sup> ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων εἰ  
deep; whence then hast thou the water living? Art thou greater

τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς  
than our father Jacob, who gave us the well, and himself

ἐξ αὐτοῦ ἐπιεν, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;  
of it drank, and his sons and his cattle?

13 Ἀπεκρίθη ὁ<sup>ah</sup> Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ  
Answered Jesus and said to her, Everyone that drinks of

see life; but the wrath  
of God abideth on him.

IV. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (though Jesus himself baptized not, but his disciples,) 3 he left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away into the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water

<sup>d</sup> Ἰησοῦς Jesus T. <sup>e</sup> Ἰωάννης Tr. <sup>f</sup> Σαμαρίας T. <sup>g</sup> Συχάρ E. <sup>h</sup> οὐ GL. <sup>i</sup> ὡς  
LITTAU. <sup>k</sup> πῆν TT-A. <sup>l</sup> — οὖν T. <sup>m</sup> Σαμαρεῖτις T. <sup>n</sup> πῖν L; πῆν TT-A. <sup>o</sup> γυναικὸς  
Σαμαρείτιδος (Σαμαρείτιδος T) οὕσης LITTAU. <sup>p</sup> — οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις T.  
<sup>q</sup> [ἡ γυνή] A. <sup>r</sup> — ὁ GLITTAU.

shall thirst again: 14 but whosever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came τοῦ ὕδατος· τοῦτου διψήσει πάλιν 14 ὅς, ὃ ἂν πίῃ· ἐκ τοῦ this water will thirst again; but whoever may drink of the ὕδατος οὐ ἐγὼ δώσω αὐτῷ ὡς μὴ διψήσῃ εἰς τὸν αἰῶνα water which I will give him in no wise shall thirst for ever, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή but the water which I will give to him shall become in him a fountain ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. 15 Λέγει πρὸς αὐτὸν of water springing up into life eternal. 15 Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ the woman, Sir, give me this water, that I may not thirst μὴδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς, nor come here to draw. 16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπαγε, φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. 17 Ἀπε- Go, call thy husband and come here. 17 Ἀπε- κρίθη ἡ γυνή καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. 18 Λέγει αὐτῇ ὁ sswered the woman and said, I have not a husband. 18 Λέγει αὐτῇ ὁ κρίθη ὁ Ἰησοῦς, Καλῶς εἶπας. Ὅτι ἄνδρα οὐκ ἔχω 18 πέντε Jesus, Well didst thou say, A husband I have not; 18 πέντε γὰρ ἄνδρας ἔσχες. καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου for husbands thou hast had, and now he whom thou hast is not thy ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. 19 Λέγει αὐτῷ ἡ γυνή, husband: this truly thou hast spoken. 19 Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφῆτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν Sir, I perceive that a prophet art thou. 20 οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνουσιν καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱε- this mountain worshipped, and ye say that in Je- ρουσόλοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν. 21 Λέγει rusalem is the place where it is necessary to worship. 21 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πιστεύσόν μοι, ὅτι ἔρχεται ὥρα ὅτε to her Jesus, Woman, believe me, that is coming an hour when οὔτε ἐν τῷ ὄρει τοῦτῳ οὔτε ἐν Ἱερουσόλοις προσκυνήσετε neither in this mountain nor in Jerusalem shall ye worship τῷ πατρὶ. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσ- Ye worship what ye know not: we wor- κυνοῦμεν ὃ οἶδαμεν ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ship what we know; for salvation of the Jews is. 23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ- But is coming an hour and now is, when the true wor- κυνήθαι προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ will worship the Father in spirit and truth; καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. for also the Father such seeks who worship him. 24 Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν ἐν A spirit God [is], and they that worship him, in πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ spirit and truth must worship. 25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι μεσσίας ἔρχεται, ὁ λεγόμενος χριστός· ὅταν woman, I know that Messias is coming, who is called Christ; when ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα. 26 Λέγει αὐτῇ ὁ Ἰη- comes he he will tell us all things. 26 Λέγει αὐτῇ ὁ Ἰη- σοῦς, Ἐγὼ εἰμι, ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ I am [he], who am speaking to thee. And upon this

14 [ὅς μὴ διψήσῃ ... ὃ δώσω αὐτῷ] L. 14 διψήσῃ LITTA. 14 + ἐγὼ I T. 14 ἔρχομαι Tr; διέρχομαι TA. 14 - ὃ LIT[Tr]A. 14 - Ἰησοῦς (read he says) [L]IT[Tr]A. 14 σου τὸν ἄνδρα A.

15 + αὐτῷ to him [L]A. 15 ἄνδρα οὐκ ἔχω T. 15 εἶπες T. 15 τῷ ὄρει τοῦτῳ GILTTAAW.

16 προσκυνεῖν δεῖ LITTAW. 16 Γύναι, πιστεύε μοι L; Πιστεύε μοι, γύναι TTA. 16 ἀλλὰ

LITTAW. 16 - αὐτόν T. 16 προσκυνεῖν δεῖ T. 16 πάντα TTA.

ἦλθον<sup>1</sup> οἱ μαθηταὶ αὐτοῦ, καὶ ὁ θαύμασαν<sup>2</sup> ὅτι μετὰ γυναῖκος  
came his disciples, and wondered that with a woman  
ἔλαλει· οὐδεὶς μὲντοι εἶπεν, Τί ζητεῖς; ἢ τί λα-  
he was speaking; no one however said, What seekest thou? or Why speakest  
λ ἵς μετ' αὐτῆς;  
thou with her?

28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς  
Left<sup>1</sup> then<sup>2</sup> her<sup>3</sup> waterpot<sup>4</sup> the<sup>5</sup> woman and went away into  
τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε, ἴδετε ἄνθρω-  
the city, and says to the men, Come, see a man,  
πον ὃς εἶπέν μοι πάντα ῥῶσα<sup>6</sup> ἑποίησα<sup>7</sup> μῆτι οὗτός ἐστιν  
who told me all things whatsoever I did: perchance<sup>8</sup> this<sup>9</sup> is  
ὁ χριστός; 30 Ἐξῆλθον<sup>10</sup> οὖν<sup>11</sup> ἐκ τῆς πόλεως, καὶ ἦρ-  
the Christ! They went forth therefore out of the city, and came  
χοντο πρὸς αὐτόν.  
unto him.

31 Ἐν<sup>12</sup> δὲ τῇ μετὰ τὴν ἰσχυρίαν αὐτὸν οἱ μαθηταί, λέ-  
But in<sup>13</sup> the meantime were asking<sup>14</sup> him<sup>15</sup> the<sup>16</sup> disciples, say-  
γοντες, Ῥαββί,<sup>17</sup> φάγε. 32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν  
ing, Rabbi, eat. But he said to them, I meat  
ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἴδατε. 33 Ἐλεγον<sup>18</sup> οὖν<sup>19</sup> οἱ μαθη-  
have to eat which ye know not. Said<sup>20</sup> therefore<sup>21</sup> the<sup>22</sup> disci-  
ται πρὸς ἀλλήλους, Μὴ τις ἡνεγκεν αὐτῷ φαγεῖν;  
ples to one another, Anyone<sup>23</sup> did bring him<sup>24</sup> [anything] to eat?  
34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμά ἐστιν ἵνα ποιῶ<sup>25</sup> τὸ  
Says<sup>26</sup> to<sup>27</sup> them<sup>28</sup> Jesus, My meat is that I should do the  
θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.  
will of him who sent me, and should finish his work.

35 οὐχ ὑμεῖς λέγετε, ὅτι ἐτι<sup>29</sup> τετραμήνόν<sup>30</sup> ἐστιν καὶ ὁ θερισμός  
ye say, that yet four months it is and the harvest  
ἔρχεται; Ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ  
comes? Behold, I say to you, Lift up<sup>31</sup> your eyes<sup>32</sup> and  
θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμόν<sup>33</sup> τῇδε.  
see the fields, for white they are to harvest already.

36 καὶ<sup>34</sup> ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν  
And he that reaps a reward receives, and gathers fruit  
εἰς ζωὴν αἰώνιον· ἵνα<sup>35</sup> καὶ<sup>36</sup> ὁ σπείρων ὁμοῦ χαίρῃ  
unto life eternal, that both he that sows together may rejoice  
καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστίν<sup>37</sup> ὅ<sup>38</sup> ἀλλ-  
and he that reaps. For in this the saying is true,  
θινός, ὅτι ἄλλος ἐστίν<sup>39</sup> ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.  
That one<sup>40</sup> it is who sows, and another who reaps.

38 ἐγὼ<sup>41</sup> ἀπέστειλα<sup>42</sup> ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε<sup>43</sup>  
I sent you to reap on which<sup>44</sup> not ye<sup>45</sup> have laboured;  
ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύ-  
others have laboured, and ye into their labour have en-  
θατε.  
tered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτόν  
But out of that city many believed on him  
τῶν Σαμαρειτῶν,<sup>46</sup> διὰ τὸν λόγον τῆς γυναῖκος μαρ-  
of the Samaritans, because of the word of the woman testi-

his disciples, and mar-  
velled that he talked  
with the woman: yet  
no man said, What  
seekest thou? or, Why  
talkest thou with her?

28 The woman then  
left her waterpot, and  
went her way into the  
city, and saith to the  
men, 29 Come, see a  
man, which told me all  
things that ever I did:  
is not this the Christ?  
30 Then they went out  
of the city, and came  
unto him.

31 In the mean while  
his disciples prayed  
him, saying, Master,  
eat. 32 But he said  
unto them, I have meat  
to eat that ye know  
not of. 33 Therefore  
said the disciples one  
to another, Hath any  
man brought him ought  
to eat? 34 Jesus saith  
unto them, My meat is  
to do the will of him  
that sent me, and to  
finish his work. 35 Say  
not ye, There are yet  
four months, and then  
cometh harvest? be-  
hold, I say unto you,  
Lift up your eyes, and  
look on the fields; for  
they are white already  
to harvest. 36 And he  
that reapeth receiveth  
wages, and gathereth  
fruit unto life eternal:  
that both he that sow-  
eth and he that reap-  
eth may rejoice to-  
gether. 37 And hereif  
is that saying true, One  
soweth, and another  
reapeth. 38 I sent you  
to reap that whereon  
ye bestow no labour;  
other men laboured,  
and ye are entered into  
their labours.

39 And many of the  
Samaritans of that  
city believed on him  
for the saying of the  
woman, which testi-

<sup>1</sup> ἦλθον Ttr. <sup>2</sup> ὁ θαύμαζον were wondering GLTt-AW. <sup>3</sup> ἃ which T. <sup>4</sup> + [καὶ] and L.  
<sup>5</sup> οὖν GLTt-AW. <sup>6</sup> δὲ but [L] Ttr-A. <sup>7</sup> Ῥαββί T. <sup>8</sup> οὖν W. <sup>9</sup> ποιήσω L Ttr-A.  
<sup>10</sup> τετραμήνους GLTt-AW. <sup>11</sup> ἦδη (read already he that reaps) T. <sup>12</sup> καὶ G [L] Ttr-A.  
<sup>13</sup> — καὶ T [A]. <sup>14</sup> — οὖν T [A]. <sup>15</sup> ἀπέστειλα have sent T. <sup>16</sup> Σαμαρειτῶν T.



fed, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and

τυρούσης, "Οτι εἶπέν μοι πάντα ὅσα ἐποίησα. 40 Ὡς  
tifying, He told me all things whatsoever I did. When  
οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρείται, ἠρώτων αὐτὸν  
therefore came to him the Samaritans, they asked him  
μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ  
to abide with them, and he abode there two days. And  
πολλοὶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. 42 τῇ-  
many more believed because of his word; and to the  
γυναικὶ ἔλεγον, ἡ "Οτι οὐκέτι διὰ τὴν σὴν λαλιὰν πισ-  
woman they said, No longer because of thy saying we  
τεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν  
believe, for ourselves have heard, and we know that this is  
ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός."

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλ-  
But after the two days he went forth thence, and went  
θεν εἰς τὴν Γαλιλαίαν. 44 αὐτός γάρ ὁ Ἰησοῦς ἐμαρτύρη-  
away into Galilee; for himself Jesus testified,  
σεν, ὅτι προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.  
that a prophet in his own country honour has not.  
45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν  
When therefore he came into Galilee received him  
οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱε-  
the Galileans, all things having seen which he did in Je-  
ροσολύμοις ἐν τῇ ἐορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν  
rusalem during the feast, for they also went to the  
ἐορτήν.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανὰ τῆς  
Came therefore Jesus again to Cana  
Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις  
of Galilee, where he made the water wine. And there was a certain  
βασιλικός, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. 47 οὗτος  
courtier, whose son was sick in Capernaum. He  
ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-  
having heard that Jesus had come out of Judæa into Gali-  
λαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα κατα-  
lee, went to him, and asked him that he would  
βῇ καὶ ἰασηται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν.  
come down and heal his son; for he was about to die.  
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐάν μὴ σημεῖα καὶ  
Said therefore Jesus to him, Unless signs and  
τέρατα ἴδῃτε οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτόν ὁ  
wonders ye see in no wise will ye believe. Says to him the  
βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθάνειν τὸ παιδίον μου.  
courtier, Sir, come down before I die my little child.  
50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ  
Says to him Jesus, Go, thy son lives. And  
ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ Ἰησοῦς,  
believed the man the word which said to him Jesus,  
καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐ-  
But already as he was going down his bondmen

<sup>f</sup> ὅ which TtA. <sup>g</sup> Σαμαρείται T. <sup>h</sup> [ὅτι] L. <sup>i</sup> — ὁ Χριστός LTrA. <sup>k</sup> — καὶ ἀπῆλθεν [L]TrA. <sup>l</sup> — ὁ GLTtAw. <sup>m</sup> ὥς T. <sup>n</sup> ὅσα whatsoever LTrA. <sup>o</sup> — ὁ Ἰησοῦς (read he came GLTtAw. <sup>p</sup> + ὁ Ἰησοῦς Jesus W. <sup>q</sup> Ἦν δέ T. <sup>r</sup> Καπερναοῦμ LTrAw. <sup>s</sup> — αὐτόν [L]TrA. <sup>t</sup> — καὶ [L]TrA. <sup>u</sup> ὃν LTrA. <sup>v</sup> + ὁ LTrAw. <sup>w</sup> — αὐτοῦ (read the bondmen) T.

τοῦ<sup>1</sup> ἰάπηγνυσαν<sup>1</sup> αὐτῷ, <sup>2</sup>καὶ ἀπήγγειλαν<sup>1</sup> ἄλγοντες,<sup>2</sup> Ὅτι  
 οὐαῖς<sup>3</sup> σου<sup>4</sup> ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν<sup>5</sup>  
 ἐν ᾗ κοιμώτερον ἔσχειν. <sup>6</sup>καὶ εἶπον<sup>7</sup> αὐτῷ, Ὅτι ἔχθες<sup>8</sup>  
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 Ἐγνώ  
 οὖν ὁ πατήρ ὅτι <sup>9</sup>ἐν<sup>10</sup> ἔκειν<sup>11</sup> τῇ ὥρᾳ ἐν ᾗ εἶπεν  
 αὐτῷ ὁ Ἰησοῦς, <sup>12</sup>Ὅτι<sup>13</sup> οὐκ ἔστιν<sup>14</sup> αὐτὸς ζῇ. Καὶ ἐπίστευσεν αὐτὸς  
 καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 τοῦτο <sup>15</sup>ἡ πάλιν δεῦτερον σημεῖον  
 ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γα-  
 λιλαιάν.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη καὶ  
 Ἰησοῦς εἰς Ἱερουσόλυμα. 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις  
 ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη<sup>1</sup> Ἑβραϊστί  
 Βηθεσδά, <sup>2</sup>πέντε στοάς ἔχουσα. 3 ἐν ταύταις κατέκειτο  
 πλῆθος <sup>3</sup>πολύ<sup>4</sup> τῶν ἀσθενούντων, τυφλῶν, χωλῶν,  
 ξηρῶν, <sup>5</sup>ἐκδεχομένων<sup>6</sup> τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος  
 γάρ<sup>7</sup> κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτά-  
 ρασσεν τὸ ὕδωρ. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν παραχρῆν  
 τοῦ ὕδατος, ὑγιὲς γίνετο, <sup>8</sup>ᾧ δὴποτε<sup>9</sup> κατείχετο νοσήματι.<sup>10</sup>  
 5 Ἦν δὲ τις ἀνθρωπὸς ἐκεῖ τριακονταετὼς<sup>11</sup> ἔτη ἔχων ἐν  
 τῇ ἀσθενείᾳ. 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ  
 γνοὺς ὅτι πολὺν ᾗδὴ χρόνον ἔχει, λέγει αὐτῷ, Θέλεις  
 ὑγιὲς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενὴς, Κύριε, ἀν-  
 θρωπον οὐκ ἔχω, ἵνα ὅταν παραχρῆν τὸ ὕδωρ βάλλω<sup>12</sup>  
 με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἐρχομαι ἐγὼ ἄλλος πρό-  
 μου καταβαίνει. 8 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγείρα, <sup>13</sup>ἄρον  
 σου τὸν κράτος.

told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So, the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

V. After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in Hebrew Bethesda, having five porches. 3 In these lay a great multitude of impotent folk of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another stepeth down before me. 8 Jesus saith unto him, Rise, take up thy bed,

<sup>1</sup> ἰάπηγνυσαν LITTA.

<sup>2</sup> καὶ ἀγγέλλαν T; [καὶ ἀπήγγειλαν] TTA.

<sup>3</sup> αὐτοῦ (read that his child lives) LTTA. <sup>4</sup> τὴν ὥραν παρ' αὐτῶν LTTA. <sup>5</sup> ἀπὸ τοῦ ἡμέτερου TTA. <sup>6</sup> ἔχθες LTTAAW. <sup>7</sup> — ἐν T[Tr]. <sup>8</sup> — Ὅτι LTTA.

<sup>9</sup> — καὶ ἡ (the feast) T. <sup>10</sup> — ὁ LTTAAW. <sup>11</sup> τὸ λεγόμενον T.

<sup>12</sup> — πολύ L[TTA]. <sup>13</sup> — ἐκδεχομένων to end of verse 4 [G]TTA. <sup>14</sup> — [κυρίον] P + [κυρίον] of [the] Lord L.

<sup>15</sup> αἰσθητοῦ L. <sup>16</sup> τριακοντα καὶ (— καὶ [L]T) δεκά GLTTAAW. <sup>17</sup> — αὐ-

του his (infirmity) L[TTA]. <sup>18</sup> βάλλω GLTTAAW. <sup>19</sup> Ἐγείρε LTTAAW. <sup>20</sup> — + [καὶ] and L.

and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was on the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed. 11 He answered them, He that made me whole, the same said unto me, Take up *thy* bed, and walk. 12 They asked him this, which said unto thee, Take up *thy* bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: *sin* no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 The Jews therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, Ye can not do nothing of these things, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and

τὸν·κράββατόν<sup>1</sup> σου, καὶ περιπάτει. 9 Καὶ ἑυθέως<sup>2</sup> ἔγενετο  
thy bed, and walk. And immediately <sup>2</sup>became  
τὸν·ὁ ἄνθρωπος, καὶ ἦρεν τὸν·κράββατόν<sup>1</sup> αὐτοῦ, καὶ  
\*well <sup>1</sup>the <sup>2</sup>man, and took up his bed, and  
περιπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 Ἐλέγον  
walked; and it was sabbath on that day. <sup>2</sup>Said  
οὖν οἱ Ἰουδαῖοι τῷ θεραπευμένῳ, Σάββατόν ἐστιν·  
\*therefore <sup>1</sup>the <sup>2</sup>Jews to him who had been healed, Sabbath it is,  
\*οὐκ ἐξέστιν σοι ἄραι τὸν·κράββατόν<sup>1</sup>·. 11 Ὁ ἀπεκρίθη  
it is not lawful for thee to take up the bed. He answered  
αὐτοῖς, Ὁ ποιήσας με ὑγιῇ, ἐκείνός μοι εἶπεν, Ἄρον τὸν  
them, He who made me well, he to me said, Take up  
τὸν·κράββατόν<sup>1</sup> σου καὶ περιπάτει. 12 Ἠρώτησαν \*οὖν αὐτόν,  
thy bed and walk. They asked <sup>2</sup>therefore <sup>1</sup>him,  
Τίς ἐστιν ὁ ἄνθρωπος ὁ εἶπέν σοι, Ἄρον τὸν·κράββατόν<sup>1</sup>  
Who is the man who said to thee, Take up  
σου<sup>1</sup> καὶ περιπάτει; 13 Ὁ δὲ <sup>1</sup>ἑαθεῖς<sup>2</sup> οὐκ ᾔδει τίς ἐστιν  
thy and walk? But he who had been healed knew not who it is,  
\*ὁ γάρ· Ἰησοῦς ἐξένηυσεν, ὄχλος ὄντος ἐν τῷ τόπῳ. 14 Μετὰ  
for Jesus had moved away, a crowd being in the place. After  
ταῦτα εὗρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, αἱ εἶπεν αὐτῷ,  
these things <sup>2</sup>finds <sup>3</sup>him <sup>1</sup>Jesus in the temple, and said to him,  
\*Ἰδὲ ὑγίης· γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν  
Behold, well thou hast become: <sup>2</sup>no <sup>3</sup>more <sup>1</sup>sin, that <sup>2</sup>not <sup>3</sup>worse-  
\*ἔτι σου<sup>1</sup> γένηται. 15 Ὁ ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγει-  
something <sup>2</sup>to <sup>3</sup>thee <sup>1</sup>happens. Went away the man and told  
γειλεν<sup>1</sup> τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν  
the Jews that Jesus it is who made him  
υγιῇ. 16 Καὶ διὰ τοῦτο ἐδίωκον <sup>2</sup>τὸν Ἰησοῦν οἱ Ἰουδαῖοι,  
well. And because of this <sup>2</sup>persecuted <sup>1</sup>Jesus <sup>3</sup>the <sup>2</sup>Jews,  
\*καὶ ἐζήτουν αὐτόν ἀποκτείνειν, ὅτι ταῦτα ἐποίησεν σαβ-  
and sought him to kill, because these things he did on a sab-  
βάτῳ. 17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου  
bath. But Jesus answered them, My Father  
ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. 18 Διὰ τοῦτο \*οὖν  
until now works, and I work. Because of this therefore  
μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον  
the more sought <sup>3</sup>him <sup>1</sup>the <sup>2</sup>Jews <sup>3</sup>to <sup>2</sup>kill, because not only  
ἔλεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν  
did he break the sabbath, but also <sup>2</sup>Father <sup>3</sup>his <sup>2</sup>own <sup>1</sup>called  
θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. 19 Ἀπεκρίνατο οὖν ὁ  
\*God, equal <sup>2</sup>himself <sup>1</sup>making to God. <sup>2</sup>An.swered <sup>2</sup>therefore  
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται  
\*Jesus and said to them, Verily verily I say to you, <sup>2</sup>is <sup>1</sup>able  
ὁ υἱὸς ποιεῖν ἅφ' ἑαυτοῦ οὐδέν, Ἐὰν μὴ τι βλέπῃ  
the <sup>2</sup>Son to do from himself nothing, unless anything he may see  
τὸν πατέρα ποιοῦντα· ἂν γὰρ ἴδῃ ἐκείνος ποιῇ, ταῦτα καὶ  
the Father doing: for whatever he does, these things also  
ὁ υἱὸς ὁμοίως ποιεῖ. 20 Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ  
the Son in like manner does. For the Father loves the Son, and

<sup>2</sup> κράβατον LTrAW.      γ — εὐθέως T.  
bed) L.      <sup>b</sup> + ὅς δὲ who however LTr.

συν Τ[Ττ]Α. e κ

$$^e \text{κράβαττον } L[\text{Tr}]W.$$

ἀποκτείνω G[L]TTA.

Р  $\check{\alpha}\nu$  T.      9  $\check{\alpha}\nu$  Tт.

πτόν I

πεν Τ. <sup>k</sup> οἱ Ἰουδαῖοι τὸν Ἰησοῦν )

In — Ἰησοῦς (*read he answered*) T.

ἡ ποιεῖ ὁμοίως T.

 $\pi + \kappa a_i$  and  $[L]T[Tr]A$ .

c — οὐκ [L]T[Tr]A.

*θενω̑ν* was impotent T.

καὶ τὸν Ἰησοῦν LTrA.

answered) T.

answered, "I

<sup>a</sup> + σου (read thy

δ — τὸν κράββατον

8 σοί τι GLTTTrAW.

— καὶ ἐζήτουν αὐτὸν

ν Τ. ὁ ἔλεγεν Τ.

1891



πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τού-  
all things shews to him which <sup>2</sup>himself <sup>1</sup>he does; and greater <sup>2</sup>than  
τῶν· δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς <sup>2</sup>θαυμάζητε. <sup>2</sup>21 ὥσπερ  
these <sup>1</sup>he <sup>2</sup>will <sup>1</sup>shew <sup>2</sup>him <sup>1</sup>works, that ye may wonder. <sup>2</sup>Even <sup>2</sup>as  
γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ  
for the Father raiseth up the dead and quickens, thus also the  
υἱὸς οὗς θέλει ζωοποιεῖ. <sup>2</sup>22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα,  
Son whom he will quickens; for the Father judges no one,  
ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, <sup>2</sup>23 ἵνα πάντες  
but <sup>2</sup>judgment <sup>2</sup>all has given to the Son, that all  
τιμῶσιν τὸν υἱὸν καθὼς τιμῶσιν τὸν πατέρα. ὁ μὴ τιμῶν  
may honour the Son even as they honour the Father. He that honours not  
τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. <sup>2</sup>24 Ἀμὴν  
the Son honours not the Father who sent him. <sup>2</sup>Verily  
ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων  
verily I say to you, that he that my word hears, and believes  
τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ  
him who sent me, has life eternal, and into judgment <sup>2</sup>not  
ἔρχεται, ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.  
comes, but has passed out of death into life.  
<sup>2</sup>25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν,  
Verily verily I say <sup>2</sup>you, that is coming an hour and now is,  
ὅτε οἱ νεκροὶ ἀκούονται <sup>2</sup>τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ  
when the dead shall hear the voice of the Son of God, and  
οἱ ἀκούσαντες <sup>2</sup>ζήσονται. <sup>2</sup>26 ὥσπερ γὰρ ὁ πατὴρ ἔχει  
those having heard shall live. For even as the Father has  
ζωὴν ἐν ἑαυτῷ, οὕτως <sup>2</sup>ἔδωκεν καὶ τῷ υἱῷ <sup>2</sup>ζωὴν ἔχειν  
life in himself, so he gave also to the Son life to have  
ἐν ἑαυτῷ. <sup>2</sup>27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ <sup>2</sup>καὶ <sup>2</sup>κρίσιν  
in himself, and authority gave to him also judgment  
ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. <sup>2</sup>28 μὴ θαυμάζετε τούτο·  
to execute, because Son of man he is. Wonder not at this,  
ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-  
for <sup>2</sup>is coming <sup>2</sup>an <sup>2</sup>hour in which all those in the tombs shall  
σονται <sup>2</sup>τῆς φωνῆς αὐτοῦ, <sup>2</sup>29 καὶ ἐκπορεύσονται, οἱ τὰ  
hear his voice, and shall come forth, those that  
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ <sup>2</sup>τὰ φαῦλα  
good practised to a resurrection of life, and those that evil  
πράξαντες εἰς ἀνάστασιν κρίσεως. <sup>2</sup>30 οὐ δύναμαι ἐγὼ ποιεῖν  
did to a resurrection of judgment. <sup>2</sup>Am <sup>2</sup>able <sup>2</sup>I to do  
ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ  
from myself nothing; even as I hear I judge, and <sup>2</sup>judgment  
ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ  
<sup>2</sup>my <sup>2</sup>just <sup>2</sup>is, because I seek not <sup>2</sup>will <sup>2</sup>my, but the  
θέλημα τοῦ πέμψαντός με <sup>2</sup>πατρός. <sup>2</sup>31 Ἐὰν ἐγὼ μαρτυρῶ  
will of the <sup>2</sup>who <sup>2</sup>sent <sup>2</sup>me <sup>2</sup>Father, If I bear witness  
περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. <sup>2</sup>32 ἄλλος  
concerning myself, my witness is not true. Another  
ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ <sup>2</sup>οἶδα <sup>2</sup>ὅτι ἀληθής ἐστιν  
it is who bears witness concerning me, and I know that true is  
ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>2</sup>33 Ὑμεῖς ἀπεστάλ-  
the witness which he witness-es concerning me. Ye have  
κατε πρὸς <sup>2</sup>Ἰωάννην <sup>2</sup>καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ. <sup>2</sup>34 ἐγὼ  
sent unto John and he has borne witness to the truth. <sup>2</sup>I

sheweth him all things that himself doeth and he will shew him greater works than these, that ye may marvel. <sup>2</sup>21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. <sup>2</sup>22 For the Father judgeth no man, but hath committed all judgment unto the Son: <sup>2</sup>23 that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. <sup>2</sup>24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. <sup>2</sup>25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. <sup>2</sup>26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; <sup>2</sup>27 and hath given him authority to execute judgment also: because he is the Son of man. <sup>2</sup>28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>2</sup>29 and shall come forth; those that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. <sup>2</sup>30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. <sup>2</sup>31 If I bear witness of myself, my witness is not true. <sup>2</sup>32 There is another that beareth witness of me; and I know that true is the witness which he witnesseth of me: <sup>2</sup>33 For he hath sent John, and he hath borne witness unto the truth.

\* θαυμάζετε wonder T. \* ἀκούουσιν TT. \* ζήσουσιν LTTA. \* καὶ τῷ υἱῷ ἔδωκεν TT A. \* — καὶ LTTA. \* — δε and [L]T[A]. \* — πατρός (read of him who sent me) OLTAW. \* οἶδατε ye know T. \* Ἰωάννην Tr.

34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω. ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτί αὐτοῦ. 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν ὅτι μείζων τοῦ ἐ' Ιωάννου τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν, 37 καὶ ὁ πέμψας με πατήρ, ἑαυτὸς μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκήκοατε πώποτε, οὔτε εἶδός αὐτοῦ ἑώρακατε. 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39 Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. 40 καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. 42 ἀλλ' ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. 43 ἐγὼ εἰπὼν ὅτι ἡ ἀγάπη τοῦ θεοῦ οὐκ ἔστι ἐν ὑμῖν, καὶ οὐ λαμβάνετε με. 44 ἄλλος ἐλθὼν ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με. 45 εἰ ἄλλος ἐλθὼν ἐν τῷ ὀνόματι τοῦ ἑαυτοῦ, ἐκεῖνος ἀλήψεται. 46 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠπλῆκατε. 46 εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε; 47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

ε ἀγαλλιασθῆναι GLTTrAW. d μείζων LTrA. e Ἰωάννου Tr. f δέδωκέν has given TTrA. g ἐγὼ (read ποιῶ I do) LTrA. h ἐκεῖνος TTrA. i πώποτε ἀκήκοατε LTrAW. k ἐν ὑμῖν μένοντα TTrA. l ἐρευνάτε TTrA. m ἀλλὰ LTrAW. n οὐκ ἔχετε τὴν ἀγάπην τοῦ θεοῦ T. o λήψεται LTrA. p παρ' A. q [θεοῦ] L. r Μωσῆς LTrAW. s Μωσῆς LTrA; Μωσῆ W.

6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης  
 After these things <sup>2</sup>went <sup>1</sup>away <sup>1</sup>Jesus over the <sup>sea</sup>  
 τῆς Γαλιλαίας τῆς Τιβεριάδος· 2 <sup>2</sup>καὶ ἠκολούθει<sup>1</sup> αὐτῷ ὄχλος  
 of Galilee (of Tiberias), and <sup>2</sup>followed <sup>1</sup>him <sup>1</sup>a crowd  
 πολὺς, ὅτι ἑώραν<sup>1</sup> αὐτοῦ<sup>1</sup> τὰ σημεῖα ἃ ἐποίει ἐπὶ  
<sup>2</sup>great, because they saw of him the signs which he wrought upon  
 τῶν ἀσθενούντων. 3 ἀνῆλθον δὲ εἰς τὸ ὄρος <sup>2</sup>οἱ Ἰησοῦς,  
 those who were sick. And <sup>2</sup>went <sup>1</sup>up into <sup>2</sup>the <sup>1</sup>mountain <sup>1</sup>Jesus,  
 καὶ ἐκεῖ <sup>2</sup>ἔκαθον<sup>1</sup> μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς  
 and there <sup>2</sup>sat <sup>1</sup>with his disciples; and <sup>2</sup>was <sup>1</sup>near  
 τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας οὖν <sup>2</sup>ὁ Ἰη-  
 the <sup>2</sup>passover, the feast of the Jews. <sup>2</sup>Having <sup>1</sup>lifted <sup>1</sup>up <sup>1</sup>then <sup>1</sup>Je-  
 σοῦς τοὺς ὀφθαλμούς, <sup>1</sup>καὶ θεασάμενος ὅτι πολὺς ὄχλος  
 sus [his] eyes, and having seen that a great crowd  
 ἔρχεται πρὸς αὐτόν, λέγει πρὸς <sup>2</sup>τὸν<sup>1</sup> Φίλιππον, Πόθεν  
 is coming to him, he says to Philip, Whence  
 ἀγοράσομεν<sup>1</sup> ἄρτους ἵνα φάγωσιν οὗτοι; 6 Τοῦτο δὲ ἔλεγεν  
 shall we buy loaves that <sup>2</sup>may <sup>1</sup>eat <sup>1</sup>these? But this he said  
 περὶ αὐτὸν αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιεῖν. 7 ἀπε-  
 trying <sup>1</sup>him, for he knew what he was about to do. An-  
 κρίθη<sup>1</sup> αὐτῷ <sup>2</sup>Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ  
 swered him Philip, <sup>2</sup>For <sup>1</sup>two <sup>1</sup>hundred <sup>1</sup>denarii <sup>1</sup>loaves <sup>1</sup>not  
 ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος <sup>2</sup>αὐτῶν<sup>1</sup> βραχύ τι<sup>1</sup> λάβῃ.  
 are sufficient for them that each of them some little may receive.  
 8 Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς  
 Says to him one of his disciples, Andrew the brother  
 Σίμωνος Πέτρου, 9 Ἔστιν παιδάριον ἐν<sup>1</sup> ᾧδε, <sup>2</sup>ὃ<sup>1</sup> ἔχει πέντε  
 of Simon Peter, <sup>1</sup>Is <sup>1</sup>little <sup>1</sup>boy <sup>1</sup>a here, who has five  
 ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς  
 loaves <sup>1</sup>barley and two small fishes; but <sup>2</sup>these <sup>1</sup>what <sup>1</sup>are for  
 τοσούτους; 10 Εἰπὼν <sup>1</sup>ὁ<sup>1</sup> Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους  
 so many? And <sup>2</sup>said <sup>1</sup>Jesus, Make the men  
 ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. <sup>1</sup>Ἀνέπεσον<sup>1</sup>  
 to recline. Now <sup>2</sup>was <sup>1</sup>grass <sup>1</sup>much in the place: reclined  
 οὖν οἱ ἄνδρες τὸν ἀριθμὸν <sup>1</sup>ὡσεὶ<sup>1</sup> πεντακισχίλιοι. 11 ἔλαβεν  
 therefore the men, the number about five thousand. <sup>2</sup>Took  
<sup>1</sup>δὲ<sup>1</sup> τοὺς ἄρτους ὁ Ἰησοῦς, καὶ <sup>2</sup>εὐχαριστήσας διέδωκεν<sup>1</sup> τοῖς  
 and <sup>2</sup>the <sup>1</sup>loaves <sup>1</sup>Jesus, and having given thanks distributed to the  
 μαθηταῖς, οἱ δὲ μαθηταὶ<sup>1</sup> τοῖς ἀνακειμένοις<sup>1</sup> ὁμοίως καὶ  
 disciples, and the disciples to those reclining; and in like manner  
 ἐκ τῶν ὀψαρίων ὅσον ᾗθελον. 12 ὥς δὲ ἐνεπλήσθησαν  
 of the small fishes as much as they wished. And when they were filled  
 λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα  
 he says to his disciples, Gather together the <sup>2</sup>over <sup>1</sup>and <sup>1</sup>above  
 κλάσματα, ἵνα μὴ τι ἀπώληται. 13 Συνήγαγον οὖν  
 fragments, that nothing may be lost. They gathered together therefore  
 καὶ ἐγένεον δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε  
 and filled twelve hand-baskets of fragments from the five  
 ἄρτων τῶν κριθίνων ἃ <sup>2</sup>περίσσευσεν<sup>1</sup> τοῖς βεβρω-  
 loaves <sup>1</sup>barley which were over and above to those who had

VI. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then

<sup>1</sup> ἠκολούθει δὲ LTTA. <sup>2</sup> ἐθεώρουν LTTA. <sup>3</sup> — αὐτοῦ GLTTAW. <sup>4</sup> — ὁ LTTA.  
<sup>5</sup> ἐκαθέζετο T. <sup>6</sup> τοὺς ὀφθαλμούς ὁ Ἰησοῦς LTTAW. <sup>7</sup> — τὸν LTTA. <sup>8</sup> ἀγοράσομεν  
 should we buy LTTAW. <sup>9</sup> ἀποκρίνεται answers T. <sup>10</sup> d + ὁ T. <sup>11</sup> — αὐτὸν LTTA.  
<sup>12</sup> — τι (read a little) [L]TT[A]. <sup>13</sup> — ἐν (read παιδ. a little boy) [L]TT[A]. <sup>14</sup> ὅς LTTAW  
<sup>15</sup> — δὲ and [L]TTA. <sup>16</sup> ἀνέπεσαν LTTA. <sup>17</sup> ὡς TTTA. <sup>18</sup> οὖν therefore (took) LTTA.  
<sup>19</sup> εὐχαρίστησεν καὶ ἔδωκεν gave thanks and distributed T. <sup>20</sup> — τοῖς μαθηταῖς, οἱ δὲ μαθη-  
 τὰι LTTA. <sup>21</sup> Περίσσευσαν LTTA.



those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship; and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherein his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks;) 24 when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking

κόσιν. 14 οἱ οὖν ἄνθρωποι ἰδόντες δ' ἐποίησεν σημεῖον ἐαυτοῦ. The men therefore having seen what <sup>1</sup>had <sup>2</sup>done <sup>3</sup>sign <sup>4</sup>gave. 15 Ἰησοῦς, ἔλεγον, ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γινώσκει ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτόν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. king, withdrew again to the mountain himself alone.

16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοὺμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ τε ἡ θάλασσα ἀνέμου μεγάλου πνέοντος ἐδιηγείρετο. 19 Ἐλθόντες οὖν ὡς ἑσταδίους δέκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμὶ, μὴ φοβείσθε. 21 Ἦθελον οὖν λαβεῖν αὐτόν εἰς τὸ πλοῖον, καὶ εὐθέως ἐπὶ τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον. to which they were going.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, εἰδὼν ὅτι πλοῖα ἄλλα οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκείνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, 23 ἀλλὰ καὶ ἡ ἄλλα πλοῖα ἐκ Τιβερίδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἐστὶν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ.

9 — ὁ Ἰησοῦς (read he had done) ΤΤΑ. 1 εἰς τὸν κόσμον ἐρχόμενος Τ. 2 — αὐτόν (read [him]) ΛΙΤΑ. 3 φεύγει escapes Τ. 4 — τὸ (read a ship) ΤΤΑ. 5 Καφάρναοῦμ ΛΙΤΑ. 6 κατέλαβεν δὲ αὐτοὺς ἡ σκοτία καὶ darkness overtook them Τ. 7 οὐπω not yet ΛΙΤΑ. 8 Ἰησοῦς πρὸς αὐτοὺς Τ. 9 διεγείρετο ΤΑ. 10 ὡσεὶ L. 11 ἑσταδία Τ. 12 εἰκοσι πέντε ΛΙΤΑ. 13 ἐγένετο τὸ πλοῖον ΛΙΤΑ. 14 τὴν γῆν Τ. 15 εἶδον saw ΛΙΤΑ. 16 ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ ΟΙΤΑ. 17 πλοῖον ship ΟΙΤΑ. 18 — δὲ but ΤΤΑ. 19 ἦλθον Τ. 20 πλοῖα ships L. 21 — καὶ ΟΙΤΑ. 22 πλοῖα small ships ΛΙΤΑ. 23 Καφάρναοῦμ ΛΙΤΑ.

ναοῦμ,<sup>1</sup> ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὑρόντες αὐτὸν  
naum, seeking Jesus. And having found him  
περαν<sup>2</sup> τῆς θαλάσσης, εἶπον αὐτῷ, Ὁ Ῥαββί,<sup>3</sup> πότε ὤδε  
the other side of the sea, they said to him, Rabbi, when here  
γένοντας; 26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν  
hast thou come? Answered them Jesus and said, Verily  
ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ'  
verily I say to you, Ye seek me, not because ye saw signs, but  
ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε  
because ye ate of the loaves and were satisfied. 27 Work  
μὴ τὴν βρωσὶν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσὶν  
not [for] the food which perishes, but [for] the food  
τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου  
which abides unto life eternal, which the Son of man  
ὑμῖν δώσει<sup>4</sup>· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός.  
to you will give; for him the Father sealed, [even] God.  
28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν,<sup>5</sup> ἵνα ἐργαζώμεθα  
They said therefore to him, What do we, that we may work  
τὰ ἔργα τοῦ θεοῦ; 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
the works of God? Jesus and said to them,  
Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε<sup>6</sup> εἰς ὃν  
This is the work of God, that ye should believe on him whom  
ἀπέστειλεν ἐκείνος. 30 Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς  
sent he. They said therefore to him, What then doest  
σύ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;  
thou sign, that we may see and may believe thee? what dost thou work?  
31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
Our fathers the manna ate in the wilderness, as  
ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
it is written, Bread out of the heaven he gave them  
φαγεῖν. 32 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω  
to eat. Said therefore to them Jesus, Verily verily I say  
ὑμῖν, Οὐ Μωσῆς ἔδωκεν<sup>7</sup> ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρα-  
to you, Not Moses has given you the bread out of the hea-  
νοῦ· ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ-  
ven; but my Father gives you the bread out of the hea-  
ρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ  
true. For the bread of God is he who  
καταβαίνειν ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοῦς τῷ κόσμῳ.  
comes down out of the heaven, and life gives to the world.  
34 Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε ὁδὸς ἡμῖν τὸν  
They said therefore to him, Lord, always give to us  
ἄρτον τοῦτον. 35 Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ  
this bread. Said and to them Jesus, I am the  
ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με<sup>8</sup> οὐ μὴ πεινάσῃ<sup>9</sup>  
bread of life: he that comes to me in no wise may hunger,  
καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ<sup>10</sup> πώποτε. 36 ἀλλ'  
and he that believes on me in no wise may thirst at any time. But  
εἶπον ὑμῖν ὅτι καὶ ἐωράκατέ με<sup>11</sup> καὶ οὐ πιστεύετε. 37 πᾶν  
I said to you that also ye have seen me and believe not. All  
ὃ δίδωσιν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει<sup>12</sup> καὶ τὸν ἐρχό-  
that gives me the Father to me shall come, and him that comes

for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when comest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh

ἡ Ῥαββεί τ. ὁ δίδωσιν ὑμῖν gives to you τ. ποιῶμεν should we do EGLTTAW.  
τ. ὁ τ. πιστεύετε TTA. Μωϋσῆς LTTAW. ἔδωκεν gave LTA. ὁ δ. τ.  
οὖν therefore T; — δὲ [L]TA. ἐμὲ TTA. πεινάσει shall hunger L. διψήσει  
shall thirst LTTA. — με [L]T.

to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your Fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may

μενον πρὸς ἐμὴν οὐ μὴ ἐκβάλω ἔξω 38 ὅτι καταβέβηκα  
to me not at all will I cast out. For I have come down  
ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ  
out of the heaven, not that I should do will my, but  
τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο δὲ ἐστὶν τὸ  
the will of him who sent me. And this is the  
θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκεν  
will of the who sent me Father, that [of] all that he has given  
μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν  
me, I should not lose [any] of it, but should raise up it in  
τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ  
the last day. And this is the will of him who  
πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων  
sent me, that everyone who sees the Son and believes  
εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτόν ἐγώ  
on him, should have life eternal; and will raise up him I  
τῇ ἐσχάτῃ ἡμέρᾳ. 41 Ἐγὼ γινώσκω οὖν οἱ Ἰουδαῖοι περὶ  
at the last day. Were murmuring therefore the Jews about  
αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ  
him, because he said, I am the bread which came down out of the  
οὐρανοῦ. 42 καὶ ἔλεγον, Ὁὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς  
heaven. And were saying, Is not this Jesus the Son  
Ἰωσήφ, ὃν ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;  
of Joseph, of whom we know the father and the mother?  
πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;  
how therefore says he, Out of the heaven I have come down?  
43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε  
Answered therefore Jesus and said to them, Murmur not  
ἐμεῖ ἀλλήλων. 44 οὐδεὶς δύναται ἔλθειν πρὸς ἐμὴν ἢ ἐάν μὴ  
with one another. No one is able to come to me unless  
ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγώ ἀναστήσω  
the Father who sent me draw him, and I will raise up  
αὐτόν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἐστὶν γεγραμμένον ἐν τοῖς προ-  
him at the last day. It is written in the pro-  
φήταις, Καὶ ἐσονται πάντες διδασκοὶ τοῦ θεοῦ. Πᾶς  
phets, And they shall be all taught of God. Everyone  
οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται  
therefore that has heard from the Father and has learnt, comes  
πρὸς ἐμὴν 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, ἐλμὴ ὁ  
to me: not that the Father anyone has seen, except he who  
ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. 47 ἀμὴν  
is from God, he has seen the Father. Verily  
ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὴν ἔχει ζωὴν αἰώνιον.  
verily I say to you, He that believes on me has life eternal.  
48 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφαγον  
I am the bread of life. Your Fathers ate  
τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον 50 οὗτος ἐστὶν ὁ  
the manna in the desert, and died. This is the  
ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ  
bread which out of heaven comes down, that anyone of it

• ἐμὲ τ. ὁ ἀπὸ from LTTA. • ποιήσω τ. h — πατρός (read of him who sent)  
GLTTAW. i — ἐν (read at the) TRA. ὁ γὰρ for (this) GLTTAW. i τοῦ πατρὸς μου of  
my father LTTA. m [ἐγὼ] L. n + ἐν in (the) LT. o Οὐχὶ Tr. p οὖν now LTTA.  
q — οὗτος (read λέγει says he) LTTA. r — οὖν G[L]TTAW. s — ὁ Tr. t μετὰ Tr.  
v ἐμὲ TRA. w κάγω LTTA. x + ἐν in (the) GLTTAW. y — τοῦ GLTTAW. z — οὖν  
GLTTA. a ἐμὲ TTTW. b ἑώρακεν τις LTTAW. c θεόν God TRA. d — εἰς ἐμὲ TTTA.  
• ἐν τῇ ἐρήμῳ τὸ μάννα LTTA.



φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ  
 may eat and not die. I am the bread living, which  
 ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου  
 out of the heaven came down: if anyone shall have eaten of this  
 τοῦ ἄρτου ζήσεται<sup>1</sup> εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ  
 bread he shall live for ever; and the bread also which I  
 δώσω, ἢ· σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω<sup>2</sup> ὑπὲρ τῆς τοῦ  
 will give, my flesh is, which I will give for the of the  
 κόσμου ζωῆς.<sup>3</sup> 52 Ἐμάχοντο οὖν ἰπρὸς ἀλλήλους οἱ Ἰου-  
 world life. Were contending therefore with one another the Jews  
 δαῖτοι,<sup>4</sup> λέγοντες, Πῶς δύναται ὁὗτος ἡμῖν<sup>5</sup> δοῦναι τὴν  
 saying, How is able he us to give  
 σάρκα<sup>1</sup> φαγεῖν; 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν  
 flesh [his] to eat? Said therefore to them Jesus, Verily  
 ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ  
 verily I say to you, Unless ye shall have eaten the flesh of the Son  
 τοῦ ἀνθρώπου καὶ πῖνῃ αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν  
 of man and shall have drunk his blood, ye have not life  
 ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου  
 in yourselves. He that eats my flesh, and drinks my  
 τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ<sup>2</sup> ἀναστήσω αὐτὸν<sup>3</sup> τῇ  
 blood, has life eternal, and I will raise up him in the  
 ἐσχάτῃ ἡμέρᾳ· 55 ἢ· γὰρ σὰρξ μου ἀληθῶς<sup>4</sup> ἐστίν βρώσις, καὶ  
 last day; for my flesh truly is food, and  
 τὸ αἶμά μου ἀληθῶς<sup>5</sup> ἐστίν πόσις. 56 ὁ τρώγων μου τὴν  
 my blood truly is drink. He that eats my  
 σάρκα καὶ πίνων μου τὸ αἶμα, ἐν ἐμοὶ μένει, καὶ ἡμεῖς ἐν αὐτῷ.<sup>6</sup>  
 flesh and drinks my blood, in me abides, and I in him.  
 57 καθὼς ἀπέστειλεν με ὁ ζῶν πατήρ, καὶ ἡμεῖς διὰ  
 As sent me the living Father, and I live because of  
 τὸν πατέρα, καὶ ὁ τρώγων με, καέκινος βῆσεται<sup>7</sup> δι'  
 the Father, also he that eats me, he also shall live because of  
 ἐμέ. 58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ<sup>8</sup> οὐρανοῦ καταβάς·  
 me. This is the bread which out of the heaven came down.  
 οὐ καθὼς ἔφαγον οἱ πατέρες ὕμῶν<sup>9</sup> τὸ μάννα, καὶ ἀπέθα-  
 Not as ate the fathers of you the manna, and died:  
 νον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται<sup>10</sup> εἰς τὸν αἰῶνα.  
 he that eats this bread shall live for ever.  
 59 Ταῦτα ἔπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.<sup>11</sup>  
 These things he said in [the] synagogue teaching in Capernaum.  
 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον,  
 Many therefore having heard of his disciples said,  
 Σκληρὸς ἐστίν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν;  
 Hard is this word; who is able, it to hear?  
 61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ  
 Knowing but Jesus in himself that murmur concerning  
 τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδα-  
 this his disciples said to them, This you does of-  
 λίζει; 62 ἐάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀνα-  
 fend? If then ye should see the Son of man ascend-  
 βαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ  
 ing up where he was before? The Spirit it is which

eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that

<sup>1</sup> ἐκ τοῦ ἐμοῦ ἄρτου, ζήσει of my bread, he shall live τ. <sup>2</sup> ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν τ. <sup>3</sup> — ἢν ἐγὼ δώσω LITTA. <sup>4</sup> οἱ Ἰουδαῖοι πρὸς ἀλλήλους L. <sup>5</sup> ἡμῖν οὗτος τ. <sup>6</sup> + αὐτοῦ his L. <sup>7</sup> καὶ ἐγὼ LITTA. <sup>8</sup> + [ἐν] L. <sup>9</sup> ἀληθῶς (is) true LITTA. <sup>10</sup> ζήσει LITTA. <sup>11</sup> ἐξ ἐξ out of LITTA. <sup>12</sup> — ὑμῶν LITTA. <sup>13</sup> — τὸ μάννα GITA. <sup>14</sup> ζήσει LITTA. <sup>15</sup> Καπερναούμ LITTA. <sup>16</sup> ὁ λόγος οὗτος LITTA.

pickethen; & the flesh profiteth nothing: the words that I speak unto you, *they are spirit, and they are life.* 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, There-  
fore said I unto you, that that man receiveth unto me, except it were given unto him of my Father. 66 From that time many went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then said Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

ζωποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα δὲ ἐγὼ  
quicken, the flesh profits nothing; the words which I  
ᾠδαὶ· ὑμῖν πνευμά ἐστιν καὶ ζωὴ ἐστιν. 64 ἄλλ' εἰσὶν  
speak to you, spirit are and life are; but there are  
ἐξ ὑμῶν τίνες οἱ οὐ πιστεύουσιν. ᾗδε γὰρ ἐξ ἀρχῆς  
of you some who believe not. For 'knew from [the] beginning  
ὁ Ἰησοῦς τίνες εἰσὶν· οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ  
Jesus who they are who believe not, and who is he who  
παραδώσων αὐτόν. 65 καὶ ἔλεγεν, διὰ τοῦτο εἶρκα ὑμῖν  
shall deliver up him. And he said, Therefore have I said to you,  
ὅτι οὐδεὶς δύναται εἰλθεῖν πρὸς με ἢ ἐὰν μὴ ᾗ δεδομένον  
that no one is able to come to me unless it be given  
αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ ἀπὸ  
to him from my Father. From that [time] many  
ἠπλῶθησαν τῶν μαθητῶν αὐτοῦ· εἰς τὰ ὅπισω, καὶ οὐκέτι μετ'  
d'went away of his disciples back, and no more with  
αὐτὸν περιεπάτουν. 67 ἔλεπον οὖν ὁ Ἰησοῦς τοῖς δώδεκα,  
him walked. Said therefore Jesus to the twelve,  
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη οὖν αὐτῷ  
Also ye are wishing to go away? Answered therefore him  
Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς  
Simon Peter, Lord, to whom shall we go? words of life  
αἰωνίου ἔχει; 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν  
eternal thou hast; and we have believed and have known  
ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. 70 Ἀπε-  
that thou art the Christ the Son of God the living. An-  
κρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελέξαμην,  
swered them Jesus, Not I you the twelve did choose,  
καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν; 71 Ἐλεγεν δὲ τὸν Ἰούδαν  
and of you one a devil is? But he spoke the Judas  
Σίμωνος ἡ Ἰσκαριώτην· οὗτος γὰρ ἡμελλεν αὐτὸν παρα-  
Simon's [son], Iscariote, for he was about him to de-  
διδόναι, εἰς ὃν ἐκ τῶν δώδεκα.  
live up, one being of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in Jewry because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thy-

7 <sup>1</sup>καὶ <sup>2</sup>περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα <sup>3</sup>ἐν τῇ Γαλι-  
And was walking Jesus after these things in Gali-  
λαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι  
lee, not for he did desire in Judea to walk, because  
ἐξήκουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν· ὁ ἐγγὺς ἡ  
were seeking him the Jews to kill. Now was near the  
ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 Εἶπον οὖν πρὸς αὐτὸν  
feast of the Jews, the tabernacles. Said therefore to him  
οἰάδεσφοι αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰου-  
his brethren, Remove hence, and go into Ju-  
δαίαν, ἵνα καὶ οἱ μαθηταῖ σου θεωρήσωσιν <sup>4</sup>τὰ ἔργα σου· ἃ  
daea, that also thy disciples may see thy works which  
ποιεῖς· 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι <sup>5</sup>ποιεῖ, καὶ ζητεῖ  
thou doest; for no one in secret anything does, and seeks  
αὐτοῦ· ἐν παρήρῳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον  
himself in public to be. If these things thou doest, manifest

<sup>α</sup> λέαλάηκα have spoken LITtrAW. <sup>γ</sup> ἀλλά TrW. <sup>ε</sup> ἐμὲ T. <sup>α</sup> — μου (read the Father) LITtrA. <sup>β</sup> + οὖν therefore T. <sup>ο</sup> + ἐκ [LITr[A]. <sup>δ</sup> τῶν μαθητῶν αὐτοῦ ἀπῆλθον LITtrA. <sup>ε</sup> — τὸν ζῶντος GLITtrA. <sup>ζ</sup> Ἰσκαριώτου (read son of Simon Iscariote) LITtrA. <sup>ι</sup> ἐμελλεν LITtrA. <sup>κ</sup> παραδίδόαι αὐτὸν LITtrA. <sup>λ</sup> — ὦν TrA. <sup>μ</sup> — καὶ T. <sup>ν</sup> μετὰ ταῦτα περιπατεῖ οἱ ([ὁ] Tr) Ἰησοῦς LITtrAW. <sup>ξ</sup> θεωροῦσιν shall see TrA. <sup>π</sup> σου τὰ ἔργα Lw. <sup>ρ</sup> τι ἐν κρυπτῷ LITtrA. <sup>σ</sup> αὐτὸ ἰδ L.

σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον  
 thyself to the world. For neither his brethren believed  
 εἰς αὐτόν. 6 Λέγει ὁὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς  
 on him. Says therefore to them Jesus, My time is not yet come:  
 οὐκ ἔστιν ἐν ἐμοί. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν ἔτοιμος.  
 not yet is in me. but time your always is ready.

7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ  
 is unable the world to hate you, but me it hates, because I  
 μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.  
 bear witness concerning it, that the works of it evil are.  
 8 ὑμεῖς ἀνάβητε εἰς τὴν ἐορτήν ταύτην· ἐγὼ οὐπω ἀνα-  
 Ye, go ye up to this feast. I not yet am

βαίνω εἰς τὴν ἐορτήν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω  
 going up to this feast, for time my not yet  
 πεπλήρωται. 9 Ταῦτα εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ  
 has been fulfilled. And these things having said to them he abode in

Γαλιλαίᾳ. 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ τότε καὶ  
 Galilee. But when were gone up his brethren then also

αὐτὸς ἀνέβη εἰς τὴν ἐορτήν, οὐ φανερώς, ἀλλ' ὥς ἐν  
 he went up to the feast, not openly, but as in  
 κρυπτῶ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἐορτῇ  
 secret. The therefore Jews were seeking him at the feast,

καὶ ἔλεγον, Ποῦ ἐστίν ἔκεινος; 12 Καὶ γογγυσμὸς πολλὸς  
 and said, Where is he? And murmuring much

περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον,  
 concerning him there was among the crowds. Some said,

Ὅτι ἀγαθὸς ἐστίν· ἄλλοι δὲ ἔλεγον, Οὐ· ἀλλὰ πλανᾷ τὸν  
 Good he is; but others said, No; but he deceives the

ὄχλον. 13 Οὐδεὶς μὲντοι παρήγοισα ἔλαλει περὶ αὐτοῦ,  
 crowd. No one however publicly spoke concerning him,

διὰ τὸν φόβον τῶν Ἰουδαίων.

because of the fear of the Jews.

14 Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης ἀνέβη ὁ Ἰησοῦς  
 But now of the feast [it] being the middle went up Jesus

εἰς τὸ ἱερόν, καὶ ἐδίδασκεν. 15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι  
 into the temple, and was teaching: and were wondering the Jews

λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;  
 saying, How this one letters knows, not having learned?

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ  
 Answered them Jesus and said, My teaching not

ἐστίν ἐμή, ἀλλὰ τοῦ πέμψαντός με· 17 ἂν τις θέλῃ τὸ  
 is mine, but his who sent me. If anyone desire

θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον  
 his will. to practise, he shall know concerning the teaching whether

ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀπ'  
 from God it is, or I from myself speak. He that from

ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν  
 himself speaks, his own glory seeks; but he that seeks the

δόξαν τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστίν, καὶ  
 glory of him that sent him, he true is, and

ἀδικία ἐν αὐτῷ οὐκ ἐστίν. 19 οὐ Μωσῆς δὲδωκεν  
 unrighteousness in him is not. Not Moses has given

— οὖν τ. — ταύτην (read the feast) LITTAW. — οὐκ not GITT. — εἰς τὴν ἐορτήν, τότε καὶ αὐτὸς  
 LITTA. — δὲ and GITT. — αὐτὸς he (abode) T. — εἰς τὴν ἐορτήν, τότε καὶ αὐτὸς  
 ἀνέβη LITTA. — ἀλλὰ LITTA. — ὥς τ. — περὶ αὐτοῦ ἦν πολλὸς LITTA; ἢ περὶ αὐτοῦ  
 πολλὸς τ. — τῷ ὄχλῳ the crowd T. — δὲ and GITT. — ὁ LITTA. — ἐθαύμαζον οὐκ  
 were wondering therefore LITTAW. — + οὖν therefore LITTAW. — ὁ τ. — τοῦ τ.

1 Μωσῆς LITTAW. — ἐδωκεν gave LITTA.

self to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is always ready. 7 The world cannot hate you; but me it hateth, because I testify of that the works thereof are evil. 8 Go ye up unto this feast: I go not yet up unto this feast; for my time is not yet full come. 9 When he had said these words unto them he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory; but he that seeketh his glory that is, and him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the



law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man

ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί you the law, and no one of you practises the law? Why με ζητεῖτε ἀποκτεῖναι; 20 Ἀπεκρίθη ὁ ὄχλος "καὶ εἶπεν," me do ye seek to kill? 20 Answered the crowd and said, Δαϊμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; 21 Ἀπεκρίθη A demon thou hast; who thee seeks to kill? 21 Answered ὁ δὲ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα, καὶ πάντες Jesus and said to them, One work I did, and all ρθαυμάζετε. 22 διὰ τοῦτο" Ἰησοῦς δέδωκεν ὑμῖν τὴν περι- ye wonder. Therefore Moses has given you circum- τομήν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων cision, not that of Moses it is, but of the fathers, καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ περιτομὴν and on sabbath ye circumcise a man. If circumcision λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος, receives a man on sabbath, that may not be broken the law 23 Μωσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίησα of Moses, with me are ye angry because entirely a man sound I made ἐν σαββάτῳ; 24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν on sabbath? Judge not according to sight, but righteous κρίσιν κρίνατε." 25 Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσο- judgment judge. 25 Said therefore some of those of Jeru- λυμιτῶν, "Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; 26 καὶ Is not this he whom they seek to kill? 26 and ἴδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε lo, publicly he speaks, and nothing to him they say. ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν Truly have recognized those who rule, that this is 27 ἀληθῶς ὁ χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν. truly the Christ? But this one we know whence he is. ὁ δὲ χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. But the Christ, whenever he may come, no one knows whence he is. 28 Ἐκραζεν οὖν ἐν τῷ ἱερῷ διδάσκων Ἰησοῦς καὶ λέγων, Cried therefore in the temple teaching Jesus and saying, Καμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ Both me ye know, and ye know whence I am; and of myself not ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς I have come, but is true he who sent me, whom ye οὐκ οἴδατε. 29 ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, know not. But I know him, because from him I am, κακείνους με ἀπέστειλεν." 30 Ἐζήτουν οὖν αὐτὸν πιά- and he me sent. They were seeking therefore him to σαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω take, but no one laid upon him [his] hand, because not yet ἐληλύθει ἡ ὥρα αὐτοῦ. 31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν had come his hour. But many of the crowd believed 31 εἰς αὐτόν, καὶ ἔλεγον, "Ὅτι ὁ χριστὸς ὅταν ἔλθῃ on him, and said, The Christ, when he comes, μήτι πλείονα σημεῖα τούτων ποιήσει ὢν οὗτος more signs than these will he do which this [man]

— καὶ εἶπεν LTTA. — ὁ δὲ TTA. ρθαυμάζετε διὰ τοῦτο. (read ye wonder therefore.) GLTW; — διὰ τοῦτο, + ὁ T. Ἰησοῦς δέδωκεν LTTAW. Μωσέως LTTAW. [ἐν] L. + ὁ T. κρίνετε LTA. Ἱεροσολυμιτῶν T. — ἀληθῶς GLTTAW. ἔρχεται he comes E. — δὲ but GLTTAW. ἀπέστειλεν has sent T. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν LTA; πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου T. — Ὅτι LTTA. μὴ LTTA. — τούτων (read ὢν than [these] which) LTTAW.

ἔπισηυν<sup>1</sup>; 32 ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος  
did? <sup>1</sup>Heard <sup>1</sup>the <sup>2</sup>Pharisees of the crowd murmuring

περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν ἑοὶ Φαρισαῖοι καὶ  
<sup>3</sup>concerning <sup>4</sup>him <sup>5</sup>these things, and <sup>6</sup>sent <sup>7</sup>the <sup>8</sup>Pharisees <sup>9</sup>and  
οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 εἶπεν  
<sup>10</sup>the <sup>11</sup>chief <sup>12</sup>priests <sup>13</sup>officers, that they might take him. <sup>14</sup>Said

οὖν αὐτοῖς ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὑμῶν  
<sup>15</sup>therefore <sup>16</sup>to <sup>17</sup>them <sup>18</sup>Jesus, Yet <sup>19</sup>a little time with you  
εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 Ζητήσετέ με καὶ  
I am, and I go to him who sent me. Ye will seek me and  
οὐχ εὐρήσετε<sup>k</sup>· καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.  
shall not find [me], and where <sup>20</sup>am <sup>21</sup>I ye are unable to come.

35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος  
<sup>22</sup>Said <sup>23</sup>therefore <sup>24</sup>the <sup>25</sup>Jews among themselves, Where <sup>26</sup>he

μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς  
<sup>27</sup>is about <sup>28</sup>to go <sup>29</sup>that <sup>30</sup>we <sup>31</sup>shall not find him? <sup>32</sup>to

τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ  
the dispersion among the Greeks is he about <sup>33</sup>to go, and

διδάσκει τοὺς Ἕλληνας; 36 τίς ἐστιν οὗτος ὁ λόγος ὃν  
teach the Greeks? What is this word which

εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε<sup>k</sup>· καὶ ὅπου εἰμι ἐγὼ  
hesaid, Ye will seek me, and shall not find [me]; and Where <sup>34</sup>am <sup>35</sup>I

ὑμεῖς οὐ δύνασθε ἐλθεῖν;  
ye are unable to come?

37 Ἐν δὲ τῇ ἰσχυρᾷ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει  
And in the last <sup>36</sup>day <sup>37</sup>the <sup>38</sup>great of the feast stood

ὁ Ἰησοῦς, καὶ ἔκραζεν<sup>1</sup> λέγων, Ἐάν τις διψᾷ, ἐρχέσθω  
Jesus, and cried, saying, If anyone thirst, let him come

πρὸς με<sup>2</sup> καὶ πινέτω· 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν  
to me and drink. He that believes on me, as said

ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος  
the scripture, rivers out of his belly shall flow of <sup>39</sup>water

ζώντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἁμέλ-  
living. But this he said concerning the Spirit which <sup>40</sup>were

λοι<sup>3</sup> λαμβάνειν οἱ πιστεύοντες<sup>4</sup> εἰς αὐτόν· οὐπω γὰρ ἦν  
<sup>41</sup>about <sup>42</sup>to <sup>43</sup>receive <sup>44</sup>those <sup>45</sup>believing <sup>46</sup>on <sup>47</sup>him; for not yet was

πνεῦμα ἁγίον<sup>5</sup>, ὅτι ὁ Ἰησοῦς οὐδὲ πω<sup>6</sup> ἔδοξάσθη.  
[the] <sup>48</sup>Spirit <sup>49</sup>Holy, because <sup>50</sup>Jesus not yet was glorified.

40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον<sup>7</sup>  
Many therefore out of the crowd having heard the word

ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41 Ἄλλοι<sup>8</sup> ἔλεγον,  
said, This is truly the prophet. Others said,

Οὗτός ἐστιν ὁ χριστός. Ἄλλοι<sup>9</sup> ἔδε<sup>10</sup> ἔλεγον, Μὴ γὰρ ἐκ  
This is the Christ. Others <sup>11</sup>said, <sup>12</sup>Then <sup>13</sup>out of

τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχὶ<sup>14</sup> ἡ γραφή εἶπεν,  
<sup>14</sup>Galilee <sup>15</sup>the <sup>16</sup>Christ <sup>17</sup>comes? <sup>18</sup>Not <sup>19</sup>the <sup>20</sup>scripture <sup>21</sup>said,

ὅτι ἐκ τοῦ σπέρματος Ἐδαβίδ<sup>15</sup>, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης  
that out of the seed of David, and from Bethlehem the village

ὅπου ἦν Ἐδαβίδ<sup>16</sup>, ὁ χριστὸς ἔρχεται; 43 Σχίσμα οὖν ἔγεν-  
where <sup>22</sup>was <sup>23</sup>David, the Christ comes? A division therefore in

<sup>1</sup> ποιεῖ does T. <sup>2</sup> εἰ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας LTRAW; ὑπηρέτας οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι T. <sup>3</sup> αὐτοῖς GLTTRAW. <sup>4</sup> χρόνον μικρὸν LTTA. <sup>5</sup> + με ME LA. <sup>6</sup> μέλλει οὗτος T. <sup>7</sup> — ἡμεῖς (read εὐρή. we shall find) T. <sup>8</sup> ὁ λόγος οὗτος LTTA. <sup>9</sup> ἔκραζεν T. <sup>10</sup> — πρὸς με T. <sup>11</sup> ἡμελλον T. <sup>12</sup> πιστεύσαντες having believed LTTA. <sup>13</sup> — ἅγιον LTTA. <sup>14</sup> + δεδομένον given L. <sup>15</sup> — ὁ LTTAW. <sup>16</sup> οὐπω LTTA. <sup>17</sup> ἐκ τοῦ ὄχλου οὖν [some] out of the crowd therefore LTTA. <sup>18</sup> τῶν λόγων τούτων these words (— τούτων W) LTTAW. <sup>19</sup> + [ὅτι] A. <sup>20</sup> + [δὲ] and L. <sup>21</sup> οἱ θεοὶ LTTA. <sup>22</sup> — δε T. <sup>23</sup> οὐχ LTTA. <sup>24</sup> Δαυὶδ GW; Δαυεὶδ LTTA. <sup>25</sup> ἔρχεται ὁ χριστὸς LTTA. <sup>26</sup> ἐγένετο ἐν τῷ ὄχλῳ LTTA.

hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 [But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.] 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among

the people because of him. 44 And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

τῷ ὄχλῳ ἐγένετο<sup>h</sup> δι' αὐτόν. 44 τινὲς δὲ ἠθελον ἐξ αὐτῶν the crowd occurred because of him. But some desired of them πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἠέπεβαλεν<sup>i</sup> ἐπ' αὐτόν τὰς χεῖρας. to take him, but no one laid on him hands. 45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους<sup>j</sup> καὶ εἶπον αὐτοῖς ἐκεῖνοι, Ἰδαί<sup>k</sup> οὐκ ἠγάγετε αὐτόν; sees, and said to them they, Why did ye not bring him? 46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν<sup>l</sup> ἄνθρωπος ὥς οὗτος<sup>m</sup> ὁ ἄνθρωπος. Ἄπεκρίθησαν οὖν<sup>n</sup> man as this man. Answered therefore αὐτοῖς<sup>o</sup> οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μὴ them the Pharisees, also ye have been deceived? 49 τις ἐκ τῶν ἀρχόντων ἐπίστευεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 49 ἅλλ<sup>p</sup> ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἠεπικατάρατοί<sup>q</sup> εἰσιν. 50 Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς<sup>r</sup> πρὸς αὐτόν, τίς ὢν ἐξ αὐτῶν; 51 Μὴ (he who came by night to him, one being of themselves,) ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον<sup>s</sup>, καὶ γινῶ τί ποιεῖ; 52 Ἀπεκρίθησαν καὶ himself first, and known what he does? They answered and εἶπον<sup>t</sup> αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἔρουνυσον<sup>u</sup> said to him, Also thou of Galilee art? Search καὶ ἴδε, ὅτι προφῆτης ἐκ τῆς Γαλιλαίας<sup>v</sup> οὐκ ἐγήγεραται. and look, that a prophet out of Galilee has not arisen. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκόν αὐτοῦ. And went each to his house.

VIII. Jesus went unto the mount of Olives. 2 And early in the morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 they say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. 2 ὄρθρου δὲ But Jesus went to the mount of Olives. And at dawn πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, 4 λέγουσιν having been taken, and having set her in [the] midst, they say αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπανοφορῶν<sup>w</sup> to him, Teacher, this woman was taken in the very act μοιχευομένη. 5 ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο committing adultery. Now in the law Moses us commanded τὰς τοιαύτας. Ἀποδοκιμασθῆναι<sup>x</sup> σὺν οὖν τί λέγεις; such to be stoned: thou therefore what sayest thou? 6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγο- But this they said tempting him that they might have to ac-

<sup>h</sup> ἔβαλεν LITTA. <sup>i</sup> Διὰ τί LITAW. <sup>k</sup> ἐλάλησεν οὕτως LITTA. <sup>l</sup> — ὡς οὗτος ὁ ἄνθρωπος [ITRA]. <sup>m</sup> + λαλεῖ speaks T. <sup>n</sup> — οὖν TA. <sup>o</sup> [αὐτοῖς] Tr. <sup>p</sup> ἀλλὰ LITTAW.

<sup>q</sup> ἐπικατάρατοί LITTA. <sup>r</sup> — ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν T. <sup>s</sup> — νυκτός LITTA. <sup>t</sup> + πρότερον formerly LITTA.

<sup>u</sup> πρώτον παρ' αὐτοῦ LITTA. <sup>v</sup> εἶπαν LITTA. <sup>w</sup> ἐρανοφορῶν TTA. <sup>x</sup> ἐκ τῆς Γαλιλαίας προφῆτης LITTA. <sup>y</sup> οὐκ ἐγείρεται does not arise LITTA. <sup>z</sup> — καὶ ἐπορεύθη ... ἀμάρτανε (viii. 11) [G] LITTA. <sup>aa</sup> ἐπ' αὐτοφώρῳ W. <sup>ab</sup> Μωσῆς W. <sup>ac</sup> ἀποδοκιμασθῆναι to stone W.

<sup>ad</sup> + περὶ αὐτῆς concerning her W.



γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ  
cuse him. But Jesus having stooped down, with [his] finger  
ἔγραφεν εἰς τὴν γῆν. 7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν,  
wrote on the ground. But as they continued asking him,

ἀνακύψας εἶπεν πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑ-  
having lifted up himself he said to them, The sinless one among  
μῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν  
you first the stone at her let him cast. And again

κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ ἀκούσαντες,  
having stooped down he wrote on the ground. But they having heard,  
καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς,  
and by the conscience being convicted, went out one by one,  
ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἱσχυάτων· καὶ  
beginning from the elder ones until the last; and  
κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ. Ἰεστώσα.<sup>1</sup>  
was left alone Jesus, and the woman in [the] midst standing.

10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδεὶς αὐτὸν θεωρῶν,  
And having lifted up himself Jesus, and no one seeing  
πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι  
but the woman, said to her, Woman, where are those  
οἱ καταγοροῖσόν σου, οὐδεὶς σε κατέκρινεν; 11 Ἡ δὲ εἶπεν,  
thine accusers, no one thee did condemn? And she said,  
Οὐδεὶς, κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε κατα-  
No one, Sir. And said to her Jesus, Neither I thee do  
κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.<sup>2</sup>  
condemn: go, and no more sin.

12 Πάλιν οὖν ἡ δὲ Ἰησοῦς αὐτοῖς ἐλάλησεν, λέγων, Ἐγώ  
Again therefore Jesus to them spoke, saying, I  
εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ  
am the light of the world; he that follows me in no wise  
ῥηματιπῶσει· ἐν τῇ σκοτίᾳ, ἀλλ' ἐξεῖ τὸ φῶς τῆς ζωῆς.  
shall walk in the darkness, but shall have the light of the life.

13 Εἰπὼν οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ  
Said therefore to him the Pharisees, Thou concerning thyself  
μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 Ἀπεκρίθη  
bearest witness; thy witness is not true. Answered  
Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,  
Jesus and said to them, Even if I bear witness concerning myself,  
ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ  
true is my witness, because I know whence I came and  
ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ  
whither I go: but ye know not whence I come and whither  
ὑπάγω. 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω  
I go. Ye according to the flesh judge, I judge  
οὐδέν. 16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής  
no one. And if I judge also I, judgment my true  
ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πα-  
is, because alone I am not, but I and the who sent me Fa-  
τήρ. 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι  
ther. And in the law also your it has been written, that  
δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγὼ εἰμι ὁ  
of two men the witness true is. I am [one] who

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of

<sup>1</sup> ὅσα being w. <sup>2</sup> — Ἡ γυνὴ w. <sup>3</sup> αὐτοῖς ἐλάλησεν ὁ ([ὁ] tr) Ἰησοῦς LITTA. <sup>4</sup> μοι LTr. <sup>5</sup> περιπατήσῃ should walk LITTAw. <sup>6</sup> — δὲ but T. <sup>7</sup> ἢ or GTrAw. <sup>8</sup> ἀληθινὴ LITTA. <sup>9</sup> — πατήρ (read he who sent me) T. <sup>10</sup> γεγραμμένον ἐστίν it is written T.

myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

μαρτυρῶν περὶ ἑαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ· ὁ bears witness concerning myself, and <sup>1</sup>bears witness concerning me <sup>2</sup>'the πέμψας με πατήρ. 19 Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ <sup>3</sup>who <sup>4</sup>'sent me <sup>5</sup>'Father. They said therefore to him, Where is πατήρ σου; Ἀπεκρίθη <sup>6</sup>οὐ <sup>7</sup>Ἰησοῦς, Οὔτε ἐμὲ οἶδατε οὔτε τὸν <sup>8</sup>answered Jesus, Neither me ye know nor πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἂν. <sup>9</sup>my Father. If me ye had known, also my Father ye would have known. 20 Ταῦτα τὰ ῥήματα ἐλάλησεν <sup>10</sup>ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, These words spake Jesus in the treasury, and no one took him, for not yet διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπιάσεν αὐτόν, ὅτι οὐπώ teaching in the temple; and no one took him, for not yet ἐλθούθει ἡ ὥρα αὐτοῦ. had come his hour.

21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, <sup>11</sup>Said <sup>12</sup>therefore <sup>13</sup>again <sup>14</sup>to them <sup>15</sup>Jesus, I go away, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανείσθε· ὅπου and ye will seek me, and in your sin ye will die; where ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. 22 Ἐλεγον οὖν οἱ I go ye are unable to come. <sup>16</sup>Said <sup>17</sup>therefore <sup>18</sup>the

31 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not he spake to them of the Father. 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do

Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω <sup>19</sup>Jews, Will he kill himself, that he says, Where I go <sup>20</sup>ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ ἔλεπεν αὐτοῖς, Ὑμεῖς ἐκ ye are unable to come? And he said to them, Ye from τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου beneath are, I from above am; Ye of world τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 Εἶπον <sup>21</sup>this are, I am not of this world. I said οὖν ὑμῖν ὅτι ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐάν γάρ therefore to you that ye will die in your sins; for if μὴ πιστεύσητε ὅτι ἐγὼ εἰμὶ, ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ye believe not that I am [he], ye will die in <sup>22</sup>sins ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ, Σὺ τίς εἶ; <sup>23</sup>Καὶ <sup>24</sup>εἶπεν <sup>25</sup>your. They said therefore to him, <sup>26</sup>Thou <sup>27</sup>who <sup>28</sup>art? And <sup>29</sup>said αὐτοῖς <sup>30</sup>ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. <sup>31</sup>to them <sup>32</sup>Jesus, Altogether that which also I say to you. 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ Many things I have concerning you<sup>1</sup> to say and to judge; but he who πέμψας με ἀληθὴς ἐστίν, καὶ ὃ ἤκουσα παρ' αὐτοῦ, ταῦτα sent me true is, and I what I heard from him, these things <sup>33</sup>λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς I say to the world. They knew not that the Father to them ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ἐψώ- he spoke of. <sup>34</sup>Said <sup>35</sup>therefore <sup>36</sup>to them <sup>37</sup>Jesus, When ye shall have σπτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμὶ lifted up the Son of man, then ye shall know that I am [he], καὶ ἀπ' ἑαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ and from myself I do nothing, but as <sup>38</sup>taught me πατήρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με, μετ' <sup>39</sup>my <sup>40</sup>'Father, these things I speak. And he who sent me, with ἐμοῦ ἐστίν· οὐκ ἀφῆκέν με μόνον <sup>41</sup>ὁ πατήρ, ὅτι ἐγὼ τὰ me is; <sup>42</sup>'left <sup>43</sup>'not <sup>44</sup>'me <sup>45</sup>'alone <sup>46</sup>'the <sup>47</sup>'Father, because<sup>48</sup> I the things

<sup>1</sup> — ὁ GLTTAW. <sup>2</sup> ἂν ᾔδειτε LTTA. <sup>3</sup> — ὁ Ἰησοῦς (read he spoke) GLTTAW.  
<sup>4</sup> — ὁ Ἰησοῦς (read he said) LTTAW. <sup>5</sup> ἔλεγεν LTTA. <sup>6</sup> τούτου τοῦ κόσμον LTTA.  
<sup>7</sup> — καὶ LTTAW. <sup>8</sup> [ὁ] Tr. <sup>9</sup> λαλῶ LTTA. <sup>10</sup> — αὐτοῖς LTTA. <sup>11</sup> — μου (read the Father) LTTA. <sup>12</sup> — ὁ πατήρ (read he left not) LTTA.

ἀρεστὰ αὐτῷ ποιῶ πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος  
pleasing to him do always. 'These things 'as 'he spoke  
πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
many believed on him.

always those things  
that please him. 30 As  
he spake these words,  
many believed on him.

31 Ἐλέγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ  
Said, therefore Jesus to the who had believed on him  
Ἰουδαίους, Ἐάν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς  
Jews, If ye abide in word my, truly  
μαθηταὶ μου ἐστέ· 32 καὶ γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ  
disciples my ye are. And ye shall know the truth, and the  
ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα  
truth shall set free you. They answered him, Seed  
Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς  
Abraham's we are, and to anyone have been under bondage never; how  
(lit. to no one)

31 Then said Jesus  
to those Jews which  
believed on him, If ye  
continue in my word,  
then are ye my disci-  
ples indeed; 32 and ye  
shall know the truth,  
and the truth shall  
make you free. 33 They  
answered him, We be  
Abraham's seed, and  
were never in bondage  
to any man: how say-  
est thou, Ye shall be  
made free? 34 Jesus  
answered them, Verily,  
verily, I say unto you,  
Whosoever commit-  
teth sin is the servant  
of sin. 35 And the  
servant abideth not in  
the house for ever: but  
the Son abideth ever.  
36 If the Son therefore  
shall make you free,  
ye shall be free indeed.  
37 I know that ye are  
Abraham's seed; but  
ye seek to kill me, be-  
cause my word hath  
no place in you. 38 I  
speak that which I  
have seen with my Fa-  
ther: and ye do that  
which ye have seen  
with your father.  
39 They answered and  
said unto him, Abra-  
ham is our father.  
Jesus saith unto them,  
If ye were Abraham's  
children, ye would do  
the works of Abraham.  
40 But now ye seek to  
kill me, a man that  
hath told you the  
truth, which I have  
heard of God: this did  
not Abraham. 41 Ye  
do the deeds of your  
father. Then said they  
to him, We be not born  
of fornication; we  
have one Father, even  
God. 42 Jesus said  
unto them, If God  
were your Father, ye  
would love me: for I  
proceeded forth and  
came from God; nei-  
ther came I of myself,  
but he sent me. 43 Why

σὺ λέγεις, Ὅτι ἐλευθεροὶ γενήσεσθε; 34 Ἀπεκρίθη αὐτοῖς  
thou sayest, Free ye shall become? Answered them  
ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν  
Jesus, Verily verily I say to you, that everyone that practises  
τὴν ἀμαρτίαν δοῦλός ἐστιν τῆς ἀμαρτίας. 35 ὁ δὲ δοῦλος  
sin a bondman is of sin. Now the bondman  
οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.  
abides not in the house for ever; the Son abides for ever.  
36 ἐάν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλευθεροὶ ἐσ-  
If therefore the Son you shall set free, really free ye  
εσθε. 37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με  
shall be, I know that seed Abraham's ye are; but ye seek me  
ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 Ἐγὼ  
to kill, because word my has no entrance in you. 38 I  
ὃ ἑώρακα παρὰ τῷ πατρὶ μου λαλῶ καὶ ὑμεῖς οὖν ἢ  
what I have seen with my Father speak; and ye therefore what  
ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν  
have seen with your father do. They answered  
καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς  
and said to him, Our Father Abraham is. Says to them  
ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ  
Jesus, If children of Abraham ye were, the works of Abraham  
ἐποιεῖτε. ἄν· 40 νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς  
ye would do; but now ye seek me to kill, a man who  
τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ·  
the truth to you has spoken, which I heard from God:  
τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ  
this Abraham did not. Ye do the works of  
πατρὸς ὑμῶν. Εἶπον ῥοῦν αὐτῷ, Ἡμεῖς ἐκ πορνείας γοῦ  
of your father. They said therefore to him, We of fornication not  
γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν θεόν. 42 Εἶπεν ῥοῦν  
have been born; one Father we have, God. Said therefore  
αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπάτε ἄν  
to them Jesus, If God Father of you were, ye would have loved  
ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ'  
me, for I from God came forth and am come; for neither of  
ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. 43 διὰ τὴν  
myself have I come, but he me sent. Why

α πρὸς αὐτόν to him LTTA.

ο — ὁ LTT.

ἃ ἐγὼ LTT; ἐγὼ ἃ A.

ε — μου (read

the Father) LTTA. ἃ ἐκούσατε what ye have heard LTTA.

1 τοῦ πατρὸς the father

LTTA. εἶπαν LTTA. 1 [ὁ] Tr. m ἐστε ye are GLTTA. n — ἄν GTTA. ο εἶπαν T.

p — οὖν LTTA. q οὐκ ἐγεννήθημεν were not born LTTA. r — οὖν GLTTA. s — ὁ [τ] LTT.

t + ὁ the I. v διὰ τί LTTA.



do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 yet ye have not known him; but I know him: and if I

λαλιᾶν τὴν ἐμὴν οὐ γινώσκετε; ὅτι· οὐ δύνασθε ἀκοῦναι τὸν <sup>2</sup>speech <sup>1</sup>my do ye not know? Because ye are unable to hear  
λόγον τὸν ἐμόν. 44 ὑμεῖς ἐκ<sup>w</sup> πατρός τοῦ διαβόλου ἐστέ, <sup>2</sup>word <sup>1</sup>my. Ye of [the] father the devil are,  
καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος <sup>2</sup>are  
and the lusts of your father ye desire to do. He  
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ <sup>2</sup>οὐχ<sup>h</sup> <sup>1</sup>not  
a murderer was from [the] beginning, and in the truth  
ἔστηκεν<sup>h</sup> ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλή <sup>2</sup>not  
<sup>1</sup>has stood, because there is not truth in him. Whenever he may speak  
τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ <sup>2</sup>are  
falsehood, from his own he speaks; for a liar he is and the  
πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ <sup>2</sup>not  
father of it. <sup>1</sup>I <sup>2</sup>and <sup>2</sup>because the truth speak, <sup>2</sup>not  
πιστεύετε μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; <sup>2</sup>ye <sup>2</sup>do believe me. Which of you convinces me concerning sin?  
εἰ· δὲ<sup>h</sup> ἀλήθειαν λέγω, <sup>2</sup>διατί<sup>h</sup> ὑμεῖς οὐ πιστεύετε μοι; 47 ὁ <sup>2</sup>But if truth I speak, why <sup>2</sup>ye <sup>2</sup>do <sup>2</sup>not believe me? He that  
ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς <sup>2</sup>is of God the words of God hears: therefore ye  
οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν <sup>2</sup>hear not, because of God ye are not. Answered  
<sup>h</sup>οὖν<sup>h</sup> οἱ Ἰουδαῖοι καὶ εἶπον<sup>h</sup> αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς <sup>2</sup>therefore the Jews and said to him, <sup>2</sup>Not <sup>2</sup>well <sup>2</sup>say <sup>2</sup>we  
ὅτι ὁ Σαμαρεῖτης<sup>h</sup> εἰ σύ, καὶ δαιμόνιον ἔχεις; 49 Ἀπεκρίθη <sup>2</sup>that a Samaritan <sup>2</sup>art <sup>2</sup>thou, and a demon hast? <sup>2</sup>Answered  
Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, <sup>2</sup>Jesus, I a demon have not; but I honour my Father,  
καὶ ὑμεῖς ἀτιμάζετε με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου<sup>h</sup> <sup>2</sup>and ye dishonour me. But I seek not my glory:  
ἔστιν ὁ ζητῶν καὶ κρίνων. 51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν <sup>2</sup>there is he who seeks and judges. Verily verily I say to you, If  
τις τὸν ἐλὸγον τὸν ἐμόν<sup>h</sup> τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ <sup>2</sup>anyone <sup>2</sup>word <sup>2</sup>my <sup>2</sup>keep, death in no wise shall he see  
εἰς τὸν αἰῶνα. 52 εἶπον<sup>h</sup> εἰ οὖν<sup>h</sup> αὐτῷ οἱ Ἰουδαῖοι, Νῦν <sup>2</sup>said <sup>2</sup>therefore <sup>2</sup>to <sup>2</sup>him <sup>2</sup>the <sup>2</sup>Jews, Now  
ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν καὶ οἱ <sup>2</sup>we know that a demon thou hast. Abraham died and the  
προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, <sup>2</sup>prophets, and thou sayest, If anyone <sup>2</sup>my <sup>2</sup>word <sup>2</sup>keep,  
οὐ μὴ <sup>h</sup>γεύσεται<sup>h</sup> θανάτου εἰς τὸν αἰῶνα. 53 μὴ σὺ μείζων <sup>2</sup>in no wise shall he taste of death for ever. <sup>2</sup>Thou <sup>2</sup>greater  
εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προ- <sup>2</sup>is <sup>2</sup>than our father Abraham, who died? and the pro-  
φήται ἀπέθανον· τίνα σεαυτὸν ἰσὺ<sup>h</sup> ποιεῖς; 54 Ἀπεκρίθη <sup>2</sup>phets died! <sup>2</sup>whom <sup>2</sup>thyself <sup>2</sup>thou <sup>2</sup>makest? <sup>2</sup>Answered  
Ἰησοῦς, Ἐάν ἐγὼ <sup>h</sup>δοξάζω<sup>h</sup> ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· <sup>2</sup>Jesus, If I glorify myself, my glory nothing is;  
ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι <sup>2</sup>it is my Father who glorifies me, [of] whom ye say, that  
θεὸς ἡμῶν<sup>h</sup> ἐστίν, 55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα <sup>2</sup>God <sup>2</sup>your he is. And ye have not known him, but I know

<sup>w</sup> + τοῦ the GLTTA. <sup>x</sup> οὐκ T. <sup>y</sup> + [ὑμῖν] to thee L. <sup>z</sup> — δὲ but GLTTA.  
<sup>a</sup> διὰ τί LTTA. <sup>b</sup> — οὖν GLTTA. <sup>c</sup> εἶπαν LTTA. <sup>d</sup> Σαμαρεῖτης T. <sup>e</sup> ἐμὸν λόγον LTTA.  
<sup>f</sup> εἰπὼν T. <sup>g</sup> — οὖν LTTA. <sup>h</sup> γεύσεται should he taste GLTTA. <sup>i</sup> — σὺ (read  
ποιεῖς makest thou) GLTTA. <sup>k</sup> δοξάσω shall glorify LTTA. <sup>l</sup> ἡμῶν our TTTA. W.

αὐτόν· <sup>καὶ</sup> ἐὰν <sup>εἶπω</sup> ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος <sup>him</sup> him; and if I say that I know not him, I shall be like  
<sup>ὁ</sup> ὄμῳν, <sup>ψεύστης</sup> ψεύστης· <sup>οὐ</sup> ἄλλ' <sup>οἶδα</sup> αὐτόν, καὶ τὸν λόγον αὐτοῦ <sup>you</sup> you, a liar. But I know him, and his word  
 τηρῶ. 56 Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ἵνα <sup>ῥιδῇ</sup> ῥιδῇ <sup>I keep</sup> I keep. Abraham your Father exulted in that he should see  
 τὴν ἡμέραν τὴν ἐμὴν· καὶ εἶδεν καὶ ἐχάρη. 57 <sup>Εἶπον</sup> Εἶπον· οὖν <sup>day</sup> day my, and he saw and rejoiced. Said therefore  
 οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπὶ ἔχεις, <sup>καὶ</sup> Ἀβραὰμ ἐώρακας; 58 Εἶπεν αὐτοῖς <sup>ὁ</sup> ὁ Ἰησοῦς, Ἀμὴν <sup>the Jews to him</sup> the Jews to him, Fifty years [old] not yet art thou,  
 and Ἀβραὰμ ἔώρακας; 58 Εἶπεν αὐτοῖς <sup>ὁ</sup> ὁ Ἰησοῦς, Ἀμὴν <sup>Said to them</sup> Said to them, Verily  
 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. 59 Ἦραν <sup>verily I say to you</sup> verily I say to you, Before Abraham was I am. They took up  
 οὖν λίθους ἵνα βάλῳσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, <sup>therefore stones that they might cast at him</sup> therefore stones that they might cast at him; but Jesus hid himself,  
 καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, <sup>διελθὼν διὰ μέσου αὐτῶν</sup> διελθὼν διὰ μέσου αὐτῶν, and went forth out of the temple, going through the midst of them,  
 καὶ παρήγεν οὕτως. <sup>and passed on thus</sup> and passed on thus.

9 Καὶ παρὰ γων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ <sup>And passing on he saw a man blind from birth. And</sup> And passing on he saw a man blind from birth. And  
 ἰρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, ῥα ββί, <sup>τίς</sup> τίς <sup>asked him</sup> asked him, his disciples saying, Rabbi, who  
 ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; <sup>sinned, this [man] or his parents, that blind he should be born?</sup> sinned, this [man] or his parents, that blind he should be born?  
 3 Ἀπεκριθὺν <sup>ὁ</sup> ὁ Ἰησοῦς, Οὐτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς <sup>Answered Jesus, Neither this [man] sinned nor [parents]</sup> Answered Jesus, Neither this [man] sinned nor [parents]  
 αὐτοῦ ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. <sup>this; but that should be manifested the works of God in him.</sup> this; but that should be manifested the works of God in him.  
 4 <sup>ἐμὲ</sup> ἐμὲ <sup>δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με</sup> δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με <sup>Me 'it behoves to work the works of him who sent me</sup> Me 'it behoves to work the works of him who sent me  
 ἔως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>while day it is; comes 'night, when no one is able to work.</sup> while day it is; comes 'night, when no one is able to work.  
 5 ὅταν ἐν τῷ κόσμῳ ᾖ, <sup>φῶς εἰμι τοῦ κόσμου.</sup> φῶς εἰμι τοῦ κόσμου. 6 Ταῦ- <sup>While in the world I may be, [the] light I am of the world. These</sup> While in the world I may be, [the] light I am of the world. These  
 τα εἰπόν, ἔπτυνεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ <sup>things having said, he spat on [the] ground, and made clay of</sup> things having said, he spat on [the] ground, and made clay of  
 τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς <sup>the spittle, and applied the clay to the eyes</sup> the spittle, and applied the clay to the eyes  
 τοῦ τυφλοῦ. 7 καὶ εἶπεν αὐτῷ, Ὑπαγε, <sup>νίψαι</sup> νίψαι <sup>εἰς τὴν</sup> εἰς τὴν <sup>of the blind [man]. And he said to him, Go, wash in the</sup> of the blind [man]. And he said to him, Go, wash in the  
 κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται, ἀπεσταλμένος. <sup>pool of Siloam, which is interpreted, Sent.</sup> pool of Siloam, which is interpreted, Sent.  
 ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. 8 Οἱ οὖν <sup>He went therefore and washed, and came seeing. The therefore</sup> He went therefore and washed, and came seeing. The therefore  
 γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς <sup>'neighbours and those who saw him before that blind</sup> 'neighbours and those who saw him before that blind  
 ἦν. ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν; <sup>he was, said, 'Not 'this 'is he who was sitting and begging?</sup> he was, said, 'Not 'this 'is he who was sitting and begging?  
 9 Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν ἄλλος, <sup>δὲ</sup> δέ, <sup>ὅτι</sup> ὅτι ὅμοιος <sup>Some said, 'He 'it 'is, but others, 'Like</sup> Some said, 'He 'it 'is, but others, 'Like

should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IX. And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifested in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he

<sup>m</sup> kân LITR. <sup>n</sup> ὑμῖν LTR. <sup>o</sup> ἀλλὰ LITRAW. <sup>p</sup> εἶδον T. <sup>q</sup> Εἶπαν T. <sup>r</sup> — ὁ TTR. <sup>s</sup> — διελθὼν  
 ... οὕτως GLITRA. <sup>t</sup> ῥα ββί T. <sup>u</sup> — ὁ GLITRAW. <sup>v</sup> ἡμᾶς US TT. <sup>w</sup> ἡμᾶς US TT.  
<sup>x</sup> + αὐτοῦ on him LITRA. <sup>y</sup> — τὸν τυφλοῦ [L]ITRA. <sup>z</sup> [νίψαι] L. <sup>aa</sup> προσαιτῶν a beggar  
 GLITRAW. <sup>b</sup> — δὲ but [L]ITRA. <sup>c</sup> ἔλεγον, Οὐχί, ἀλλ' (ἀλλὰ T) said, No, but TTR;  
 ἔλεγον [Οὐχί, ἀλλ'] L.

said I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

αὐτῷ ἔστιν. Ἐκεῖνος<sup>d</sup> ἔλεγεν, "Οτι ἐγὼ εἰμι. 10 Ἐλεγον ἡμῖν ὅτι ἡμεῖς. Ἦν αὐτῷ, Πῶς<sup>e</sup> ἠνέψχθησάν<sup>f</sup> σου<sup>g</sup> οἱ ὀφθαλμοί; 11 Ἀπεκρίθη ἐκεῖνος<sup>h</sup> καὶ εἶπεν, Ἦν ἄνθρωπος<sup>i</sup> λεγόμενος<sup>j</sup> Ἰησοῦς<sup>k</sup> πηλὸν ἐποίησεν καὶ ἐπέχρισέν<sup>l</sup> μου τοὺς ὀφθαλμούς, καὶ εἶπεν μοι, Ἔλα<sup>m</sup> εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι. Ἄπελθὼν<sup>n</sup> καὶ νιψάμενος<sup>o</sup> ἀνέβλεψα. 12 Ἐπεί<sup>p</sup> οὖν<sup>q</sup> ἔλεγον ἡμῖν, Ποῦ ἔστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα. αὐτῷ, Ποῦ ἔστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα. αὐτῷ, Ποῦ ἔστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα. αὐτῷ, Ποῦ ἔστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα.

13 Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. 14 Ἦν δὲ σάββατον ὅτε<sup>r</sup> τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψχεν αὐτοῦ τοὺς ὀφθαλμούς. 15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνίψαμην, καὶ βλέπω. 16 Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες, ὅτι οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί<sup>s</sup> λέγεις περὶ αὐτοῦ, ὅτι ἡμῖν οὐκ ἔστιν ὁ θεός; 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. 19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτος ἔστιν ὁ υἱὸς ἡμῶν ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; 20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οὐκ ἴσμεν οὗτος ἔστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη. 21 πῶς δὲ νῦν

<sup>d</sup> + δὲ however L. <sup>e</sup> + οὖν then [L]T[A]. <sup>f</sup> ἠνέψχθησάν LTτA. <sup>g</sup> σοι E. <sup>h</sup> — καὶ εἶπεν [L]TTA. <sup>i</sup> + ὁ (read the man that is called) TT[A]. <sup>k</sup> + ὅτι TT. <sup>l</sup> τὸν (read Go to Siloam) GLTTA. <sup>m</sup> οὖν therefore LTτA. <sup>n</sup> + [καὶ] and TT. <sup>o</sup> εἶπαν LTτA. <sup>p</sup> — οὖν LTτA. <sup>q</sup> ἐν ᾗ ἡμέρᾳ in which day LTτA. <sup>r</sup> μου ἐπὶ τοὺς ὀφθαλμούς GLTTA. <sup>s</sup> Οὐκ ἔστιν οὗτος παρὰ τοῦ ὁ ἀνθρώπος LTτA. <sup>t</sup> + οὖν therefore LTτA.W. <sup>u</sup> Τί σὺ TT.A. <sup>v</sup> ἠνέψχεν TT.A. <sup>w</sup> ἦν τυφλὸς TT.A. <sup>x</sup> βλέπει ἄρτι LTτA. <sup>y</sup> + οὖν therefore LT. <sup>z</sup> — αὐτοῖς [L]TTA. <sup>aa</sup> εἶπαν TT.A.



βλέπει οὐκ οἶδμεν, ἢ τίς ἡνοίξεν αὐτοῦ τοὺς ὀφθαλμοὺς  
 he sees we know not, or who opened his eyes  
 ἡμεῖς οὐκ οἶδμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε,<sup>1</sup>  
 we know not; he is of age, <sup>2</sup>him <sup>3</sup>ask,  
 αὐτὸς περὶ αὐτοῦ<sup>4</sup> λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς  
 he concerning himself shall speak. These things said <sup>5</sup>parents  
 αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἡδὴ γὰρ συνε-  
<sup>6</sup>his, because they feared the Jews; for already had agreed  
 τέθειντο οἱ Ἰουδαῖοι, ἵνα ἂν τις αὐτὸν ὁμολογήσῃ  
 together the Jews, that if anyone he should confess [to be the]  
 χριστὸν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς  
 Christ, put out of the synagogue he should be. Because of this <sup>7</sup>parents  
 αὐτοῦ εἶπον,<sup>8</sup> "Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε." 24 Ἐφώ-  
<sup>9</sup>his said, He is of age, <sup>10</sup>him <sup>11</sup>ask. They  
 νησαν οὖν ἑκ δευτέρου τὸν ἄνθρωπον<sup>12</sup> ὃς ἦν τυφλός, καὶ  
 called therefore a second time the man who was blind, and  
 εἶπον<sup>13</sup> αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ἰδὲ ἄνθρω-  
 said to him, Give glory to God; we know that <sup>14</sup>man  
 πος οὗτος<sup>15</sup> ἁμαρτωλὸς ἐστίν. 25 Ἀπεκρίθη οὖν ἐκείνος  
<sup>16</sup>this <sup>17</sup>a sinner is. <sup>18</sup>Answered <sup>19</sup>therefore <sup>20</sup>he  
<sup>21</sup>καὶ εἶπεν, "Εἰ ἁμαρτωλὸς ἐστίν οὐκ οἶδα· ἐν οἶδα, ὅτι  
 and said, If a sinner he is I know not. One [thing] I know, that  
 τυφλὸς ὦν ἄρτι βλέπω. 26 Εἰπόν<sup>22</sup>· δὲ<sup>23</sup> αὐτῷ <sup>24</sup>πάλιν,<sup>25</sup> "Τί  
<sup>26</sup>blind <sup>27</sup>being now I see. And they said to him again, What  
 ἐποίησέν σοι; πῶς ἡνοίξεν σου τοὺς ὀφθαλμοὺς; 27 Ἀπε-  
 did he to thee? how opened he thine eyes? He an-  
 κρίθη αὐτοῖς, Εἶπον ὑμῖν ἡδὴ, καὶ οὐκ ἠκούσατε· τί πάλιν  
 sswered them, I told you already, and ye did not hear: why again  
 θέλετε ἀκοῦν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;  
 do ye wish to hear? <sup>28</sup>also <sup>29</sup>do <sup>30</sup>ye wish his disciples to become?  
 28<sup>31</sup> "Ἐλοιδόρησαν οὖν<sup>32</sup> αὐτόν, καὶ<sup>33</sup> εἶπον,<sup>34</sup> "Σὺ γὰρ μαθητὴς<sup>35</sup>  
 they <sup>36</sup>railed <sup>37</sup>at <sup>38</sup>therefore him, and said, Thou art <sup>39</sup>disciple  
 ἐκείνου· ἡμεῖς δὲ τοῦ Ὑψίστου<sup>40</sup> ἐσμὲν μαθηταί. 29 ἡμεῖς οἶδα-  
<sup>41</sup>his, but we of Moses are disciples. We know  
 μεν ὅτι Ὑψίστος<sup>42</sup> λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν  
 that to Moses <sup>43</sup>has <sup>44</sup>spoken <sup>45</sup>God; but this [man] we know not  
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν  
 whence he is. <sup>31</sup>Answered <sup>32</sup>the <sup>33</sup>man and said to them, <sup>34</sup>In  
 γὰρ τοῦτο<sup>35</sup> ἑθαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν  
 indeed this a wonderful thing is, that ye know not whence  
 ἐστίν, καὶ ἠνέψξεν<sup>36</sup> μου τοὺς ὀφθαλμούς. 31 οἶδαμεν· δὲ<sup>37</sup> ὅτι  
 he is, and he opened mine eyes. But we know that  
 ἁμαρτωλῶν ὁ θεός<sup>38</sup> οὐκ ἀκούει· ἀλλ' ἂν τις θεοσεβῇς ὃς,  
 sinners God does not hear; but if anyone God-fearing be,  
 καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος  
 and the will of him do, him he hears. <sup>33</sup>Ever  
 οὐκ ἠκούσθη, ὅτι ἡνοίξεν<sup>34</sup> τις ὀφθαλμούς τυφλὸν  
 it <sup>35</sup>was <sup>36</sup>not heard that <sup>37</sup>opened <sup>38</sup>anyone [the] eyes of [one] blind  
 γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ οὐκ ἦ-  
<sup>39</sup>having <sup>40</sup>been <sup>41</sup>born. If <sup>42</sup>not <sup>43</sup>were <sup>44</sup>this [<sup>45</sup>man] from God he  
 δύνατο ποιεῖν οὕδεν. 34 Ἀπεκρίθησαν καὶ εἶπον<sup>46</sup> αὐτῷ, Ἐν  
 could do nothing. They answered and said to him, In

seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why heepest thou of me? I know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast alto-

<sup>1</sup> αὐτὸν ἐρωτήσατε, αὐτὸς (— αὐτὸς TTR) ἡλικίαν ἔχει LTTA. <sup>2</sup> εἰπαντο TTR. <sup>3</sup> εἶπαν LTTA. <sup>4</sup> ἐρωτήσατε T. <sup>5</sup> τὸν ἄνθρωπον ἐκ δευτέρου LTTA. <sup>6</sup> οὗτος ὁ ἄνθρωπος L. <sup>7</sup> καὶ εἶπεν LTTA-W. <sup>8</sup> οὖν therefore (they said) LTTA. <sup>9</sup> — πάλιν LTTA. <sup>10</sup> + οἱ δὲ (read But they railed) Tr. <sup>11</sup> — οὖν GLTTA-W. <sup>12</sup> εἶπαν T. <sup>13</sup> μαθητὴς εἶ LTTA. <sup>14</sup> Μωυσέως LTTA-W. <sup>15</sup> Μωυσέι LTTA; Μωυσὴ W. <sup>16</sup> τούτω γὰρ TTR. <sup>17</sup> + τὸ θεοῦ (wonderful thing) Tr. <sup>18</sup> ἡνοίξεν LTT. <sup>19</sup> — δὲ but LTTA. <sup>20</sup> ὁ θεὸς ἁμαρτωλῶν LTTA. <sup>21</sup> ἡνωξέν Tr. <sup>22</sup> εἶπαν LTTA.

gether born in sins, and dost thou teach us? And they cast him out. 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. 35 Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρών αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; 36 Ἀπεκρίθη ἐκείνος· καὶ εἶπεν, Τίς ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 Εἶπεν εἰς αὐτὸν ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. 38 Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα· οἱ κύντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; 41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

X. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἄλλοθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής. 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. 3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἰδία πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἰδία πρόβατα ἐκβάλῃ ἔμπροσθεν αὐτῶν, καὶ ὁ ἄλλος ποιμὴν ἐκείνος ἐκβαλεῖ αὐτὰ. 5 ὁ δὲ ποιμὴν ἐκείνος ἐκβαλεῖ αὐτὰ. 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἵνα οἱ μὴ ἀκολουθήσουσιν αὐτῷ, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τὴν φωνὴν αὐτοῦ. 7 ὁ δὲ ποιμὴν ἐκείνος ἐκβαλεῖ αὐτὰ. 8 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἵνα οἱ μὴ ἀκολουθήσουσιν αὐτῷ, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τὴν φωνὴν αὐτοῦ.

b — ὁ τ[τ].

c — αὐτῷ τ[τ].

d ἀνθρώπου of man τ.

e — καὶ εἶπεν [A].

f + καὶ and GTRAW.

g — δε and LTTA.

h — καὶ τ[τ].

i — ταῦτα τ.

j — κατ'.

k αὐτοῦ οὐκ LTTA.

l εἶπαν τ.

m — οὐκ [L]TTA.

n φωνῆς he calls LTTA.

o — καὶ.

p πάντα all (his own) LTTA.

q ἀκολουθήσουσιν will they follow LTTAW.

r ἵ.

it might be τ.

7 Ἐπείπεν οὖν <sup>2</sup>πάλιν αὐτοῖς<sup>1</sup> ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω  
<sup>2</sup>Said <sup>3</sup>therefore <sup>4</sup>again <sup>5</sup>to <sup>6</sup>them <sup>7</sup>Jesus, Verily verily I say  
 ὑμῖν, ὅτι<sup>1</sup> ἐγὼ εἰμὶ ἡ θύρα τῶν προβάτων. 8 πάντες ὅσοι  
 to you, that I am the door of the sheep. All whoever  
 ἔμπροσθέν μου ἦλθον<sup>1</sup> κλέπτει εἰσὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν  
 before me came thieves are <sup>2</sup>and robbers; but <sup>3</sup>did <sup>4</sup>not <sup>5</sup>hear  
 αὐτῶν τὰ πρόβατα. 9 ἐγὼ εἰμὶ ἡ θύρα· δι' ἐμοῦ ἔάν τις  
<sup>6</sup>them <sup>7</sup>the <sup>8</sup>sheep. I am the door: by me if anyone  
 εἰσέλθῃ σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ  
 enter in he shall be saved, and shall go in and shall go out, and  
 νομὴν εὐρήσῃ. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ  
 pasture shall find. The thief comes not except that he may steal  
 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν,  
 and may kill and may destroy: I came that life they might have,  
 καὶ περισσὸν ἔχωσιν. 11 Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός· ὁ  
 and abundantly might have [it]. I am the <sup>2</sup>shepherd <sup>3</sup>good. The  
 ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβά-  
<sup>4</sup>shepherd <sup>5</sup>good <sup>6</sup>his life <sup>7</sup>lays down for the <sup>8</sup>sheep:  
 των. 12 ὁ μισθωτός· ὁ δέ, καὶ οὐκ ὢν ποιμὴν, οὐδ' οὐκ  
 but the hired servant, and who is not [the] shepherd, whose <sup>2</sup>not  
 εἰσὶν<sup>1</sup> τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ  
<sup>3</sup>are <sup>4</sup>the <sup>5</sup>sheep <sup>6</sup>own, sees the wolf coming, and  
 ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ  
 leaves the sheep, and flees; and the wolf seizes them  
 καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτός φεύγει<sup>1</sup> ὅτι  
 and scatters the sheep. Now the hired servant flees because  
 μισθωτός ἐστιν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.  
 a hired servant he is, and is not himself concerned about the sheep.  
 14 ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός· καὶ γινώσκω<sup>1</sup> τὰ ἐμά,  
 I am the <sup>2</sup>shepherd <sup>3</sup>good; and I know those that [are] mine,  
 καὶ <sup>4</sup>γινώσκονται ὑπὸ τῶν ἐμῶν.<sup>2</sup> 15 καθὼς γινώσκει  
 and am known of those that [are] mine. As <sup>2</sup>knows  
 με ὁ πατήρ, καὶ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου  
<sup>3</sup>me <sup>4</sup>the <sup>5</sup>Father, I also know the Father; and my life  
 τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω,  
 I lay down for the sheep. And other sheep I have,  
 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· καὶ ἐκεῖνά <sup>2</sup>με δεῖ<sup>1</sup>  
 which are not of this fold; those also <sup>2</sup>me <sup>3</sup>it <sup>4</sup>behoves  
 ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ <sup>5</sup>γενήσεται<sup>1</sup> μία  
 to bring, and my voice they will hear; and there shall be one  
 ποίμνη, εἰς ποιμὴν. 17 διὰ τοῦτο ὁ πατήρ με<sup>1</sup> ἀγαπᾷ,  
 flock, one shepherd. On this account the Father me loves,  
 ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.  
 because I lay down my life, that again I may take it.  
 18 οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ'  
 No one takes it from me, but I lay down it of  
 ἑμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω  
 myself. Authority I have to lay down it, and authority I have  
 πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ  
 again to take it. This commandment I received from  
 τοῦ πατρὸς μου. 19 Σχίσμα<sup>1</sup> οὖν<sup>2</sup> πάλιν ἐγένετο ἐν τοῖς  
 my Father. A division therefore again there was among the

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these

<sup>1</sup> αὐτοῖς πάλιν L; — πάλιν αὐτοῖς T; — αὐτοῖς A.

<sup>2</sup> ἐμοῦ GLTΔ; — πρὸ ἐμοῦ T.

<sup>3</sup> — δέ but T[Tr].

([τὰ πρόβατα] A) ὁ δὲ μισθωτός φεύγει [L]TTA.

<sup>4</sup> I know me LTTA.

<sup>5</sup> δεῖ με LTTA.

<sup>6</sup> — ὅτι [L]T[Tr]A.

<sup>7</sup> ἐστίν LTTA.

<sup>8</sup> γενήσονται TΔ.

<sup>9</sup> ἦλθον πρὸ

<sup>10</sup> — τὰ πρόβατα.

<sup>11</sup> γινώσκουσιν με τὰ ἐμά those that [are]

<sup>12</sup> με ὁ πατήρ LTTA.





ἔργον οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι  
 work we do not stone thee, but for blasphemy, and because  
 σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. 34 Ἀπεκρίθη αὐτοῖς  
 thou <sup>a</sup>man <sup>b</sup>being makest thyself God. <sup>a</sup>Answered <sup>b</sup>them  
 ὁ ὅτι Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὡμῶν, ὃ Ἐγὼ  
<sup>1</sup>I Jesus, <sup>2</sup>Is it not written in <sup>3</sup>your law, <sup>4</sup>I  
 εἶπα, <sup>5</sup>θεοὶ ἐστε; 35 Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ  
 said, <sup>6</sup>gods <sup>7</sup>ye <sup>8</sup>are? If <sup>9</sup>them he called gods, to whom the  
 λόγος τοῦ θεοῦ ἐγένετο, <sup>10</sup>καὶ οὐ δύναται λυθῆναι ἡ γραφή,  
 word of God came, (and <sup>11</sup>cannot <sup>12</sup>be <sup>13</sup>broken <sup>14</sup>the <sup>15</sup>scripture,)

36 ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον,  
 [of him] whom the Father sanctified and sent into the world,  
 ὑμεῖς λέγετε, ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ  
 do ye say, Thou blasphemest, because I said, Son of God  
 εἰμι; 37 εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε  
 I am? If I do not the works of my Father, believe not  
 μοι. 38 εἰ δὲ ποιοῦ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις  
 me; but if I do, even if me ye believe not, the works  
<sup>1</sup>πιστεύσατε, <sup>2</sup>ἵνα γινώτε καὶ <sup>3</sup>πιστεύσητε ὅτι ἐν ἐμοὶ  
 believe, that ye may perceive and may believe that in me [is]  
 ὁ πατὴρ, καὶ γὰρ ἐν αὐτῷ. 39 Ἐξήλθον οὖν ὁ πάλιν  
 the Father, and I in him. They sought therefore again  
 αὐτὸν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ  
 him to take, and he went forth out of their hand; and  
 ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν  
 departed again beyond the Jordan, to the place where was  
 Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ. 41 καὶ  
 John first baptizing; and he abode there. And  
 πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν  
 many came to him, and said, John indeed  
 σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης  
<sup>1</sup>sign <sup>2</sup>did <sup>3</sup>no; but all whatsoever <sup>4</sup>said <sup>5</sup>John  
 περὶ τούτου, ἀληθῆ ἦν. 42 Καὶ ἐπίστευσαν πολλοὶ  
 concerning this [man], true were. And <sup>2</sup>believed <sup>3</sup>many  
 ἐκεῖ εἰς αὐτόν.  
 there on him.

11 Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας,  
 Now there was a certain [man] sick, Lazarus of Bethany,  
 ἐκ τῆς κώμης ἧς Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν  
 of the village of Mary and Martha her sister. <sup>2</sup>It was  
 δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα  
 and Mary who anointed the Lord with ointment and wiped  
 τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος  
 his feet with her hair, whose brother Lazarus  
 ἦσθεν. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου-  
 was sick. <sup>3</sup>Sent <sup>4</sup>therefore the <sup>5</sup>sisters to him, say-  
 σαι, Κύριε, ἰδε ὃν φιλεῖς ἀσθενεῖ. 4 Ἀκούσας δὲ ὁ Ἰησοῦς  
 ing, Lord, lo, he whom thou lovest is sick. But <sup>6</sup>having <sup>7</sup>heard <sup>8</sup>Jesus  
 εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ  
 said, This sickness is not unto death, but for  
 τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'  
 the glory of God, that may be glorified the Son of God by

stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. 42 And many believed on him there.

XI. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified

<sup>a</sup> [ὁ] Tr. <sup>b</sup> + ὅτι that LTTra. <sup>c</sup> εἶπον L. <sup>d</sup> ἐγένετο τοῦ θεοῦ T. <sup>e</sup> — τοῦ T.  
<sup>f</sup> πιστεύετε T. <sup>g</sup> πιστεύετε LTTra. <sup>h</sup> γινώσκητε may know LTTra. <sup>i</sup> τῷ πατρὶ θεοῦ  
 Father LTTra. <sup>j</sup> [ὁ]ν Tr. <sup>k</sup> — πάλιν T. <sup>l</sup> Ἰωάννης Tr. <sup>m</sup> ἔμεινεν L. <sup>n</sup> πολλοὶ  
 ἐπίστευσαν εἰς αὐτὸν ἐκεῖ LTTra. <sup>o</sup> + τῆς T. <sup>p</sup> Μαριάμ Tr.





τοῦ ἀδελφοῦ· αὐτῶν. 20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι πρὸς  
their brother. Martha therefore when she heard that  
Ἰησοῦς ἔρχεται, ὑπὸ κτήνησιν αὐτῇ· Μαρία δὲ ἐν τῇ οἴκῳ ἔκα-  
Jesus is coming, met him; but Mary in the house was  
θέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ  
sitting. Then said Martha to Jesus, Lord, if  
ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 ἄλλὰ  
thou hadst been here, my brother had not died; but  
καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν θεόν, ὁ δώσει  
though he die he shall live; and whatsoever thou mayest ask of God, will give  
σοι ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός  
thee God. Says to her Jesus, Will rise again brother  
σου. 24 λέγει αὐτῇ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ  
thy. Says to him Martha, I know that he will rise again in the  
ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς,  
resurrection in the last day. Said to her Jesus,  
Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. ὁ πιστεύων εἰς ἐμέ,  
I am the resurrection and the life: he that believes on me,  
κάν ἀποθάνῃ ζήσεται. 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων  
though he die he shall live; and everyone who lives and believes  
εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;  
on me, in no wise shall die for ever. Believest thou this?  
27 λέγει αὐτῇ, Naί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ  
She says to him; Yea, Lord; I have believed that thou art the  
χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.  
Christ, the Son of God, who into the world comes.  
28 καὶ ταῦτα εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν  
And these things having said she went away, and called Mary  
τὴν ἀδελφὴν αὐτῆς ἑκρήνησεν, λέγοντα, Ὁ διδάσκαλος παρ-  
her sister secretly, saying, The teacher is  
ἐστιν καὶ φωνεῖ σε. 29 Ἐκεῖνη ὡς ἤκουσεν ἐγείρεται ταχὺ  
come and calls thee. She when she heard rises up quickly  
καὶ ἔρχεται πρὸς αὐτόν. 30 οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς  
and comes to him. Now not yet had come Jesus  
εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῇ τόπῳ ὅπου ὑπῆντησεν αὐτῇ  
into the village, but was in the place where met him  
ἡ Μάρθα. 31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ  
Martha. The Jews therefore who were with her in the house  
καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως  
and consoling her, having seen Mary that quickly  
ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι  
she rose up and went out, followed her, saying,  
ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία  
She is going to the tomb that she may weep there. Mary therefore  
ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἐπεσεν εἰς  
when she came where was Jesus, seeing him, fell at  
τοῦς πόδας αὐτοῦ, λέγουσα αὐτῇ, Κύριε, εἰ ἦς ὧδε  
his feet, saying to him, Lord, if thou hadst been here  
οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν  
had not died my brother. Jesus therefore when he saw

brother. 20 Then Mar-  
tha, as soon as she  
heard that Jesus was  
coming, went and met  
him: but Mary sat  
still in the house.  
21 Then said Martha  
unto Jesus, Lord, if  
thou hadst been here,  
my brother had not  
died. 22 But I know,  
that even now, what-  
soever thou wilt ask  
of God, God will give  
it thee. 23 Jesus saith  
unto her, Thy brother  
shall rise again.  
24 Martha saith unto  
him, I know that he  
shall rise again in the  
resurrection at the  
last day. 25 Jesus  
said unto her, I am  
the resurrection, and  
the life: he that be-  
lieveth in me, though  
he were dead, yet shall  
he live: 26 and who-  
soever liveth and believ-  
eth in me shall never  
die. Believest thou  
this? 27 She saith un-  
to him, Yea, Lord: I  
believe that thou art  
the Christ, the Son of  
God, which should  
come into the world.  
28 And when she had  
so said, she went her  
way, and called Mary  
her sister secretly, say-  
ing, The Master is  
come, and calleth for  
thee. 29 As soon as  
she heard that, she  
arose quickly, and  
came unto him. 30 Now  
Jesus was not yet  
come into the town,  
but was in that place  
where Martha met  
him. 31 The Jews  
then which were with  
her in the house, and  
they saw Mary, that  
she rose up hastily and  
went out, followed her,  
saying, She goeth un-  
to the grave to weep  
there. 32 Then when  
Mary was come where  
Jesus was, and saw  
him, she fell down at  
his feet, saying unto  
him, Lord, if thou  
hadst been here, my  
brother had not died.  
33 When Jesus there-  
fore saw her weeping,

ο — αὐτῶν (read [their] brother) TTrA. P — ὁ GLTTrAW. q — ἡ GL. r — τὸν TTrA.  
s — οὐκ ἂν ἀπέθανεν (ἐτεθνήκει α) ὁ ἀδελφός μου LITTrA. t — ἀλλὰ [L]TTrA. v — ἡ LITTrA.  
u — τοῦτο this TTrA. x — Μαρία LITTrA. y — λάβρα L. z — εἴπατο Tr. a — δε and (she) TTrA.  
b — ἡ γέρων rose up LTrA. c — ἔρχετο came TrA. d — ἐτι yet LTrA. e — Μαριάμ LITTrA.  
f — δοξάζοντες thinking TTrA. g — Μαριάμ TTrA. h — ὁ LITTrA. i — αὐτοῦ εἰς (πρὸς TTrA)  
τους πόδας GTTrAW. k — μου ἀπέθανεν TTrA.

and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 and said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

αὐτὴν κλαίουσιν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους  
her weeping, and the <sup>2</sup>who <sup>3</sup>came <sup>4</sup>with <sup>5</sup>her <sup>1</sup>Jews  
κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,  
weeping, he groaned in spirit, and troubled himself,  
34 καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε,  
and said, Where have ye laid him? They say to him, Lord,  
ἐρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 ἔλεγον οὖν οἱ  
ἐρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 ἔλεγον οὖν οἱ  
come and see. <sup>2</sup>Wept <sup>1</sup>Jesus. <sup>3</sup>Said <sup>4</sup>therefore <sup>5</sup>the  
Ἰουδαῖοι, Ἰδε πῶς ἐφίλει αὐτόν. 37 Τινὲς δὲ ἐξ αὐτῶν  
<sup>2</sup>Jews, Behold how he loved him! But some of them  
εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς  
said, Was not <sup>2</sup>able <sup>1</sup>this [<sup>2</sup>man] who opened the eyes  
τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;  
of the blind [man], to have caused that also this one should not have died?  
38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται  
Jesus therefore again groaning in himself comes  
εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ'  
to the tomb. Now it was a cave, and a stone was lying upon  
αὐτῷ. 39 λέγει ὁ Ἰησοῦς, Ἀρατε τὸν λίθον. λέγει αὐτῷ  
it. <sup>2</sup>Says <sup>1</sup>Jesus, Take away the stone. <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>him  
ἡ ἀδελφὴ τοῦ ὀτεθνηκότος Μάρθα, Κύριε, ἤδη ὀζει.  
the <sup>2</sup>sister <sup>3</sup>of <sup>4</sup>him <sup>5</sup>who <sup>1</sup>has <sup>2</sup>died, <sup>4</sup>Martha, Lord, already he stinks,  
τεταρταῖος γὰρ ἐστίν. 40 λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἰπόν  
<sup>4</sup>four <sup>2</sup>days <sup>3</sup>for <sup>4</sup>it <sup>1</sup>is. <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>her <sup>1</sup>Jesus, Said I not  
σοι, ὅτι ἐὰν πιστεύσῃς, ῥῶσει τὴν δύξαν τοῦ θεοῦ;  
to thee, that if thou shouldst believe, thou shalt see the glory of God?  
41 Ἦραν οὖν τὸν λίθον ἃ ἦν ὁ τεθνηκώς κείμενος.  
They took away therefore the stone where <sup>2</sup>was <sup>1</sup>the <sup>3</sup>dead <sup>4</sup>laid.  
Ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πά-  
And Jesus lifted [his] eyes upwards, and said, Fa-  
τερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι  
ther, I thank thee that thou heardest me; and I knew that  
πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περι-  
always me thou hearest; but on account of the crowd who stand  
εστῶτα εἶπον ἵνα πιστεῦσώσιν ὅτι σύ με ἀπέστειλας.  
around I said [it], that they might believe that thou me didst send.  
43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν, Λά-  
And these things having said, with a <sup>2</sup>voice <sup>1</sup>loud he cried, La-  
ζαρε, δεῦρο ἔξω. 44 Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος  
zarus, come forth. And came forth he who had been dead, bound  
τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ  
feet and hands with grave clothes, and his face  
σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε  
with a handkerchief bound about. <sup>2</sup>Says <sup>3</sup>to <sup>4</sup>them <sup>1</sup>Jesus, Loose  
αὐτόν καὶ ἄφετε ὑπάγειν.  
him and let [him] go.

45 Τότε πολλοὶ ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ὃ ἔποίησεν ὁ Ἰησοῦς, ἐπίστευσαν αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ τὸν

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν  
Many therefore of the Jews who came to  
Μαρίαν καὶ θεασάμενοι ὃ ἔποίησεν ὁ Ἰησοῦς, ἐπίστευσαν  
Mary and saw what <sup>2</sup>did. <sup>1</sup>Jesus, believed  
αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρι-  
on him; but some of them went to the Phari-

<sup>1</sup> ἔδύνατο LITtr. <sup>2</sup> ἐμβριμώμενος E. <sup>3</sup> — ὁ L[Tr]. <sup>4</sup> τετελευτηκότος LITtr. & W. <sup>5</sup> ὅψιν thou shouldst see LITtr. & W. <sup>6</sup> — ὁ L[Tr]. <sup>7</sup> — καὶ LITtr. <sup>8</sup> + αὐτόν him T[Tr]. & A. <sup>9</sup> Μαρίας LITtr. <sup>10</sup> ὁ TrA. <sup>11</sup> — ὁ Ἰησοῦς (read he did) GLTtr. & W.

σαίους καὶ ἔειπον<sup>1</sup> αὐτοῖς ἡ<sup>2</sup> ἐποίησεν ὁ<sup>3</sup> Ἰησοῦς. 47 συνήγα-  
 ρες and told them what <sup>2</sup>did <sup>1</sup>Jesus. Gathered  
 γον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον,  
 therefore the chief priests and the Pharisees a council, and said,

Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.<sup>4</sup>  
 What do we? for this man many signs does.

48 ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν.<sup>5</sup>  
 If we let alone him thus, all will believe on him,

καὶ ἔξουσιν οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον  
 and will come the Romans and will take away from us both the place

καὶ τὸ ἔθνος. 49 Εἷς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς  
 and the nation. But a certain one of them, Caiaphas, high priest

ὦν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἰδατε  
 being of that year, said to them, Ye know

οὐδέν, 50 οὐδὲ διανοήσεσθε<sup>6</sup> ὅτι συμφέρει ἡμῖν ἵνα εἷς  
 nothing, nor consider that it is profitable for us that one

ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος  
 man should die for the people, and not whole the nation

ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχ-  
 should perish. But this from himself he said not, but high

ιερεὺς ὦν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν<sup>7</sup> ὅτι ἐμελλεν<sup>8</sup>  
 priest being of that year, prophesied that was about

ὁ<sup>9</sup> Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 52 καὶ οὐχ ὑπὲρ  
<sup>1</sup>Jesus to die for the nation; and not for

τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορ-  
 the nation only, but that also the children of God who have been

πισμένα συναγάγῃ εἰς ἓν. 53 ἀπ' ἐκείνης οὖν  
 scattered abroad he might gather together into one. From that therefore

τῆς ἡμέρας βουλευέσονται<sup>10</sup> ἵνα ἀποκτείνωσιν αὐτόν.  
 day they took counsel together that they might kill him.

54 ὁ Ἰησοῦς οὖν<sup>11</sup> οὐκ ἔτι παρῳσῖα περιεπάτει ἐν τοῖς  
 Jesus therefore no longer publicly walked among the

Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς  
 Jews, but went away thence into the country near the

ἐρήμου, εἰς Ἐφραίμ λεγομένην πόλιν, κακεῖ διέτριβεν<sup>12</sup>  
 desert, to Ephraim called a city; and there he stayed

μετὰ τῶν μαθητῶν αὐτοῦ.<sup>13</sup>  
 with his disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν  
 Now was near the passover of the Jews, and went up

πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα  
 many to Jerusalem out of the country before the passover, that

ἀγνίσωσιν ἑαυτούς. 56 ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ  
 they might purify themselves. They were seeking therefore Jesus, and

ἔλεγον<sup>14</sup> μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, Τί δοκεῖ  
 were saying among one another in the temple standing, What does it seem

ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ  
 to you, that in no wise he will come to the feast? Now had given

καὶ<sup>15</sup> οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν<sup>16</sup> ἵνα ἐάν τις  
 both the chief priests and the Pharisees a command, that if anyone

γινῶ ποιῇ ἐστὶν μὴνύσῃ, ὅπως πιάσωσιν αὐτόν.  
 should know where he is: he should shew [it], that they might take him.

them what things Je-  
 sus had done. 47 They  
 gathered the chief  
 priests and the Phari-  
 sees a council, and said,  
 What do we? for this  
 man doeth many mi-  
 racles. 48 If we let  
 him thus alone, all men  
 will believe on him:  
 and the Romans shall  
 come and take away  
 both our place and na-  
 tion. 49 And one of  
 them, named Caiaphas,  
 being the high priest  
 that same year, said  
 unto them, Ye know  
 nothing at all, 50 nor  
 consider that it is ex-  
 pedient for us, that one  
 man should die for the  
 people, and that the  
 whole nation perish  
 not. 51 And this spake  
 he not of himself; but  
 being high priest that  
 year, he prophesied that  
 Jesus should die for  
 that nation; 52 and not  
 for that nation only,  
 but that also he should  
 gather together in one  
 the children of God  
 that were scattered a-  
 broad. 53 Then from  
 that day forth they  
 took counsel together  
 for to put him to death.  
 54 Jesus therefore  
 walked no more openly  
 among the Jews; but  
 went thence unto a  
 country near to the  
 wilderness, into a city  
 called Ephraim, and  
 there continued with  
 his disciples.

55 And the Jews  
 passover was nigh at  
 hand: and many went  
 out of the country up  
 to Jerusalem before  
 the passover, to purify  
 themselves. 56 Then  
 sought they for Jesus,  
 and spake among  
 themselves, as they  
 stood in the temple,  
 What think ye, that he  
 will not come to the  
 feast? 57 Now both  
 the chief priests, and  
 the Pharisees had  
 given a command-  
 ment, that, if any man  
 knew where he were  
 he should shew it, that  
 they might take him.

<sup>1</sup> εἶπαν T. <sup>2</sup> ὁ L. <sup>3</sup> — ὁ LTTA. <sup>4</sup> ποιεῖ σημεῖα LTTAW. <sup>5</sup> λογίσσεθε LTTAW.  
<sup>6</sup> ὑμῖν for you TTA. <sup>7</sup> ἐπροφῆτευσεν LTTAW. <sup>8</sup> ἐμελλεν LTTAW. <sup>9</sup> — ὁ GLTTAW.  
<sup>10</sup> βουλευέσονται they took counsel LTT. <sup>11</sup> ὁ οὖν Ἰησοῦς TTA. <sup>12</sup> οὐκέτι GLTT.  
<sup>13</sup> ἐμεινεν TTA. <sup>14</sup> — αὐτοῦ (read the disciples) TTA. <sup>15</sup> ἔλεγον T. <sup>16</sup> — καὶ LTTAW.  
<sup>17</sup> ἐντολὰς commands TTA.



XII. Then Jesus six days before the pass-over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spike-nard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.

12 Ο.οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὃς τεθνήκως, ὃν ἤγειρεν ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διεκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν συνανακειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἠλείψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξεμάζεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. 4 λέγει οὖν ἓξ ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας, Σίμωνος Ἰσκαριώτης, ὃς μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; 6 εἶπεν ὁ τοῦτο, οὐκ ὅτι περὶ τῶν πτωχῶν ἐμελεῖ αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἀφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου βετέηρηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took branches of palm trees, and went forth to meet him, and

9 Ἐγνώ οὖν ὁ ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολλὸς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ὃν ἐκείνη τὴν ἡμέραν ἦν ἐλθὼν εἰς τὴν ἑορτήν, 13 ἔλαβον τὰ βᾶτα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

P — ο τεθνήκως [L] T[TrA]. 9 + ὁ (— ὁ τ) Ἰησοῦς Jesus (raised) LITRAW. 1 + ἐκ of (those) TA. 2 ανακειμένων σὺν GLTTrAW. 3 Μαρία Tr. 4 [τοῦ] Tr. 5 δὲ but (says) T. 6 Ἰούδας ὁ Ἰσκαριώτης ἐξ ἐκ (— ἐκ Tr) τῶν μαθητῶν αὐτοῦ TrA. 7 Διατί τί TrA. 8 ἔχων having TrA. 9 + ἵνα that LITRAW. 10 τηρήσῃ she may keep LITRAW. 11 + ὁ the (crowd) T. 12 — ὁ GLTTrAW. 13 αὐτῶν them W.

καὶ ἔκραζον, ἡ Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν  
and were crying, Hosanna, blessed [is] he who comes in [the]  
ὀνόματι κυρίου, ἡ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 Εὐρύν δὲ  
name of [the] Lord, the king of Israel. <sup>2</sup>Having found and  
ὁ Ἰησοῦς ὁνάριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστιν γεγραμ-  
<sup>2</sup>Jesus a young ass sat upon it, as it is writ-  
μένον, 15 Μὴ φοβοῦ, ἡ θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου  
ten, Fear not, daughter of Sion: behold, thy king  
ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου 16 ταῦτα <sup>κ</sup>δὲ οὐκ  
comes, sitting on a colt of an ass. <sup>2</sup>These things now not  
ἔγνωσαν <sup>1</sup>οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη  
<sup>knew</sup> <sup>his</sup> disciples at the first, but when was glorified  
<sup>20</sup>ὁ Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ  
Jesus then they remembered that these things were of him  
γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. 17 ἐμαρτύρει οὖν  
written, and these things they did to him. Bore witness therefore  
ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ  
the crowd that was with him, when Lazarus he called out of  
τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ  
the tomb, and raised him from among [the] dead. On account of  
τοῦτο <sup>ο</sup>καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι <sup>ρ</sup>ᾔκουσεν τοῦτο  
this also met him the crowd, because it heard <sup>this</sup>  
αὐτὸν πεποικέναι τὸ σημεῖον. 19 οἱ οὖν Φαρισαῖοι <sup>1</sup>εἶπον  
<sup>of</sup> <sup>his</sup> <sup>having</sup> <sup>done</sup> sign. The <sup>therefore</sup> <sup>Pharisees</sup> said  
πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος  
among themselves, Do ye see that. ye gain nothing? lo, the world  
ὀπίσω αὐτοῦ ἀπῆλθεν.  
after him is gone.

20 Ἦσαν δὲ <sup>τ</sup>τινες Ἕλληνες ἐκ τῶν ἀναβαίνοντων ἵνα  
And there were certain Greeks among those coming up that  
<sup>2</sup>προσκυνήσωσιν ἐν τῇ ἐορτῇ· 21 οὗτοι οὖν προσῆλθον  
they might worship in the feast; these therefore came  
Φίλιππῳ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων  
to Philip, who was from Bethsaida of Galilee, and they asked  
αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 Ἐρχε-  
him saying, Sir, we desire <sup>Jesus</sup> <sup>to</sup> <sup>see</sup>. <sup>Comes</sup>  
ται <sup>1</sup>Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· <sup>1</sup>καὶ πάλιν Ἀνδρέας  
<sup>Philip</sup> and tells Andrew, and again Andrew  
καὶ Φίλιππος <sup>2</sup>λέγουσιν τῷ Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς <sup>2</sup>ἀπε-  
and Philip tell Jesus. But Jesus answered them,  
κρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ  
swered them saying, <sup>Has</sup> <sup>come</sup> <sup>the</sup> <sup>hour</sup> that should be glorified  
ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ  
the Son of man. Verily verily I say to you, Unless the  
κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος  
grain of wheat falling into the ground should die, it alone  
μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 ὁ φιλῶν  
abides; but if it should die, much fruit it bears. He that loves  
τὴν ψυχὴν αὐτοῦ <sup>2</sup>ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν  
his life shall lose it, and he that hates  
ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ· τοῦτ' ἐστὶ ζωὴν αἰώνιον φυλάξει  
<sup>life</sup> <sup>in</sup> <sup>this</sup> <sup>world</sup> <sup>to</sup> <sup>life</sup> <sup>eternal</sup> shall keep

cried, Hosanna: Bless-  
ed is the King of Israel  
that cometh in the  
name of the Lord.  
14 And Jesus, when he  
had found a young  
ass, sat thereon; as it  
is written, 15 Fear not,  
daughter of Sion: be-  
hold, thy King cometh,  
sitting on an ass's colt.  
16 These things under-  
stood not his disciples  
at the first: but when  
Jesus was glorified,  
then remembered they  
that these things were  
written of him, and  
that they had done  
these things unto him.  
17 The people therefore  
that was with him  
when he called Laza-  
rus out of his grave,  
and raised him from  
the dead, bare record.  
18 For this cause the  
people also met him,  
for that they heard  
that he had done this  
miracle. 19 The Phari-  
sees therefore said a-  
mong themselves, Per-  
ceive ye how ye pre-  
vail nothing? behold,  
the world is gone after  
him.

20 And there were  
certain Greeks among  
them that came up to  
worship at the feast:  
21 the same came  
therefore to Philip,  
which was of Bethsaida  
of Galilee, and desired  
him, saying, Sir, we  
would see Jesus.  
22 Philip cometh and  
telleth Andrew: and a-  
gain Andrew and Philip  
tell Jesus. 23 And  
Jesus answered them,  
saying, The hour is  
come, that the Son of  
man should be glori-  
fied. 24 Verily, verily,  
I say unto you, Except  
a corn of wheat fall in-  
to the ground and die,  
it abideth alone; but  
if it die, it bringeth  
forth much fruit. 25 He  
that loveth his life in  
this world shall keep it  
unto life eternal. 26 If

<sup>1</sup> ἐκραύαζον LITTA. <sup>2</sup> + [λέγοντες] saying L. <sup>3</sup> + καὶ and TTA. <sup>4</sup> θυγάτηρ LITTAW.  
<sup>5</sup> — δὲ [L] ITTA. <sup>6</sup> αὐτοῦ οἱ μαθηταὶ T. <sup>7</sup> — ὁ TTAW. <sup>8</sup> ὅτι because EGLTW.  
<sup>9</sup> — καὶ Tr. <sup>10</sup> ᾔκουσαν they heard GLITTAW. <sup>11</sup> εἶπαν Tr. <sup>12</sup> Ἕλληνες τινες LITTA.  
<sup>13</sup> προσκυνήσωσιν they shall worship LTA. <sup>14</sup> + ὁ Tr. <sup>15</sup> ἔρχεται (Andrew) comes LITTA.  
<sup>16</sup> + καὶ and LITTA. <sup>17</sup> ἀποκρίνεται answers Tr. <sup>18</sup> ἀπολλύει loses Tr.





φῆθον πληρωθῆ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ  
 phet might be fulfilled, which he said, Lord, who believed  
 ἀκοῇ-ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;  
 our report? and the arm of [the] Lord to whom was it revealed?  
 39 Διὰ τοῦτο οὐκ ἐδύναντο πιστεῦναι, ὅτι πάλιν εἶπεν  
 On this account they could not believe, because again said  
 Ἡσαΐας, 40 Τερύλλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἔπε-  
 Esaias, He has blinded their eyes and has  
 πώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσιν τοῖς ὀφ-  
 hardened their heart, that they should not see with the  
 θαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ ἔπιστραφῶσιν, καὶ  
 eyes and understand with the heart and be converted, and  
 ῥιάσωμαι αὐτούς. 41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδεν  
 I should heal them. These things said Esaias, when he saw  
 τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 42 ὅμως μέντοι  
 his glory, and spoke concerning him. Although indeed  
 καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν  
 even from among the rulers many believed on him,  
 ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὡμολόγουν, ἵνα μὴ  
 but on account of the Pharisees they confessed not, that not  
 ἀποσυνάγωγοι γένωνται. 43 ἡγάπησαν γὰρ τὴν δόξαν  
 put out of the synagogue they might be; for they loved the glory  
 τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ θεοῦ. 44 Ἰησοῦς  
 of men more than the glory of God. 44 Ἰησοῦς  
 δὲ ἔκραζεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς  
 but cried and said, He that believes on me, believes not on  
 ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με. 45 καὶ ὁ θεωρῶν ἐμέ,  
 me, but on him who sent me; and he that beholds me,  
 θεωρεῖ τὸν πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον  
 beholds him who sent me. I a light into the world  
 ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ  
 have come, that everyone that believes on me in the darkness not  
 μέινῃ. 47 καὶ ἕαν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ  
 may abide. And if anyone of me hear the words and not  
 πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω  
 believe, I do not judge him, for I came not that I might judge  
 τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν  
 the world, but that I might save the world. He that rejects  
 ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντά  
 me and does not receive my words, has him who judges  
 αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ  
 him: the word which I spoke, that shall judge him in the  
 ἐσχάτῃ ἡμέρᾳ. 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ'  
 last day; for I from myself spoke not, but  
 ὁ πέμψας με πατήρ, αὐτὸς μοι ἐντολὴν ἔδωκεν τί  
 the who sent me Father, himself me commandment gave what  
 εἶπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ  
 I should say and what I should speak; and I know that his commandment  
 ζωῇ αἰώνιος ἐστίν· ἃ οὖν ᾠλάω ἐγώ, καθὼς εἰρηκέν μοι  
 life eternal is. What therefore speak I, as has said to me  
 ὁ πατήρ, οὕτως λαλῶ.  
 the Father, so I speak.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα; εἰδὼς ὁ Ἰησοῦς ὅτι  
 Now before the feast of the passover, knowing Jesus that

filled, which he spake, Lord, who hath be-  
 lieved our report? and to whom hath the arm  
 of the Lord been re-  
 vealed? 39 Therefore  
 they could not believe,  
 because that Esaias  
 said again, 40 He hath  
 blinded their eyes, and  
 hardened their heart;  
 that they should not  
 see with their eyes, nor  
 understand with their  
 heart, and be convert-  
 ed, and I should heal  
 them. 41 These things  
 said Esaias, when he  
 saw his glory, and  
 spake of him. 42 Never-  
 theless among the chief  
 rulers also many be-  
 lieved on him; but be-  
 cause of the Pharisees  
 they did not confess  
 him, lest they should  
 be put out of the syna-  
 gogue: 43 for they  
 loved the praise of men  
 more than the praise of  
 God. 44 Jesus cried  
 and said, He that believeth  
 on me, believeth not on  
 me, but on him that  
 sent me. 45 And he that  
 seeth me seeth him that  
 sent me. 46 I am  
 come a light into the  
 world, that whosoever  
 believeth on me should  
 not abide in darkness.  
 47 And if any man  
 hear my words, and be-  
 lieve not, I judge him  
 not: for I came not to  
 judge the world, but to  
 save the world. 48 He  
 that rejecteth me, and  
 receiveth not my  
 words, hath one that  
 judgeth him: the word  
 that I have spoken, the  
 same shall judge him  
 in the last day. 49 For  
 I have not spoken of  
 myself; but the Father  
 which sent me, he gave  
 me a commandment,  
 what I should say, and  
 what I should speak.  
 50 And I know that  
 his commandment is  
 life everlasting: what-  
 soever I speak there-  
 fore, even as the Father  
 said unto me, so I  
 speak.

ἠ ἐπώρωσεν hardened TtrA. ὁ στραφῶσιν LITtrA. ῥιάσωμαι I shall heal LITtrA.  
 ὅτι because GtLITtrA. ἀλλά LITtrA. φυλάξῃ keep [them] LITtrAW. ἔδωκεν hns.  
 given LITtrAW. ἐγὼ λαλῶ LITtrA.

XIII. Now before the  
 feast of the passover,  
 when Jesus knew that

his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me

ἐλήλυθεν<sup>1</sup> αὐτοῦ ἡ ὥρα ἵνα μεταβῇ<sup>2</sup> ἐκ τοῦ κόσμου· τοῦ-  
has come his hour that he should depart out of this world  
του πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ  
to the Father, having loved his own which [were] in the  
κόσμῳ εἰς τέλος ἡγάπησεν αὐτοὺς. 2 καὶ δείπνου γενο-  
world to [the] end he loved them. And supper taking  
μένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν  
place, the devil already having put into the heart  
Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,<sup>3</sup>  
of Judas, Simon's [son] Iscariote, that him he should deliver up,  
3 εἰδὼς ὅτι Ἰησοῦς ὅτι πάντα ἀδεδώκεν<sup>4</sup> αὐτῷ ὁ πατήρ  
knowing that all things has given him the Father  
εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν  
into [his] hands, and that from God he came out and to  
θεὸν ὑπάγει, 4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ  
God goes, 4 he rises from the supper and lays aside [his]  
ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν· 5 εἰτα βά-  
garments and having taken a towel he girded himself: afterwards he  
λει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας  
pours water into, the washing-basin, and began to wash the feet  
τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν  
of the disciples, and to wipe [them] with the towel with which he was  
διέζωσμένος. 6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ<sup>1</sup>  
girded, He comes therefore to Simon Peter, and  
λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;  
says to him he, Lord, thou of me dost wash the feet?  
7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅ ἐγὼ ποιῶ σὺ οὐκ  
answered Jesus and said to him, What I do thou not  
οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. 8 Λέγει αὐτῷ Πέ-  
knowest now, but thou shalt know hereafter. 8 Says to him Pe-  
τρος, Οὐ μὴ νίψῃς τοὺς πόδας μου· εἰς τὸν αἰῶνα.  
ter, In no wise mayest thou wash my feet for ever.  
9 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐάν μὴ νίψῃς σε, οὐκ ἔχεις  
answered him Jesus, Unless I wash thee, thou hast not  
μέρος μετ' ἐμοῦ. 9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ  
part with me. 9 Says to him Simon Peter, Lord, not  
τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.  
my feet only, but also the hands and the head.  
10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος σου χρειαν  
says to him Jesus, He that has been laved not need  
ἔχει· ἢ ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρὸς  
has [other] than the feet to wash, but is clean  
ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. 11 ᾗδει γὰρ  
wholly; and ye clean are, but not all. 11 For he knew  
τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάν-  
him who was delivering up him: on account of this he said, Not all  
τες καθαροὶ ἐστε. 12 Ὅτε οὖν ἐνίπνεν τοὺς πόδας αὐτῶν,  
clean ye are. When therefore he had washed, their feet,  
καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀνὰ πρῶτον· πάλιν, εἶπεν  
and taken his garments, having reclined again, he said  
αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με  
to them, Do ye know what I have done to you? Ye call me

<sup>1</sup> ᾗθεν was come LITTA. <sup>2</sup> γινόμενον TTA. <sup>3</sup> ἵνα παραδοί αὐτόν Ἰούδας Σίμωνος Ἰσκαριώτης TTA. <sup>4</sup> Ἰούδα Σίμ. Ἰσκ. ἵνα παραδοί αὐτόν L. — ὁ Ἰησοῦς (read [Jesus] [L]TTA).  
• δῶκεν gave TTA. • — καὶ TTA. • — ἐκεῖνος (read λέγει he says) LT[TA]. • μου  
τοὺς πόδας LITTA. • Ἰησοῦς αὐτῷ LITTA. • — ὁ T[TA]. • οὐκ ἔχει χρειαν LITTA.W.  
• εἰ μὴ except LITTA; — ἦ T. • — τοὺς πόδας T. • + ὅτι LITTA. • — καὶ L.  
• + καὶ LITTA. • ἀνέπεσεν reclined TTA.

ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ.  
the Teacher and the Lord, and well ye say, 'I am ['so] for.

14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ  
If therefore I washed your feet, the Lord and the

διδάσκαλος, καὶ ὑμεῖς ὀφείδετε ἀλλήλων νίπτειν τοὺς πόδας.  
Teacher, also ye ought of one another to wash the feet;

15 ὑπόδειγμα· γὰρ ὅθῳκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν,  
for an example I gave you, that as I did to you,

καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος  
also ye should do. Verily verily I say to you, 'Is not 'a 'bondman

μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαν-  
greater than his lord, nor a messenger greater than he who sent

τος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἰάν ποιῆτε  
him. If these things ye know, blessed are ye if ye do

αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὁ οὖτος  
them. Not of 'all 'you I speak. I know whom

ἔξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων  
I chose, but that the scripture might be fulfilled, He that eats

μετ' ἐμοῦ τὸν ἄρτον ἐπὶ ἐμὲ τήν πτέρνην αὐτοῦ.  
'with 'me 'bread lifted up against me his heel.

19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένη-  
From this time I tell you, before it comes to pass, that when it come

ται, πιστεύετε ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν,  
to pass, ye may believe that I am [he]. Verily verily I say to you,

Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ  
He that receives whomsoever I shall send, me receives; and he that

ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. 21 Ταῦτα  
me receives, receives him who sent me. These things

εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν  
saying Jesus was troubled in spirit, and testified

καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει  
and said, Verily verily I say to you, that one of you will deliver up

με. 22 Ἐβλεπόν τοις εἰς ἀλλήλους οἱ μαθηταί, ἀπορού-  
me. 'Looked 'therefore upon 'one 'another 'the 'disciples, doubt-

μενοι περὶ τίνος λέγει. 23 ἦν δὲ ἀνακείμενος εἷς τῶν  
ing of whom he speaks. But there was reclining one

μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς·  
of his disciples in the bosom of Jesus, whom 'loved Jesus.

24 νενειοτὸν οὖν τοῦτῳ Σίμων Πέτρος πυνθῆσθαι τίς  
'Makes 'a 'sign 'therefore 'to 'him 'Simon 'Peter to ask who

ἀν·εῖν περὶ οὗ λέγει. 25 ἐπιπεσὼν δὲ ἐκείνῳ ἐπὶ τὸ  
it might be of whom he speaks. 'Having 'leaned and 'he on the

στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν; 26 Ἀπο-  
breast of Jesus, says to him, Lord, who is it? 'An-

κρίνεται· ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ ἠβάψα· τὸ  
svers 'Jesus, He it is to whom I, having dipped the

ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον ἰδιδῶσιν  
morsel, shall give [it]. And having dipped the morsel he gives [it]

Ἰούδα Σίμωνος Ἰσκαριώτη. 27 καὶ μετὰ τὸ ψωμίον,  
to Judas, Simon's [son] Iscariote. And after the morsel,

ὁ δέδωκα ἰδιδῶσιν τ. ὁ δὲ [γὰρ] for (I) L. ὁ τίνος TTA. ὁ μου my TA.

ἐπὶ τῷ τ. ἀπάρτι T. πιστεύετε (πιστεύετε T) ὅταν γένηται TTA.

ἂν LTTA. ὁ — ὁ TTA. ὁ — οὖν T[TA]. ὁ — δὲ but TTA. ὁ + ἐκ (his) GLTTA.W.

καὶ λέγει αὐτῷ εἰπὲ τίς ἐστιν and says to him, Say who it is LTTA. ἀναπεσὼν having

leaned back LTA. δ — δὲ TTA; οὖν therefore T. ὁ + οὕτως thus T[TA].W. ὁ + οὖν

therefore [I]A. ὁ [δ] T. ἐμβάψας L; βάψας shall dip TTA. καὶ δώσω αὐτῷ and

shall give to him TTA. βάψας οὖν having dipped therefore TTA. ὁ + λαμβάνει

καὶ he takes and TTA. ὁ Ἰσκαριώτην (read son of Simon Iscariote.) TTA.

Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop



Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.

τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ<sup>ο</sup> ὁ  
then entered into him Satan. <sup>28</sup>Says <sup>2</sup>therefore <sup>4</sup>to <sup>2</sup>him  
<sup>1</sup>Ἰησοῦς, Ὁ ποιεῖς, ποιήσον τάχιν. 28 Τοῦτο δὲ οὐδεὶς  
<sup>1</sup>Jesus, What thou doest, do quickly. But this no one  
ἔγνω τῶν ἀνακειμένων πρὸς τὴν εἰπεν αὐτῷ. 29 τινὲς γὰρ  
knew of those reclining wherefore he spoke to him; for some  
ἔδοκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ<sup>ο</sup> Ἰούδας, ὅτι λέγει  
thought, since <sup>2</sup>the <sup>2</sup>bag <sup>2</sup>had <sup>1</sup>Judas, that <sup>2</sup>is <sup>2</sup>saying  
αὐτῷ ῥό<sup>ο</sup> Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς  
<sup>4</sup>to <sup>2</sup>him <sup>1</sup>Jesus, Buy what things need [of] we have for  
τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶν. 30 λα-  
the feast; or to the poor that something he should give. Having  
βὼν οὖν τὸ ψωμίον ἐκεῖνος <sup>4</sup>εὐθέως ἐξῆλθεν. ἦν δὲ  
received therefore the morsel he immediately went out; and it was  
νύξ.  
night.

31 Ὅτε ῥ ἐξῆλθεν λέγει ὁ<sup>ο</sup> Ἰησοῦς, Νῦν ἰδοξάσθη  
When he was gone out <sup>2</sup>says <sup>1</sup>Jesus, Now has been glorified

ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ. 32 Ἐἰ  
the Son of man, and God has been glorified in him. If

ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν  
God has been glorified in him, also God shall glorify him in

ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 Τεκνία, ἔτι  
himself, and immediately shall glorify him. Little children, yet

μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσέτε με, καὶ καθὼς εἶπον τοῖς  
a little while with you I am. Ye will seek me; and, as I said to the

Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἰλθεῖν,  
Jews, That where <sup>2</sup>go I, ye are not able to come,

καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καίνην δίδωμι ὑμῖν, ἵνα  
and also to you I say now. A <sup>2</sup>commandment <sup>2</sup>new I give to you, that

ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς  
ye should love one another; according as I loved you, that <sup>2</sup>also <sup>2</sup>ye

ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ  
should love one another. By this shall <sup>2</sup>know <sup>2</sup>all that to me

μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις. 36 Λέγει  
disciples ye are, if love ye have among one another. <sup>2</sup>Says

αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ  
<sup>4</sup>to <sup>2</sup>him <sup>1</sup>Simon <sup>2</sup>Peter, Lord, where goest thou? <sup>2</sup>Answered <sup>2</sup>him

ὁ<sup>ο</sup> Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι·  
<sup>1</sup>Jesus, Where I go thou art not able me now to follow,

ὑστερον δὲ ἀκολουθήσεις μοι. 37 Λέγει αὐτῷ ὁ<sup>ο</sup> Πέτρος,  
but afterwards thou shalt follow me. <sup>2</sup>Says <sup>2</sup>to <sup>2</sup>him <sup>1</sup>Peter,

Κύριε, βδιστί<sup>ο</sup> οὐ δύναμαι σοι ἀκολουθῆσαι<sup>ο</sup> ἄρτι; τὴν ψυχὴν  
Lord, why am I not able thee to follow now? <sup>2</sup>life

μου ὑπὲρ σοῦ θήσω. 38 ἀπεκρίθη αὐτῷ ὁ<sup>ο</sup> Ἰησοῦς,  
my for thee I will lay down. <sup>2</sup>Answered <sup>2</sup>him <sup>1</sup>Jesus,

Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω  
Thy life for me thou wilt lay down! Verily verily I say

σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ<sup>ο</sup> ἕως οὗ ἀπαρνήσῃ<sup>ο</sup> με  
to thee, in no wise [the] cock will crow until thou wilt deny me

τρὶς.  
thrice.

ο — ὁ TTRA. ο — ὁ LTTA. P — ὁ T[Tr]A. ῥ ἐξῆλθεν εὐθὺς LTTA. ῥ + οὖν therefore  
ELTTA. ο — ὁ TTA. ῥ [εἰ ὁ θεὸς ἰδοξάσθη ἐν αὐτῷ] LTTA. ῥ αὐτῷ T. ῥ ἐγὼ  
ὑπάγω GLTTAW. x — αὐτῷ ὁ LTTA. y + ἐγὼ I (go) T. z ἀκολουθήσεις δὲ ὑστερον LTTA.  
ο — ὁ GLTTAW. b διὰ τί LTTA. c ἀκολουθεῖν Tr. d ἀποκρίνεται answers LTTAW.  
ο φωνήσῃ LTTA. f ἀρνήσῃ LTTA.

14 Μὴ-ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν,  
 Let not be troubled your heart; ye believe on God,  
 καὶ εἰς ἐμὲ πιστέψετε. 2 ἐν τῇ οἰκίᾳ τοῦ-πατρὸς-μου μοναὶ  
 also on me believe. In the house of my Father <sup>abodes</sup>  
 πολλὰ εἰσὶν· εἰδὲ-μή, ἐπὶ-ὧν ὑμῖν ἔ-πορεύομαι ἔτοι-  
 many there are; otherwise I would have told you; I go to pre-  
 μάσαι τόπον ὑμῖν. 3 καὶ ἐὰν-πορευθῶ <sup>ἡ</sup>καὶ ἑτοιμάσω ὑμῖν  
 pare a place for you; and if I go and prepare for you  
 τόπον, <sup>ἡ</sup> πάλιν ἔρχομαι καὶ <sup>ἡ</sup>παράληψομαι ὑμᾶς πρὸς ἐμὰν-  
 a place, again I am coming and will receive you to my-  
 τόν· ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔητε. 4 καὶ ὅπου ἔ-γώ  
 self, that where <sup>am</sup> I <sup>also</sup> ye may be. And where I  
 ὑπάγω οἰδατε <sup>ἡ</sup>καὶ τὴν ὁδὸν οἰδατε. 5 Λέγει αὐτῷ Θωμᾶς,  
 go ye know and the way ye know. <sup>Says</sup> to him Thomas,  
 Κύριε, οὐκ-οἶδμεν ποῦ ὑπάγεις, <sup>ἡ</sup>καὶ πῶς ῥυθναίμεθα τὴν  
 Lord, we know not where thou goest, and how can we the  
 ὁδὸν εἰδέναι; 6 Λέγει αὐτῷ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς  
 way know? <sup>Says</sup> to him Jesus, I am the way  
 καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα  
 and the truth and the life. No one comes to the Father  
 εἰ-μὴ δι' ἐμοῦ. 7 εἰ ἔ-γνώκετέ με, <sup>ἡ</sup>καὶ τὸν-πατέρα-μου  
 but by me. If ye had known me, also my Father  
 ἔ-γνώκετε-αὐτόν· <sup>ἡ</sup>καὶ ἀπ' ἀρτι <sup>ἡ</sup>γινώσκετε αὐτόν, καὶ ἐωρά-  
 ye would have known; and henceforth ye know him, and have  
 κατέ-αὐτόν. 8 Λέει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν  
 seen him. <sup>Says</sup> to him Philip, Lord, shew us  
 τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. 9 Λέγει αὐτῷ ὁ Ἰησοῦς,  
 the Father, and it suffices us. <sup>Says</sup> to him Jesus,  
 ὁ-σοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ-ἔγνωνκάς με,  
 So long a time with you am I, and thou hast not known me,  
 Φίλιππε; ὁ ἐώρακώς ἐμέ, ἐώρακεν τὸν πατέρα· <sup>ἡ</sup>καὶ πῶς  
 Philip? He that has seen me, has seen the Father; and how  
 σὺ λέγεις, δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ-πιστεύεις ὅτι  
 thou sayest, Shew us the Father? Believest thou not that  
 ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν; τὰ ῥήματα  
 I [am] in the Father, and the Father <sup>in</sup> me <sup>is</sup>? The words  
 ἃ ἐγὼ ᾠ-λαλῶ ὑμῖν, ἀπ' ἐμῶν οὐ-λαλῶ· ὁ-δὲ πατὴρ  
 which I speak to you, from myself I speak not; but the Father  
 ὃ ἐν ἐμοὶ μένων <sup>ἡ</sup>αὐτὸς παιεῖ τὰ ἔργα. 11 πιστεύετε μοι  
 who in me abides he does the works. Believe me  
 ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ-δὲ μή,  
 that I [am] in the Father, and the Father in me; but if not,  
 διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. 12 Ἀμὴν ἀμὴν λέγω  
 because of the works themselves believe me. Verily verily I say  
 ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος  
 to you, He that believes on me, the works which I do, also he  
 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν  
 shall do, and greater than these he shall do, because I to  
 πατέρα· μου <sup>ἡ</sup>πορεύομαι. 13 καὶ ὅ-τι-ἂν αἰτήσητε ἐν τῷ  
 my Father <sup>gr</sup>. And whatsoever ye may ask in

XIV. Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in

ε + ὅτι for LITRAW. h — καὶ L. i τόπον ὑμῖν TTA. h παραλήψομαι LITTA.  
 j ἐγὼ L. m — καὶ LITTA. n — οἰδατε [L]ITTA. o — καὶ LTR. p οἶδαμεν τὴν ὁδὸν  
 know we the way LITTA. q — ὁ τ. r ἐγνώκατε ἐμέ ye have known me T. s ἀν ᾗδετε  
 TTA; γνώστεσε ye will know T. t — καὶ [L]TTR. v ἀπάρτι T. w [αὐτὸν] TTA.  
 x τοσοῦτον χρόνον LT. y — καὶ LT[Tr]. z λέγω TTA. a [ὁ] TTA. b ποιῶ τὰ ἔργα  
 αὐτοῦ does his works TTA. c + [αὐτοῦ] (read his works) L. d + ἐστίν is E.  
 e — μοι T[Tr]. f — μου (read the father) LITTA.

my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments, 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, **ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ**  
**my name, this will I do, that may be glorified the Father in the**  
**υἱῷ. 14 ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.**  
**Son. If anything ye ask in my name, I will do [it].**  
**15 ἐάν ἀγαπᾶτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.**  
**If ye love me, \* commandments my keep.**  
**16 ἡ καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον**  
**And I will ask the Father, and another Paraclete**  
**δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ**  
**he will give you, that he may remain with you for ever, the**  
**πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι**  
**Spirit of truth, whom the world cannot receive, because**  
**οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε**  
**it does not see him, nor know him; but ye know**  
**αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω**  
**him, for with you he abides, and in you shall be. I will not leave**  
**ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ**  
**you orphans, I am coming to you. Yet a little while and the**  
**κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ**  
**world me no longer sees, but ye see me: because I**  
**ζῶ, καὶ ὑμεῖς ἢ ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε**  
**live, also ye shall live. In that day shall know**  
**ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ**  
**ye that I [am] in my Father, and ye in me, and I**  
**ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς,**  
**in you. He that has my commandments and keeps them,**  
**ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-**  
**he it is that loves me; but he that loves me, shall be loved**  
**ται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ**  
**by my Father; and I will love him, and**  
**ἐμφανίσω αὐτῷ ἑμαυτόν. 22 Ἄγει αὐτῷ Ἰούδας οὐχ**  
**will manifest to him myself. Says to him Judas, (not**  
**ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις**  
**the Iscariote,) Lord, what has occurred that to us thou art about**  
**ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 Ἀπεκρίθη ὁ**  
**to manifest thyself, and not to the world? Answered**  
**Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου**  
**Jesus and said to him, If anyone love me, my word**  
**τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν**  
**he will keep, and my Father will love him, and to him**  
**ἔξουσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ**  
**we will come, and an abode with him will make. He that not**  
**ἀγαπᾶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν**  
**loves me, my words does not keep; and the word which**  
**ἀκούετε οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρὸς.**  
**ye hear is not mine, but of the who sent me Father.**  
**25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παρά-**  
**These things I have said to you, with you abiding; but the Para-**  
**κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ**  
**clete, the Spirit the Holy, whom will send the Father in**  
**ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ἵπο-**  
**my name, he you will teach all things, and will bring to re-**

† + με me [L.T. ἡ τηρήσετε ye will keep TT. ἡ καὶ ἐγὼ LTTra. ἡ μεθ' ὑμῶν εἰς τὸν αἰῶνα ἢ he may be with you for ever L; μεθ' ὑμῶν ἢ εἰς τὸν αἰῶνα T; ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα Tr. 1 [αὐτό] L. — δὲ but [L.T.] Tr. JA. ἔστιν is LTTra. οὐκέτι GLT. 2 ζήσετε TTra. 3 ὑμεῖς [ὑμεῖς] L γινώσεσθε LTTra. 4 καὶ ἐγὼ LTTra. W. 5 + καὶ then GLT[A]W. 6 — ὁ GLTTra. W. 7 ποιήσομεθα LTTra.



μνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 εἰρήνην ἀφήμι  
membrance <sup>1</sup>your all things which I said to you. Peace I leave

ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος  
with you; <sup>2</sup>peace, <sup>1</sup>my I give to you; not as the world

δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ-ταρασέσθω ὑμῶν ἡ καρδία, μηδὲ  
gives, <sup>2</sup>I <sup>1</sup>give to you. Let not be troubled <sup>1</sup>your heart, nor

δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ  
let it fear. Ye heard that I said to you, I am going away and

ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπᾶτέ με, ἐχάρητε ἅν ὅτι  
I am coming to you. If ye loved me, ye would have rejoiced that

ἔειπον, <sup>1</sup>Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ-πατήρ μου <sup>2</sup>  
I said, I am going to the Father, for my Father

μεῖζον μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέ-  
<sup>1</sup>greater <sup>2</sup>than <sup>1</sup>I is. And now I have told you before it comes to

σθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 οὐκ ἔτι <sup>1</sup>  
pass, that when it shall have come to pass ye may believe. No longer

πολλὰ λαλήσω μεθ' ὑμῶν· <sup>2</sup>ἔρχεται γὰρ ὁ τοῦ κόσμου  
much I will speak with you, for comes the <sup>2</sup>of world

τοῦτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· 31 ἀλλ' ἵνα  
<sup>2</sup>this <sup>1</sup>ruler, and in me he has nothing; but that the world may

γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, <sup>2</sup>καὶ <sup>3</sup>καθὼς  
<sup>2</sup>may <sup>1</sup>know <sup>2</sup>the <sup>2</sup>world that I love the Father, and as

ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν  
<sup>2</sup>commanded <sup>1</sup>me <sup>2</sup>the <sup>2</sup>Father, thus I do. Rise up, let us go

ἐντεῦθεν.  
hence.

15 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ-πατήρ μου ὁ  
I am the <sup>2</sup>vine <sup>1</sup>true, and my Father the

γέωργος ἐστίν. 2 πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν,  
husbandman is. Every branch in me not bearing fruit,

αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό  
he takes away it; and everyone that fruit bears, he cleanses it

ἵνα <sup>1</sup>πλείονα καρπὸν <sup>2</sup>φέρῃ. 3 ἤδη ὑμεῖς καθαροὶ ἐστε  
that more fruit it may bear. Already ye clean are

διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 μέinate ἐν ἐμοί,  
by reason of the word which I have spoken to you. Abide in me,

κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ-δύναται καρπὸν φέρειν ἄφ'  
and I in you. As the branch is not able fruit to bear of

ἐν-αὐτοῦ ἐάν-μὴ <sup>1</sup>μεῖνῃ <sup>2</sup>ἐν τῇ ἀμπελῇ, οὕτως οὐδὲ ὑμεῖς  
itself unless it abide in the vine, so neither [can] ye

ἐάν-μὴ ἐν ἐμοὶ <sup>1</sup>μεῖνῃ· 5 ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ  
unless in me ye abide. I am the vine, ye [are] the

κλήματα. ὁ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει  
branches. He that abides in me, and I in him, he bears

καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.  
<sup>2</sup>fruit <sup>1</sup>much; for apart from me ye are able to do nothing.

6 ἐάν-μὴ τις <sup>1</sup>μεῖνῃ <sup>2</sup>ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα, καὶ  
Unless anyone abide in me, he is cast out as the branch, and

ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς <sup>1</sup>πῦρ βάλλουσιν, καὶ  
is dried up, and they gather them and into a fire cast, and

καίεται. 7 ἐάν μεῖνῃτε ἐν ἐμοί, καὶ τὰ-ρήματά μου ἐν ὑμῖν  
is burned. If ye abide in me, and my words in you

whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it comes to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 If I abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you,

<sup>1</sup> — εἶπον GLTTAW. <sup>2</sup> — μόν (read the Father) [L]TTA. <sup>3</sup> οὐκεί GLT. <sup>4</sup> ὑμῖν W.  
<sup>5</sup> — τοῦτου (read of the world) GLTTAW. <sup>6</sup> [καὶ] L. <sup>7</sup> ἐντολὴν ἐδωκέεν γὰρ (me) com-  
mandment LTR. <sup>8</sup> καρπὸν πλείονα LTTA. <sup>9</sup> μεῖνῃ T. <sup>10</sup> μεῖνῃ LTTA. <sup>11</sup> μένῃ LTR.  
<sup>12</sup> αὐτὸ it L. <sup>13</sup> + τὸ the (fire) TTAW.

ye shall ask what ye will, and it shall be done unto you. <sup>8</sup> Here-  
 fied, that ye bear much fruit; so shall ye be my disciples. <sup>9</sup> As the Fa-  
 ther hath loved me, so have I loved you: con-  
 tinue ye in my love. <sup>10</sup> If ye keep my com-  
 mandments, ye shall abide in my love; even as I have kept my Fa-  
 ther's commandments, and abide in his love. <sup>11</sup> These things have I  
 spoken unto you, that my joy might remain in you, and that your joy  
 might be full. <sup>12</sup> This is my com-  
 mandment, That ye love one another, as I have loved you. <sup>13</sup> Greater love hath  
 no man than this, that a man lay down his life for his friends. <sup>14</sup> Ye are my friends,  
 if ye do whatsoever I command you. <sup>15</sup> Henceforth I call  
 you not servants; for the servant knoweth not what his lord doeth: but I have called  
 you friends; for all things that I have heard of my Father I have made known unto  
 you. <sup>16</sup> Ye have not chosen me, but I have chosen you, and or-  
 dained you, that ye should go and bring forth fruit, and that  
 your fruit should remain: that whatsoever ye shall ask of the Fa-  
 ther in my name, he may give it you. <sup>17</sup> These things I com-  
 mand you, that ye love one another. <sup>18</sup> If the world hate you, ye  
 know that it hated me before, it hated you. <sup>19</sup> If ye were of the  
 world, the world would love his own: but because ye are not of the  
 world, but I have chosen you out of the world, therefore the world  
 hateth you. <sup>20</sup> Remember the word that I said unto you, The servant is not  
 greater than his lord. If they have persecuted me, they will also  
 persecute you; if they

μείνῃ, ὃ ἐὰν<sup>1</sup> θέλητε<sup>2</sup> αἰτήσεσθε,<sup>3</sup> καὶ γενήσεται ὑμῖν.  
 abide, whatever ye will ye shall ask, and it shall come to pass to you.  
<sup>8</sup> ἐν τούτῳ ἰδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε.  
 In this is glorified my Father, that <sup>2</sup>fruit <sup>1</sup>much ye should bear,  
 καὶ <sup>3</sup>γενήσεσθε<sup>4</sup> ἐμοὶ μαθηταί. <sup>9</sup> καθὼς ἡγάπησέν με ὁ  
 and ye shall become <sup>2</sup>to me <sup>1</sup>disciples. As loved me the  
 πατήρ, καὶ γὰρ<sup>5</sup> ἡγάπησα ὑμᾶς<sup>6</sup>· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.  
 Father, I also loved you: abide in <sup>2</sup>love <sup>1</sup>my.  
<sup>10</sup> ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου.  
 If my commandments ye keep, ye shall abide in my love,  
 καθὼς ὁ ἐγὼ<sup>7</sup> πᾶς ἐντολάς τοῦ πατρὸς<sup>8</sup> μου<sup>9</sup> τητήρηκα, καὶ  
 as I the commandments of my Father have kept, and  
 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. <sup>11</sup> ταῦτα λελάληκα ὑμῖν, ἵνα  
 abide <sup>2</sup>his <sup>1</sup>in love. These things I have spoken to you, that  
 ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν<sup>10</sup> μείνῃ,<sup>11</sup> καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.  
 joy <sup>1</sup>my in you may abide, and your joy may be full.  
<sup>12</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους,  
 This is <sup>2</sup>commandment <sup>1</sup>my, that ye love one another,  
 καθὼς ἡγάπησα ὑμᾶς. <sup>13</sup> μεῖζονα ταύτης ἀγάπης οὐδεὶς  
 as I loved you. Greater than this love no one  
 ἔχει, ἵνα τις<sup>12</sup> τὴν ψυχὴν αὐτοῦ<sup>13</sup> θῇ ὑπὲρ τῶν φίλων<sup>14</sup>  
 has, that one his life should lay down for friends  
 αὐτοῦ. <sup>14</sup> ὑμεῖς φίλοι μου ἐστέ<sup>15</sup> ἐὰν ποιῇτε<sup>16</sup> ὅσα<sup>17</sup> ἐγὼ  
<sup>1</sup>his. Ye <sup>2</sup>friends <sup>1</sup>my are if ye practise whatsoever I  
 ἐντέλλομαι ὑμῖν. <sup>15</sup> οὐκέτι ὑμᾶς λέγω<sup>18</sup> δούλους, ὅτι ὁ δοῦ-  
 command you. No longer you I call bondmen, for the bond-  
 λος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος<sup>19</sup>· ὑμᾶς δὲ εἶρηκα  
 man knows not what <sup>1</sup>is <sup>2</sup>doing <sup>1</sup>his <sup>2</sup>master. But you I have called  
 φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώ-  
 friends, for all things which I heard of my Father I made  
 ρισα ὑμῖν. <sup>16</sup> οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην  
 known to you. <sup>2</sup>Not <sup>1</sup>ye <sup>2</sup>me <sup>1</sup>chose, but I chose  
 ὑμᾶς, καὶ ἔθηνκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέ-  
 you, and appointed you that ye should go and fruit ye should  
 ρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ<sup>20</sup>. ἵνα ὅ, τι ἂν αἰτήσητε τὸν  
 bear, and your fruit should abide; that whatsoever ye may ask the  
 πατέρα ἐν τῷ ὀνόματί μου δῶ<sup>21</sup> ὑμῖν. <sup>17</sup> ταῦτα ἐντέλ-  
 Father in my name he may give you. These things I com-  
 λομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. <sup>18</sup> εἰ ὁ κόσμος ὑμᾶς  
 mand you, that ye love one another. If the world you  
 μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον<sup>22</sup> ὠμῶν<sup>23</sup> μεμίσηκεν. <sup>19</sup> εἰ ἐκ  
 hates, ye know that me before you it has hated. If of  
 τοῦ κόσμου ἦτε, ὁ κόσμος ἀν. τὸ ἰδίον ἐφίλει<sup>24</sup>· ὅτι δὲ ἐκ τοῦ  
 the world ye were, the world would love its own; but because of the  
 κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς ἐκ τοῦ κόσμου,  
 world ye are not, but I chose you out of the world,  
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. <sup>20</sup> μνημονεύετε τοῦ  
 on account of this <sup>1</sup>hates <sup>2</sup>you <sup>1</sup>the <sup>2</sup>world. Remember the  
 λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν δοῦλος μεῖζων τοῦ  
 word which I said to you, <sup>3</sup>Is <sup>2</sup>not <sup>1</sup>a <sup>2</sup>bondman greater.  
 κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν<sup>25</sup>· εἰ  
 than his master. If me they persecuted, also you they will persecute; if

<sup>1</sup> ἂν L. <sup>2</sup> αἰτήσασθε ask ye LTTAW. <sup>3</sup> γενήσθε ye should become LTR. <sup>4</sup> ὑμᾶς  
 ἡγάπησα LTR. <sup>5</sup> καὶ γὰρ I also T. <sup>6</sup> τοῦ πατρὸς (+ μου T) τὰς ἐντολάς TA. <sup>7</sup> — μου  
 (read the Father) LTR. <sup>8</sup> ἢ may be LTTAW. <sup>9</sup> — τις T. <sup>10</sup> ἃ what LTTAW. <sup>11</sup> λέγω  
 ὑμᾶς LTTAW. <sup>12</sup> — ὠμῶν T.

τὸν λόγον μου ἐτήρησάν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ  
my word they kept, also yours they will keep. But

ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου,  
these things all they will do to you on account of my name,

ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. 22 εἰ μὴ ἦλλον καὶ  
because they know not him who sent me. If I had not come and

ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν  
spoken to them, sin they had not had; but now a pretext

οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν, καὶ  
they have not for their sin. He that me hates, also

τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν  
my Father hates. If the works I had not done among

αὐτοῖς ἂ οὐδεὶς ἄλλος ἔποιήκεν, ἁμαρτίαν οὐκ εἶχον·  
them which no other one has done, sin they had not had,

νῦν δὲ καὶ ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα  
but now both they have seen and have hated both me and Father

μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν  
my. But that might be fulfilled the word that has been written in

τῷ νόμῳ αὐτῶν, "Οτι ἐμισήσαν με ὧσαυτά. 26 "Οταν δὲ  
their law, They hated me without cause. But when

ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς,  
is come the Paraclete, whom I will send to you from the Father,

τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,  
the Spirit of truth, who from the Father goes forth,

ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ. 27 καὶ ὑμεῖς δὲ μαρ-  
he will bear witness concerning me; also ye and bear

τυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.  
witness, because from [the] beginning with me ye are.

16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. 2 ἀπο-  
These things I have spoken to you that ye may not be offended. Out of

συναγωγῶν ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς  
the synagogues they will put you; but is coming an hour that everyone

ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ θεῷ.  
who kills you will think service to render to God;

3 καὶ ταῦτα ποιήσουσιν ὑμῖν ὅτι οὐκ ἔγνωσαν τὸν πα-  
and these things they will do to you because they know not the Fa-

τέρα οὐδὲ ἐμέ· 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν  
ther nor me. But these things I have said to you, that when

ἔλθῃ ἡ ὥρα μνημονεύετε αὐτῶν ὅτι ἐγὼ εἶπον.  
may have come the hour ye may remember them that I said [them]

ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς εἶπον ὅτι  
to you. But these things to you from [the] beginning I did not say, because

μεθ' ὧν ἦμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με,  
with you I was. But now I go to him who sent me,

καὶ οὐδεὶς ἐξ ὧν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι  
and none of you asks me, Where goest thou? But because

ταῦτα λελάληκα ὑμῖν ἡ λύπη πληρώκεν ὑμῶν τὴν  
these things I have said to you grief has filled your

καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρι  
heart. But I the truth say to you, It is profitable

ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γὰρ μὴ ἀπέλθω ὁ παράκλη-  
for you that I should go away; for if I go not away the Paraclete

τος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω  
will not come to you; but if I go, I will send

have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 and ye also shall bear witness, because ye have been with me from the beginning.

XVI. These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

Ἐ εἰς ὑμᾶς to you LITTA. Ὑ εἶχσαν LITTA. Ἐ ἐποίησεν did LITTA. Ἐ εἶχσαν LITTA. ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος LITTA. ὁ δὲ T[ITTA]. ὁ ὑμῖν GLITTA. ὁ αὐτῶν (read their hour) LITTA. Ἐ [αὐτῶν] Tr. ὁ ὁ ἐγὼ L[A]W. ὁ οὐ μὴ ἐλθῶ in no wise should come Tr.





ἡμεῖς·<sup>22</sup> δὲ<sup>α</sup> λυπηθήσεσθε, ἀλλ'<sup>β</sup> ἡ λύπη ὑμῶν εἰς χαρὰν γειή-  
 but ye will be grieved, but your grief to joy shall be-  
 σεσται. 21 ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἦλθεν  
 come. The woman when she gives birth, grief has, because is come  
 ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι<sup>γ</sup>  
 her hour; but when she brings forth the child, no longer  
 μνημονεύει τῆς θλίψεως. διὰ τὴν χαρὰν ὅτι ἐγεννήθη  
 she remembers the tribulation, on account of the joy that has been born  
 ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν ἐλύπην μὲν  
 a man into the world. And ye therefore grief indeed  
 νῦν·<sup>δ</sup> ἔχετε·<sup>ε</sup> πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν  
 now have; but again I will see you, and shall rejoice your  
 ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει· ἀφ' ὑμῶν. 23 καὶ  
 heart, and your joy no one takes from you. And  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν  
 in that day of me ye shall ask nothing. Verily verily  
 λέγω ὑμῖν, ὅτι<sup>ς</sup> εὖσα. ἂν<sup>ζ</sup> αἰτήσητε τὸν πατέρα ἢ ν τῷ  
 I say to you, That whatsoever ye may ask the Father in  
 ὀνόματί μου· δώσει ὑμῖν.<sup>η</sup> 24 ἕως ἄρτι οὐκ ᾔτησατε οὐδέν  
 my name he will give you. Hitherto ye asked nothing  
 ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ ἴληψετε, ἵνα ἡ χαρὰ ὑμῶν  
 in my name: ask, and ye shall receive, that your joy  
 ᾗ πεπληρωμένη. 25 ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·  
 may be full. These things I have spoken to you;  
 ἀλλ'<sup>ι</sup> ἔρχεται ὥρα ὅτε οὐκ ἔτι<sup>κ</sup> ἐν παροιμίαις λαλήσω  
 but is coming an hour when no longer in allegories I will speak  
 ὑμῖν, ἀλλὰ παρῥησίᾳ περὶ τοῦ πατρὸς ἡ ἀναγγελῶ ὑμῖν.  
 to you, but plainly concerning the Father. I will announce to you.  
 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ  
 In that day in my name ye shall ask; and not  
 λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐ-  
 I say to you that I will beseech the Father for you, him-  
 τὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφίληκατε, καὶ  
 self for the Father loves you, because ye me have loved, and  
 πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξηλθον. 28 ἐξηλθον  
 have believed that I from God came out, I came out  
 παρὰ<sup>θ</sup> τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι  
 from the Father and have come into the world; again I leave  
 τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. 29 Λέγουσιν  
 the world and go to the Father. Say  
 αὐτῷ<sup>ι</sup> οἰμαθηταὶ αὐτοῦ. Ἰδε, νῦν παρῥησίᾳ λαλεῖς, καὶ  
 to him his disciples, Lo, now plainly thou speakest, and  
 παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν ὅτι οἶδας  
 allegory no speakest. Now we know that thou knowest  
 πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ  
 all things, and not need hast that anyone thee should ask. By this  
 πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξηλθες. 31 Ἀπεκριθὲν αὐτοῖς  
 we believe that from God thou camest forth. Answered them  
 ὁ<sup>ι</sup> Ἰησοῦς, Ἄρτι πιστεύετε; 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν<sup>κ</sup>  
 Jesus, Now do ye believe? Lo, is coming an hour and now  
 ἐλήλυθεν; ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ<sup>λ</sup>  
 has come, that ye will be scattered each to his own, and me

shall be sorrowful, but  
 your sorrow shall be  
 turned into joy. 21 A  
 woman when she is in  
 travail hath sorrow,  
 because her hour is  
 come; but as soon as  
 she is delivered of the  
 child, she remembereth  
 no more the anguish,  
 for joy that a man is  
 born into the world.  
 22 And ye now there-  
 fore have sorrow; but  
 I will see you again,  
 and your heart shall  
 rejoice, and your joy  
 no man taketh from  
 you. 23 And in that  
 day ye shall ask me no-  
 thing. Verily, verily,  
 I say unto you, What-  
 soever ye shall ask the  
 Father in my name,  
 he will give it you.  
 24 Hitherto have ye  
 asked nothing in my  
 name; ask, and ye shall  
 receive, that your joy  
 may be full. 25 These  
 things have I spoken  
 unto you in proverbs;  
 when I shall no more  
 speak unto you in pro-  
 verbs, but I shall show  
 you plainly of the Fa-  
 ther. 26 At that day ye  
 shall ask in my name;  
 and I say unto you,  
 that I will pray the  
 Father for you: 27  
 for the Father him-  
 self loveth you, because  
 ye have loved me, and  
 have believed that I  
 came out from God. 28  
 I came forth from the  
 Father, and am  
 come into the world;  
 again, I leave the  
 world, and go to the  
 Father. 29 His disci-  
 ples said unto him, Lo,  
 now speakest thou  
 plainly, and speakest  
 no proverb. 30 Now  
 are we sure that thou  
 knowest all things,  
 and needest not that  
 any man should ask  
 thee: by this we be-  
 lieve that thou camest  
 forth from God. 31 Je-  
 sus answered them, Be-  
 ye now believe? 32 Be-  
 hold, the hour cometh,  
 yea, is now come, that  
 ye shall be scattered,  
 every man to his own,  
 and shall leave me a-

α — δε but LITRA. β ἀλλὰ T. A. γ οὐκέτι GLT. δ νῦν μὲν λυπην LITRA. ε ἔχετε shall  
 have L. ζ ἀρεῖ shall take LITRA. ζ — ὅτι [L]ITRA. η ἂν τι if anything LITRA. θ δώσει ὑμῖν  
 ἐν τῷ ὀνόματί μου TITRA. ι λήψεσθε LITRA. κ — ἀλλ GLTIT AW. λ οὐκέτι GLT.  
 μ ἀπαγγελῶ LITRA AW. ν — τοῦ L; τοῦ πατρὸς the Father T. A. ο ἐκ LITRA. π — αὐτῷ  
 [L]ITRA. ρ + ἐν LITRA. σ — ὁ TITRA. τ — νῦν LITRA. θ κάμει TITRA.

lone; and yet I am not alone, because the Father is with me. 83 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστιν. 83 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἵνα ἔμω ἡ νενίκηκα τὸν κόσμον.

I have overcome the world.

XVII. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world,

17 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ᾤψατο τοὺς ὀφθαλμούς· καὶ εἶπεν, Πάτερ, ἡ ὥρα ἦν· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, ἃ ὅσα αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν. 4 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον δὲ τετέλεσσα· ὃ δέδωκάς μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. 6 Ἐφάνερωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἐδέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ ἔδωκας αὐτούς· καὶ τὸν λόγον σου ἔτηρήκασιν. 7 νῦν ἔγνωσαν ὅτι πάντα ὃσα δέδωκάς μοι, παρὰ σοῦ ἐστίν· 8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν. 10 καὶ τὰ ἐμά πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὐδοὶ ἐν

\* ἔχετε ye will have. KL.

— ὁ τ. \* ἐπάρας having lifted up LITTA. † — καὶ LITTA.

— καὶ LITTA. W. — σου (read the Son) TITTA. † δώσει he shall give A. † γινώσκουσιν they know TITTA. † τετελέσας having completed LITTA. † ἔδωκάς thou gavest LITTA.

† κάμοι Tr. † τηρήκαν LITTA. † ἔδωκάς thou gavest L. † εἰσίν TITTA. † ἔδωκάς thou gavest LITTA. † [καὶ ἔγνωσαν] L. † οὐκέτι LITTA.

αὐτοὶ they T.



τῷ κόσμῳ εἰσίν, καὶ ἐγὼ<sup>1</sup> πρὸς σε ἔρχομαι. πᾶτερ ἄγιε, τήρη-  
 the world are, and I to thee come. <sup>2</sup>Father Holy, keep  
 σου αὐτοὺς ἐν τῷ ὀνόματί σου. τοὺς<sup>2</sup> δέδωκάς μοι. ἵνα  
 them in thy name whom thou hast given me, that  
 ὧσιν<sup>3</sup> ἔν, καθὼς<sup>4</sup> ἡμεῖς. 12 ὅτε ἦμην μετ' αὐτῶν ἐν τῷ  
 they may be one, as we. When I was with them in the  
 κόσμῳ ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου<sup>5</sup> οὓς<sup>6</sup> δέ-  
 world I was keeping them in thy name: whom thou  
 δωκάς μοι<sup>7</sup> ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ  
 hast given me I guarded, and no one of them perished, except the  
 υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. 13 νῦν δὲ  
 son of perdition, that the scripture might be fulfilled. And now  
 πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχω-  
 to thee I come; and these things I speak in the world that they may  
 σιν τὴν χαρὰν τὴν ἑμὴν πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ  
 have joy my fulfilled in them. I  
 δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς,  
 have given them thy word, and the world hated them, because  
 ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμί ἐκ τοῦ  
 because they are not of the world, as I am not of the world. 15 I  
 κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ  
 world. I do not make request that thou shouldst take them out of the  
 κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
 world, but that thou shouldst keep them out of the evil.  
 16 ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ<sup>8</sup> ἐκ τοῦ κόσμου οὐκ  
 Of the world they are not, as I of the world not  
 εἰμί. 17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. 18 ὁ λόγος ὁ σὸς  
 am. Sanctify them by thy truth; thy word thy  
 ἀληθείᾳ ἐστίν. 18 καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον,  
 truth is. As me thou didst send into the world,  
 καγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. 19 καὶ ὑπὲρ αὐτῶν  
 I also sent them into the world; and for them.  
 ἵνα ἐγὼ<sup>9</sup> ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ ὧσιν<sup>10</sup> ἡγιασμένοι ἐν  
 I sanctify myself, that also they may be sanctified in  
 ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ  
 truth. Not for these and I make request only, but  
 καὶ περὶ τῶν πιστευόντων<sup>11</sup> διὰ τοῦ λόγου αὐτῶν εἰς  
 and for those who shall believe through their word on  
 ἐμέ. 21 ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πᾶτερ, ἐν ἐμοί,  
 me; that all one may be, as thou, Father, art in me,  
 καγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν<sup>12</sup> ὧσιν<sup>13</sup> ἵνα ὁ κόσμος  
 and I in thee, that also they in us one may be, that the world  
 πιστεύσῃ<sup>14</sup> ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ<sup>15</sup> τὴν δόξαν  
 may believe that thou me didst send. And I the glory  
 ἣν ἐδέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἔν, καθὼς  
 which thou hast given me have given them, that they may be one, as  
 ἡμεῖς ἐν ἑσμέν. 23 ἐγὼ ἐν αὐτοῖς, καὶ σύ ἐν ἐμοί, ἵνα  
 we one are: I in them, and thou in me, that  
 ὧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος  
 they may be perfected into one, and that may know the world

<sup>1</sup> καγὼ LITTA. <sup>2</sup> πῶ which GLTFAW. <sup>3</sup> + καὶ also Tr. <sup>4</sup> — ἐν τῷ κόσμῳ LITTA. <sup>5</sup> ὧ which TTA. <sup>6</sup> + καὶ and (read I was keeping them in thy name which thou hast given me, and I guarded [them]) LITTA. <sup>7</sup> αὐτοῖς TTA. <sup>8</sup> οὐκ εἰμί ἐκ τοῦ κόσμου LITTA. <sup>9</sup> — σου (read the truth) LITTA. <sup>10</sup> — ἐγὼ (read agy. I sanctify) [L]T. <sup>11</sup> ὧσιν καὶ αὐτοὶ LITTA. <sup>12</sup> πιστευόντων believe GLTFAW. <sup>13</sup> πατὴρ TTA. <sup>14</sup> ἐν [L]ITTA. <sup>15</sup> πιστεύῃ TTr. <sup>16</sup> καγὼ LITTA. <sup>17</sup> ἐδωκας thou gavest L. <sup>18</sup> — ἐσμέν (read [are]) TTA.

hast sent me, and hast loved them, as thou hast loved me. 24 For, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγά-  
that thou me didst send, and lovedst them as me thou  
πησας. 24 ὁ Πάτερ, ὁ ἰούδης δέδωκάς μοι θέλω ἵνα ὅπου εἰμι  
Father, whom thou hast given me I desire that where I am  
ἐγὼ κάκεινοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν  
I they also may be with me, that they may behold glory  
ἐμὴν ἣν ἐδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς  
my which thou gavest me, for thou lovedst me before [the] foundation  
κόσμου. 25 ὁ Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,  
of [the] world. Father righteous, and the world thee knew not,  
ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας·  
but I thee knew, and these knew that thou me didst send.  
26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω·  
And I made known to them thy name, and will make [it] known;  
ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ᾖ, καὶ ἡ  
that the love with which thou lovedst me in them may be; and I  
ἐν αὐτοῖς.  
in them.

XVIII. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

18 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς  
These things having said Jesus went out with disciples  
αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρῶν, ὅπου ἦν κήπος,  
his beyond the winter stream of Kedron, where was a garden,  
εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 ᾗδεν καὶ  
into which entered he and his disciples. And knew also  
Ἰούδας ὁ παραδίδους αὐτὸν τὸν τόπον ὅτι πολλάκις  
Judas who was delivering up him the place, because often  
συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ οὖν  
was gathered Jesus there with his disciples. Therefore  
Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ  
Judas having received the band, and from the chief priests and  
Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων  
Pharisees officers, comes there with torches and lamps  
καὶ ὅπλων. 4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα  
and weapons. Jesus therefore knowing all things that were coming  
ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, τίνα ζητεῖτε; 5 Ἀπε-  
upon him, having gone forth said to them, Whom seek ye? They  
κρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ  
answered him, Jesus the Nazarean. Says to them  
Ἰησοῦς, Ἐγώ εἰμι. Εἰστίκει δὲ καὶ Ἰούδας ὁ παρα-  
Jesus, I am [he]. And was standing also Judas who was de-  
διδούς αὐτόν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι  
delivering up him with them. When therefore he said to them,  
ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί.  
I am [he], they went backward and fell to [the] ground.  
7 πάλιν οὖν αὐτοὺς ἐπηρώτησεν, τίνα ζητεῖτε; Οἱ δὲ  
Again therefore them he questioned, Whom seek ye? And they  
εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον  
said, Jesus the Nazarean. Answered Jesus, I told  
ὑμῖν ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπά-  
you that I am [he]. If therefore me ye seek, suffer these to go

h πατήρ LTrA. i ὁ what TTrA. j ἐδωκάς thou gavest L. k δέδωκάς thou hast given LTrA.W. l πατήρ LTrA. m — ὁ TTrA. n τοῦ Κεδρῶν GL; τοῦ Κεδρὸν T. o — ὁ TTrA. p + τῶν LT[A]; + ἐκ τῶν from the T. q δὲ and (Jesus) tr. r ἐξῆλθεν καὶ λέγει went forth and says LTrA. s — ὁ T; — ὁ Ἰησοῦς (read he says) TrA. t — ὅτι LTrA. u ἀπήλθον LTrA. v ἔπεσαν LTrA. w ἐπηρώτησεν αὐτοὺς LTrA; αὐτοὺς ἐπηρώτησεν W. y — ὁ GLTrA.W.

γαιν· 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν. "Οτι οὗς δέ-  
away; that might be fulfilled the word which he said, Whom thou  
δωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν  
hast given me I lost of them not one. 10 Simon therefore  
Πέτρος ἔχων μάχαιραν, ἐλκυσεν αὐτήν, καὶ ἔπαισεν τὸν  
Peter having a sword, drew it, and smote the  
τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον<sup>1</sup> τὸ  
of the high priest bondman, and cut off his ear  
δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν  
right. And was name the bondman's Malchus. 11 Said therefore  
ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου<sup>2</sup> εἰς τὴν θήκην.  
Jesus to Peter, Put thy sword into the sheath;  
τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω αὐτό;  
the cup which has given me the Father should I not drink it?

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπὸντάται τῶν  
The therefore band and the chief captain and the officers of the  
Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἐδησαν αὐτόν, 13 καὶ  
Jews took hold of Jesus, and bound him; and  
ῥάπηγαον αὐτόν<sup>3</sup> πρὸς Ἀνναν πρῶτον· ἦν γὰρ πεινθερός  
they led away him to Annas first; for he was father-in-law  
τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ  
of Caiaphas, who was high priest that year. And it was  
Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρι  
Caiaphas who gave counsel to the Jews, that it is profitable  
ἕνα ἄνθρωπον ἀπολέσθαι<sup>4</sup> ὑπὲρ τοῦ λαοῦ. 15 Ἠκολούθει δὲ  
for one man to perish for the people. Now there followed  
τῷ Ἰησοῦ Σίμων Πέτρος καὶ ὁ<sup>5</sup> ἄλλος μαθητής. ὁ δὲ μαθητής  
Jesus Simon Peter and the other disciple. And disciple  
ἐκείνος ἦν γνωστός τῷ ἀρχιερεῖ, καὶ συνεῖσθ' ἔλθεν τῷ Ἰησοῦ  
that was known to the high priest, and entered with Jesus  
εἰς τὴν αὐλήν τοῦ ἀρχιερέως. 16 ὁ δὲ Πέτρος εἰστήκει πρὸς  
into the court of the high priest, but Peter stood at  
τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὃς ἦν<sup>6</sup>  
the door without. Went out therefore the disciple other who was  
γνωστός τῷ ἀρχιερεῖ, καὶ εἶπεν τῷ θυρωρῷ καὶ εἰσῆγα-  
known to the high priest, and spoke to the door-keeper and brought  
γεν τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ  
in Peter. Says therefore the maid the door-keeper  
Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου  
to Peter, not also thou of the disciples art of man  
τοῦτου; λέγει ἐκεῖνος, Οὐκ εἰμί. 18 Εἰστήκεισαν δὲ οἱ δοῦλοι  
this? Says he, I am not. But were standing the bondmen  
καὶ οἱ ὑπὸντάται ἀνθρακὶν πεποικότες, ὅτι ψυχὸς ἦν,  
and the officers, a fire of coals having made, for cold it was,  
καὶ ἱερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος<sup>7</sup> ἐστῶς  
and were warming themselves; and was with them Peter standing  
καὶ ἱερμαινόμενος. 19 Ὁ οὖν ἀρχιερεὺς ῥώτησεν τὸν Ἰη-  
and warming himself. The high priest therefore questioned Je-  
σοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς  
sus concerning his disciples, and concerning teaching  
αὐτοῦ. 20 ἀπεκρίθη αὐτῷ<sup>8</sup> ὁ Ἰησοῦς, Ἐγὼ παρήρησά  
his. Answered him Jesus, I openly

9 that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter standing with them, and warmed himself: and Peter stood with them, and warmed himself. 19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the

<sup>1</sup> ὠτίον TTa.

<sup>2</sup> — σου (read the sword) CLTtaAw.

<sup>3</sup> ῥάγαγον [αὐτόν] they led him

L; ῥάγαγον TTa; [ἀπ'] ῥάγαγον αὐτόν A.

<sup>4</sup> ἀποθαρῆναι to die LTta

<sup>5</sup> — ὁ (read another)

LT [A]. <sup>6</sup> ὁ TTa; <sup>7</sup> τοῦ ἀρχιερέως of the high priest TTa

<sup>8</sup> τῷ Πέτρῳ ἡ παιδίσκη

ἡ θυρωρὸς LTta.

<sup>8</sup> καὶ (also) ὁ Πέτρος μετ' αὐτῶν LTta.

<sup>9</sup> [αὐτῷ] L

<sup>10</sup> — ὁ TTa.



world; I ever taught I ἐλάλησα<sup>a</sup> τῷ κόσμῳ· ἐγὼ πάντοτε εἰδίδαξα ἐν τῇ<sup>m</sup> συνα-  
in the synagogue, and in the temple, whither spoke to the world; I always taught in the syna-  
the Jews always re- γωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε<sup>n</sup> οἱ Ἰουδαῖοι συνέρχον-  
sort; and in secret have I said nothing. τῷ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε<sup>n</sup> οἱ Ἰουδαῖοι συνέρχον-  
21 Why askest thou me? ask them which heard me, what I have said unto them: be- together, and in secret I spoke nothing. Why me dost thou question?  
hold, they know what ἐπερώτησον<sup>o</sup> τοὺς ἀκούοντας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι  
I said. 22 And when question those who have heard what I spoke to them; lo, they  
he had thus spoken, οἶδασιν ἃ εἶπον ἐγὼ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος εἰς τῶν  
one of the officers, But \*these \*things \*on \*his \*saying one of the  
which stood by struck Jesus with the palm of his hand, saying, ὑπηρετῶν παρεστηκώς<sup>p</sup> ἔδωκεν<sup>q</sup> ῥάπισμα τῷ  
officers standing by gave a blow with the palm of the hand  
priest so? 23 Jesus an- Ἰησοῦ, εἰπὼν, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; 23 Ἀπεκρίθη  
swered him, If I have to Jesus, saying, Thus answerest thou the high priest? \*Answered  
spoken evil, bear wit- αὐτῷ ὅ<sup>r</sup> Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ  
ness of the evil: but if I Jesus, If evil I spoke, bear witness concerning the  
well, why smitest thou me? 24 Now Annas, κακοῦ· εἰδὲ καλῶς, τί με δέρεις; 24 Ἀπέστειλεν<sup>s</sup> αὐτὸν  
had sent him bound unto Caiaphas the high priest. evil; but if well, why me striketh thou? \*Sent<sup>s</sup> him

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, said, Did not I see thee in the garden with him? 27 Peter then denied again: and immedi- ately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not

25 Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος<sup>t</sup>  
Now \*was \*Simon \*Peter standing and warming him-elf.  
εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ<sup>u</sup>  
They said therefore to him, \*Not \*al- \*o \*thou \*of \*his \*disciples  
εἶ; Ἠρνήσατο· ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. 26 Λέγει εἰς  
\*art? He denied, and said, I am not. Says one  
ἐκ τῶν δοῦλων τοῦ ἀρχιερέως, συγγενῆς ὦν οὗ<sup>v</sup>  
of the bondmen of the high priest, kinsman being [of him] of whom  
ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ<sup>w</sup>  
\*cut \*off \*Peter the ear, \*I \*not \*thee \*saw in the garden  
μετ' αὐτοῦ; 27 Πάλιν οὖν ἡρνήσατο· ὁ δὲ Πέτρος, καὶ εὐθέως<sup>x</sup>  
with him? Again therefore \*denied \*Peter, and immediately  
ἀλέκτωρ ἐφώνησεν.  
a cock crew.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ  
They lead therefore Jesus from Caiaphas into the  
πραιτώριον· ἦν δὲ πρωΐα<sup>y</sup>· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ  
praetorium, and it was early. And they entered not into the  
πραιτώριον, ἵνα μὴ μιανθῶσιν, ἄλλ' ἵνα<sup>z</sup> φάγωσιν τὸ  
praetorium, that they might not be defiled, but that they might eat the  
πάσχα. 29 ἐξῆλθεν οὖν ὁ Πιλάτος<sup>aa</sup> πρὸς αὐτούς, καὶ  
passover. \*Went \*forth \*therefore \*Pilate to them, and  
εἶπεν, Τίνα κατηγορίαν φέρετε \*κατὰ<sup>ab</sup> τοῦ ἀνθρώπου· τούτου;  
said, What accusation bring ye against this man?  
30 Ἀπεκρίθησαν καὶ εἶπον<sup>ac</sup> αὐτῷ, Εἰ μὴ ἦν οὗτος βρακο-  
They answered and said to him, If \*were \*not \*he an evil,  
ποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. 31 Εἶπεν<sup>ad</sup>  
doer, \*not \*to \*thee \*we \*would have delivered up him. \*Said  
οὖν<sup>ae</sup> αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ  
\*therefore \*to \*them \*Pilate, Take him ye, and  
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν<sup>af</sup>  
according to your law judge him. \*Said \*therefore

<sup>a</sup> ἐλάλησα have spoken LITTAW. <sup>m</sup> — τῇ (read a) GLTTAW. <sup>n</sup> πάντοτε εἰ; πάντες all GLTTAW. <sup>o</sup> ἐρωτᾷς; ἐρώτησον (ἐπερ. w) LITTAW. <sup>p</sup> παρεστηκώς τῶν ὑπηρετῶν LITTA. <sup>q</sup> — ὁ LITTA. <sup>r</sup> \* οὖν therefore ELT[TR]. <sup>s</sup> — ὁ LITTAW. <sup>t</sup> πρωΐα GLTTAW. <sup>u</sup> ἀλλὰ LITTA. <sup>v</sup> Πιλάτος LITTA. <sup>w</sup> \* ἐξω out LITTA. <sup>x</sup> φησὶν says LITTA. <sup>y</sup> — κατὰ T. <sup>z</sup> εἶπαν LITTA. <sup>aa</sup> κακὸν ποιῶν TTA. <sup>ab</sup> [οὖν] L. <sup>ac</sup> — ὁ TAA. <sup>ad</sup> — αὐτόν T. <sup>ae</sup> — οὖν LITTA.

αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·  
 "to him the Jews, To us it is permitted to put "to death 'no one;  
 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων  
 that the word of Jesus might be fulfilled which he spoke signifying  
 ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 33 Εἰσῆλθεν οὖν  
 by what death he was about to die. "Entered "therefore  
 εἰς τὸ πραιτώριον πάλιν καὶ ἐφώνησεν τὸν  
 "into the "praetorium "again "Pilate, and called  
 Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;  
 Jesus, and said to him, "Thou art the king of the Jews?  
 34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο  
 "Answered "him "Jesus, From thyself "thou "this  
 λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; 35 Ἀπεκρίθη  
 "sayest, "or "others "to thee "did say [it] concerning me? "Answered  
 ὁ Ἡπίλατος, Μήτηρ ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ  
 "Pilate, "I "a Jew "am? "Nation "thy and  
 οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί. τί ἐποίησας; 36 Ἀπεκρίθη  
 the chief priests delivered up thee to me: what didst thou? "Answered  
 ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου.  
 "I "Jesus, "kingdom "my is not of this world;  
 εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οὐ ὑπηρετοῦν ἂν  
 if of this world were "kingdom "my, "attendants  
 οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις.  
 "my would fight that I might not be delivered up to the Jews;  
 νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν  
 but now "kingdom "my is not, hence. "Said "therefore  
 αὐτῷ ὁ Ἡπίλατος, Οὐκοῦν βασιλεὺς εἰ σὺ; Ἀπεκρίθη ὁ  
 "to him "Pilate, Then a king art thou? "Answered  
 Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι πᾶς. Ἐγὼ εἰς τοῦτο  
 "Jesus, Thou sayest [it], for a king "am "I. I for this  
 γεγέννημαι. καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα  
 have been born, and for this I have come into the world, that  
 μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας  
 I may bear witness to the truth. Everyone that is of the truth  
 ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Ἡπίλατος, Τί ἐστίν  
 hears my voice. "Says "to him "Pilate, What, is  
 ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς  
 truth? And this having said, again he went out to the  
 Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν  
 Jews, and says to them, I not any fault find in  
 αὐτῷ. 39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα ὑμῖν ἀπολύσω  
 him. But it is a custom with you that one to you I should release,  
 ἐν τῷ πάσχα· βοῦλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα  
 at the passover; will ye therefore to you I should release the king  
 τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες, λέ-  
 of the Jews? They cried out "therefore "again "all, say-  
 γοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββάν. ἦν δὲ ὁ Βαραβ-  
 ing, Not this one, but Barabbas. Now was  
 βᾶς ληστής. 19 Τότε οὖν ἔλαβεν ὁ Ἡπίλατος τὸν Ἰησοῦν  
 bas a robber. Then therefore "took "Pilate Jesus  
 καὶ ἐμαστίγωσεν. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον  
 and scourged [him]. And the soldiers having platted a crown

lawful for us to put any man to death: 32 that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. XIX. Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown

ε πᾶσι εἰς τὸ πραιτώριον LTRAW.

h Πειλάτος T.

i — αὐτῷ ὁ LTRa; — αὐτῷ W.

k ἀπὸ πᾶντοῦ LTRa.

l εἰπὼν σοι TRa.

m — ὁ GLITRAW.

n οἱ ἐμοὶ ἡγωνίζοντο ἂν TR.

o — ὁ [A]W.

p — ἐγὼ (read εἰμι I am) TR[A].

q [ἐγὼ] L.

rr LTRa.

s ἀπολύσω ὑμῖν LTRc.

t ἀπολύσω ὑμῖν LTRW.

u — πάντες T.





λύσῃς οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα  
 lease thou art not a friend of Caesar. Everyone <sup>the</sup> <sup>king</sup>  
 "αὐτὸν" ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Πιλάτος  
<sup>himself</sup> <sup>making</sup> <sup>speaks</sup> <sup>against</sup> <sup>Caesar.</sup> <sup>Pilate</sup> <sup>therefore</sup>  
 ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ  
 having heard this word, led out Jesus, and  
 ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθό-  
 sat down upon the judgment-seat, at a place called Pav-  
 στρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. 14 ἦν δὲ παρασκευή  
 ment, but in Hebrew Gabbatha: (and it was [the] preparation  
 τοῦ πάσχα, ὥρα αἵ ὥσει ἔκτη καὶ λέγει τοῖς Ἰου-  
 of the passover, [the] hour and about the sixth;) and he says to the Jews,  
 δαίοις, Ἰδε ὁ βασιλεὺς ὑμῶν. 15 Οἱ δὲ ἐκραύγασαν, Ἄρον  
 Behold your king! But they cried out, Away  
 ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν  
 away, crucify him. Says to them Pilate,  
 βασιλεῦ ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ  
 Your king shall I crucify? Answered the chief priests, Not  
 ἔχομεν βασιλέα εἰ μὴ Καίσαρα. 16 Τότε οὖν παρέδωκεν  
 we have a king except Caesar. Then therefore he delivered up  
 αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον ὃν τὸν Ἰη-  
 him to them that he might be crucified. They took and Je-  
 σοῦ καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ  
 sus and led [him] away. And bearing his cross  
 ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τοπον, ὃς λέγεται  
 he went out to the called of a skull place, which is called  
 Ἑβραϊστὶ Γολγοθᾶ. 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ'  
 in Hebrew Golgotha: where him they crucified, and with  
 αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ  
 him others two on this side and on that side [one], and in the middle  
 τὸν Ἰησοῦν. 19 Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ  
 Jesus. And wrote also a title Pilate and  
 ἐθηκεν ἐπὶ τοῦ σταυροῦ ἦν δὲ γεγραμμένον. Ἰησοῦς ὁ  
 put on the cross. And it was written, Jesus the  
 Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων. 20 Τοῦτον οὖν  
 Nazarean, the king of the Jews. This therefore  
 τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν  
 title many read of the Jews, for near was  
 τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς καὶ ἦν  
 the city the place, where was crucified Jesus; and it was  
 γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστί, Ῥωμαϊστὶ. 21 ἔλεγον  
 written in Hebrew, in Greek, in Latin. Said  
 οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφῃς,  
 therefore to Pilate the chief priests of the Jews, Write not,  
 Ὁ βασιλεὺς τῶν Ἰουδαίων ἀλλ' ὅτι ἐκείνος εἶπεν, Βασιλεὺς  
 The king of the Jews, but that he said, King  
 εἰμι τῶν Ἰουδαίων. 22 Ἀπεκρίθη ὁ Πιλάτος, Ὁ γέ-  
 I am of the Jews. Answered Pilate, What I have  
 γραφα γέγραφα. 23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν  
 written I have written. The therefore soldiers, when they crucified  
 τὸν Ἰησοῦν ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα  
 Jesus took his garments, and made four

not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, and in the Hebrew, Gabbatha, 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to

\* αὐτὸν GLITTAW. \* Πιλάτος, T. γ τῶν λόγων τούτων these words LITTAW. \* — τοῦ (read a judgment seat) LITTAW. \* ἦν ὡς was about LITTAW. \* ἐκραύγασαν οὖν ἐκείνοι they therefore cried out TTA. \* οὖν therefore LITTA. \* καὶ ἤγαγον G; — καὶ ἀπήγαγον LITTA. \* αὐτῷ (ἐάντῳ T) τὸν σταυρὸν LITTA. \* ὁ LITTA. \* ὁ τόπος τῆς πόλεως GLITTAW. \* Ῥωμαϊστὶ, Ἑλληνιστί TTA. \* Πιλάτῳ T. \* τῶν Ἰουδαίων εἰμί TTA. \* τέσσαρα TTA.

every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ parts, to each soldier a part, and the tunic; but <sup>2</sup>was <sup>1</sup>the χιτῶν <sup>1</sup>ἄρραφος, <sup>2</sup>ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 24 <sup>1</sup>ἔειπον<sup>1</sup> οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ <sup>2</sup>ποιήσωμεν ἐν αὐτῷ τίνος ἔσται· ἵνα ἡ γραφή πλη- let us cast lots for it whose it shall be; that the scripture might be fulfilled which says, They divided my garments among them, and for my vesture they cast a lot. The <sup>2</sup>therefore στρατιῶται ταῦτα ἐποίησαν.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Je-

25 Ἐστῆσαν οὖν παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐ- And stood by the cross of Jesus his mother, τοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Ῥμαρία<sup>1</sup> ἡ τοῦ and the sister of his mother, Mary the [wife] Κλωπᾶ, καὶ Ῥμαρία<sup>1</sup> ἡ Μαγδαληνὴ. 26 Ἰησοῦς οὖν ἰδὼν of Clotas, and Mary the Magdalene. Jesus therefore seeing τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα. λέγει [his] mother, and the disciple standing by whom he loved, says τῇ μητρὶ αὐτοῦ, Ῥνία, ἰδοὺ<sup>2</sup> ὁ υἱός σου. 27 Εἶτα λέγει τῷ to his mother, Woman, behold thy son. Then he says, to the μαθητῇ, Ῥ ἰδοὺ<sup>2</sup> ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας disciple, Behold thy mother. And from that hour ἔλαβεν αὐτὴν ὁ μαθητὴς<sup>3</sup> εἰς τὰ ἑαυτοῦ. 28 Μετὰ τοῦτο <sup>2</sup>took <sup>1</sup>her <sup>1</sup>the <sup>2</sup>disciple to his own [home]. After this, εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη<sup>4</sup> τετέλεσται, ἵνα τελειωθῇ <sup>3</sup>knowing <sup>1</sup>Jesus that all things now have been finished, that might be fulfilled ἡ γραφή λέγει, Διψῶ. 29 Σκεῦος<sup>5</sup> ὡν<sup>6</sup> ἔκειτο ὄξος, the scripture he says, I thirst. A vessel therefore was set <sup>2</sup>of <sup>1</sup>vinegar μεστόν. <sup>7</sup>οἱ δὲ<sup>8</sup> πλησαντες σπόγγον ὄξους, καὶ ὑσώπῳ<sup>9</sup> <sup>1</sup>full, and they having filled a sponge with vinegar, and <sup>2</sup>peribantes prosēnekan autou tō stomati. 30 ὅτε <sup>1</sup>having <sup>2</sup>put [it] <sup>1</sup>on they brought it to [his] mouth. When οὖν ἔλαβεν τὸ ὄξος <sup>1</sup>ὁ Ἰησοῦς<sup>2</sup> εἶπεν, Τετέλεσται<sup>3</sup> καὶ therefore <sup>2</sup>took <sup>1</sup>the <sup>2</sup>vinegar <sup>1</sup>Jesus he said, It has been finished; and κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. 31 Οἱ having bowed the head he yielded up [his] spirit. The οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ <sup>2</sup>therefore <sup>1</sup>Jews, that might not remain on the cross the σώματα ἐν τῷ σαββάτῳ, ὥστε παρασκευῇ ἡν<sup>4</sup> ἦν γὰρ bodies on the sabbath, because [the] preparation it was, (for <sup>1</sup>was μεγάλη ἡ ἡμέρα <sup>2</sup>ἐκείνου<sup>3</sup> τοῦ σαββάτου, ἥρώτησαν τὸν <sup>4</sup>Pi- <sup>5</sup>great <sup>6</sup>day <sup>2</sup>sabbath,) requested <sup>1</sup>Πιλάτον<sup>5</sup> ἵνα κατεαῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. late that <sup>2</sup>might <sup>1</sup>be <sup>2</sup>broken <sup>1</sup>their <sup>2</sup>legs, and taken away. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατεάσαν Came therefore the soldiers, and of the first broke τὰ σκέλη καὶ τοῦ ἄλλου τοῦ <sup>2</sup>συναυρωθέντος<sup>3</sup> αὐτῷ. 33 ἐπὶ δὲ the legs and of the other who was crucified with him; but to

<sup>1</sup> ἄραφος TTrA.  
[his]] [L]Tr[A].

<sup>2</sup> οὖν LTrAw.

therefore full of the  
vinegar, hyssop LTrA.

<sup>2</sup> εἶπαν T.

<sup>3</sup> ἰδε GLTTrA.

<sup>4</sup> ὁ μαθητὴς αὐτὴν GTIAW.

<sup>5</sup> σπόγγον οὖν μεστόν τοῦ (— τὸ τ) ὄξους ὑσώπῳ (ὑσώπῳ L) a sponge

<sup>6</sup> ὡν Tr; — ὁ Ἰησοῦς T.

<sup>7</sup> ἐκεῖνη E.

<sup>8</sup> Πιλάτον T.

<sup>9</sup> συναυρωθέντος LTrA.

<sup>1</sup> Ῥμαρία T.

<sup>2</sup> αὐτοῦ (read

<sup>3</sup> ἡδὴ πάντα LTrAw.

<sup>4</sup> ὡν Tr; — ὁ Ἰησοῦς T.

<sup>5</sup> ἐκεῖνη E.

<sup>6</sup> Πιλάτον T.

<sup>7</sup> συναυρωθέντος LTrA.

τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη<sup>h</sup> τεθνηκότα,  
Jesus having come, when they saw he already was dead,  
οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἰς τῶν στρατιωτῶν  
they did not break his legs, but one of the soldiers

λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ εὐθὺς ἐξῆλθεν<sup>h</sup>  
with a spear his side pierced, and immediately came out  
αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ  
blood and water. And he who has seen has borne witness, and  
ἀληθινὴν αὐτοῦ ἐστὶν ἡ μαρτυρία, "κάκεινος" οἶδεν ὅτι ἀληθῆ<sup>h</sup>  
true his is witness, and he knows that true

λέγει, ἵνα<sup>f</sup> ὑμεῖς ἐπιστεύσητε.<sup>h</sup> 36 ἐγένετο γὰρ ταῦτα ἵνα  
he says, that ye may believe. For took place these things that  
ἡ γραφὴ πληρωθῇ, "Ὅστούνη οὐ συντριβήσεται αὐτοῦ."  
the scripture might be fulfilled, Not a bone shall be broken of him.

37 καὶ πάλιν ἑτέρα γραφὴ λέγει, "Ὁφονται εἰς ὃν  
And again another scripture says, They shall look on him whom  
ἐξεκέντησαν.  
they pierced.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον<sup>h</sup> ἰὸς Ἰωσήφ  
And after these things asked Pilate Joseph  
ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ  
(from Arimathæa, being a disciple of Jesus, but concealed  
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα  
through fear of the Jews,) that he might take away the body  
τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος.<sup>h</sup> ἦλθεν οὖν καὶ  
of Jesus: and gave leave Pilate. He came therefore and

ἦρεν<sup>h</sup> τὸ σῶμα<sup>h</sup> τοῦ Ἰησοῦ. 39 ἦλθεν δὲ καὶ Νικόδημος,  
took away the body of Jesus. And came also Nicodemus,  
ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα  
who came to Jesus by night at first, bearing a mixture  
σμύρνης καὶ ἀλόης ὥσει<sup>h</sup> λίτρας ἑκατόν. 40 ἔλαβον οὖν  
of myrrh and aloes about pounds a hundred. They took therefore

τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν  
the body of Jesus, and bound it in linen cloths with the  
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐντα-  
aromatics, as a custom is among the Jews to prepare for  
φιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος,  
burial. Now there was in the place where he was crucified a garden,  
καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέ πω οὐδεὶς ἐτέθη.  
and in the garden a tomb new, in which no one ever was laid.

42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι  
There therefore on account of the preparation of the Jews, because  
ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.  
near was the tomb, they laid Jesus.

20 Τῇ δὲ μᾶ τῶν σαββάτων Μαρία<sup>h</sup> ἡ Μαγδαληνὴ  
But on the first [day] of the week Mary the Magdalene  
ἔρχεται πρῶτ' σκοτίας ἐτι οὐσῃ· εἰς τὸ μνημεῖον, καὶ βλέπει  
comes early dark still it being to the tomb, and sees  
τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ  
the stone taken away from the tomb. She runs therefore and  
ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν  
comes to Simon Peter and to the other disciple

and saw that he was dead already; they brake not his legs: 34 but one of the soldiers pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

XX. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple,

<sup>c</sup> ἤδη αὐτὸν TTrA. <sup>d</sup> ἐξῆλθεν εὐθὺς TTrA. <sup>e</sup> καὶ ἐκεῖνος LTr. <sup>f</sup> + καὶ αὐτὸς GLTTrAW.  
<sup>g</sup> ἐπιστεύητε T. <sup>h</sup> Πιλάτος T. <sup>i</sup> — ὁ LTrAW. <sup>k</sup> — ὁ LTrA. <sup>l</sup> Πιλάτος T.  
<sup>m</sup> ἦλθεν they came T. <sup>n</sup> ἦραν T. <sup>o</sup> — τὸ σῶμα T. <sup>p</sup> αὐτοῦ of him LTrA; αὐτὸν  
him T. <sup>q</sup> αὐτὸν him LTrAW. <sup>r</sup> ὡς GLTTrAW. <sup>s</sup> + ἐν w. <sup>t</sup> Μαρίαν T.



whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lying, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, 12 and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned her-

whom <sup>1</sup>Jesus, and says to them, They took away the Lord out of the tomb, and we know not where they laid him. 3 <sup>2</sup>Went <sup>3</sup>forth <sup>4</sup>therefore <sup>5</sup>Peter and the other disciple, and came <sup>6</sup>to the tomb. 4 <sup>7</sup>ετρεχον. <sup>8</sup>οι <sup>9</sup>δύο <sup>10</sup>όμοι <sup>11</sup>καὶ <sup>12</sup>ὁ <sup>13</sup>ἄλλος <sup>14</sup>μαθητῆς <sup>15</sup>προέδραμεν <sup>16</sup>τάχιον <sup>17</sup>τοῦ <sup>18</sup>Πέτρου, <sup>19</sup>καὶ <sup>20</sup>ἦλθεν <sup>21</sup>πρῶτος <sup>22</sup>disciple <sup>23</sup>ran <sup>24</sup>forward <sup>25</sup>faster <sup>26</sup>than Peter, and came <sup>27</sup>first <sup>28</sup>to the tomb, and stooping down he sees <sup>29</sup>lying the linen cloths; οὐ <sup>30</sup>μέντοι <sup>31</sup>εἰσῆλθεν. 6 <sup>32</sup>ἔρχεται <sup>33</sup>οὖν <sup>34</sup>Σίμων <sup>35</sup>Πέτρος <sup>36</sup>ἄκολου- <sup>37</sup>not <sup>38</sup>however <sup>39</sup>he <sup>40</sup>entered. Comes then Simon Peter follow- <sup>41</sup>θων <sup>42</sup>αὐτῷ, <sup>43</sup>καὶ <sup>44</sup>εἰσῆλθεν <sup>45</sup>εἰς <sup>46</sup>τὸ <sup>47</sup>μνημεῖον, <sup>48</sup>καὶ <sup>49</sup>θεωρεῖ <sup>50</sup>τὰ <sup>51</sup>ὀθόνα <sup>52</sup>κείμενα, <sup>53</sup>7 <sup>54</sup>καὶ <sup>55</sup>τὸ <sup>56</sup>συνδάριον <sup>57</sup>ὃ <sup>58</sup>ἦν <sup>59</sup>ἐπὶ <sup>60</sup>τῆς <sup>61</sup>κεφαλῆς <sup>62</sup>linen cloths lying, and the handkerchief which was upon <sup>63</sup>head <sup>64</sup>αὐτοῦ, <sup>65</sup>οὐ <sup>66</sup>μετὰ <sup>67</sup>τῶν <sup>68</sup>ὀθονίων <sup>69</sup>κείμενον, <sup>70</sup>ἀλλὰ <sup>71</sup>χωρὶς <sup>72</sup>ἐν- <sup>73</sup>his, not with the linen cloths lying, but <sup>74</sup>by <sup>75</sup>itself <sup>76</sup>τετυλιγμένον <sup>77</sup>εἰς <sup>78</sup>ἓνα <sup>79</sup>τόπον. 8 <sup>80</sup>τότε <sup>81</sup>οὖν <sup>82</sup>εἰσῆλθεν <sup>83</sup>καὶ <sup>84</sup>ὁ <sup>85</sup>folded <sup>86</sup>up <sup>87</sup>in <sup>88</sup>a <sup>89</sup>place. Then therefore entered also the <sup>90</sup>ἄλλος <sup>91</sup>μαθητῆς <sup>92</sup>ὃ <sup>93</sup>ἔλθων <sup>94</sup>πρῶτος <sup>95</sup>εἰς <sup>96</sup>τὸ <sup>97</sup>μνημεῖον, <sup>98</sup>καὶ <sup>99</sup>εἶδεν <sup>100</sup>other <sup>101</sup>disciple <sup>102</sup>who <sup>103</sup>came <sup>104</sup>first <sup>105</sup>to the tomb, and saw <sup>106</sup>καὶ <sup>107</sup>ἐπίστευσεν <sup>108</sup>9 <sup>109</sup>οὐδέπω <sup>110</sup>γὰρ <sup>111</sup>ᾔδεισαν <sup>112</sup>τὴν <sup>113</sup>γραφὴν, <sup>114</sup>ὅτι <sup>115</sup>and <sup>116</sup>believed; <sup>117</sup>for <sup>118</sup>not <sup>119</sup>yet <sup>120</sup>knew <sup>121</sup>they <sup>122</sup>the <sup>123</sup>scripture, <sup>124</sup>that <sup>125</sup>δεῖ <sup>126</sup>αὐτὸν <sup>127</sup>ἐκ <sup>128</sup>νεκρῶν <sup>129</sup>ἀναστῆναι. 10 <sup>130</sup>ἀπῆλθον <sup>131</sup>it <sup>132</sup>behooves <sup>133</sup>him <sup>134</sup>from <sup>135</sup>among <sup>136</sup>[the] <sup>137</sup>dead <sup>138</sup>to <sup>139</sup>rise. <sup>140</sup>Went <sup>141</sup>away <sup>142</sup>οὖν <sup>143</sup>πάλιν <sup>144</sup>πρὸς <sup>145</sup>ἑαυτοὺς <sup>146</sup>οἱ <sup>147</sup>μαθηταί. 11 <sup>148</sup>Μαρία <sup>149</sup>δὲ <sup>150</sup>therefore <sup>151</sup>again <sup>152</sup>to <sup>153</sup>their <sup>154</sup>[home] <sup>155</sup>the <sup>156</sup>disciples. <sup>157</sup>But <sup>158</sup>Mary <sup>159</sup>εἰστήκει <sup>160</sup>πρὸς <sup>161</sup>τὸ <sup>162</sup>μνημεῖον <sup>163</sup>κλαίονσα <sup>164</sup>ἔξω. <sup>165</sup>ὥς <sup>166</sup>οὖν <sup>167</sup>stood <sup>168</sup>at <sup>169</sup>the <sup>170</sup>tomb <sup>171</sup>weeping <sup>172</sup>outside. <sup>173</sup>As <sup>174</sup>therefore <sup>175</sup>ἐκλαίεν, <sup>176</sup>παρέκυψεν <sup>177</sup>εἰς <sup>178</sup>τὸ <sup>179</sup>μνημεῖον, <sup>180</sup>12 <sup>181</sup>καὶ <sup>182</sup>θεωρεῖ <sup>183</sup>δύο <sup>184</sup>ἀγ- <sup>185</sup>gels <sup>186</sup>in <sup>187</sup>white <sup>188</sup>sitting, <sup>189</sup>one <sup>190</sup>at <sup>191</sup>the <sup>192</sup>head <sup>193</sup>and <sup>194</sup>one <sup>195</sup>γέλου <sup>196</sup>ἐν <sup>197</sup>λευκοῖς <sup>198</sup>καθεζομένους, <sup>199</sup>ἓνα <sup>200</sup>πρὸς <sup>201</sup>τῇ <sup>202</sup>κεφαλῇ <sup>203</sup>καὶ <sup>204</sup>ἓνα <sup>205</sup>πρὸς <sup>206</sup>τοῖς <sup>207</sup>ποσίν, <sup>208</sup>ὅπου <sup>209</sup>ἔκειτο <sup>210</sup>τὸ <sup>211</sup>σῶμα <sup>212</sup>τοῦ <sup>213</sup>Ἰησοῦ. 13 <sup>214</sup>καὶ <sup>215</sup>at <sup>216</sup>the <sup>217</sup>feet, <sup>218</sup>where <sup>219</sup>was <sup>220</sup>laid <sup>221</sup>the <sup>222</sup>body <sup>223</sup>of <sup>224</sup>Jesus. <sup>225</sup>And <sup>226</sup>λέγουσιν <sup>227</sup>αὐτῇ <sup>228</sup>ἐκεῖνοι, <sup>229</sup>Γύναι, <sup>230</sup>τί <sup>231</sup>κλαίεις; <sup>232</sup>λέγει <sup>233</sup>αὐτοῖς, <sup>234</sup>say <sup>235</sup>to <sup>236</sup>her <sup>237</sup>they, <sup>238</sup>Woman, <sup>239</sup>why <sup>240</sup>weepest <sup>241</sup>thou? <sup>242</sup>She <sup>243</sup>says <sup>244</sup>to <sup>245</sup>them, <sup>246</sup>Ὅτι <sup>247</sup>ἦραν <sup>248</sup>τὸν <sup>249</sup>κύριόν <sup>250</sup>μου, <sup>251</sup>καὶ <sup>252</sup>οὐκ <sup>253</sup>οἶδα <sup>254</sup>ποῦ <sup>255</sup>ἔθηκαν <sup>256</sup>Because <sup>257</sup>they <sup>258</sup>took <sup>259</sup>away <sup>260</sup>my <sup>261</sup>Lord, <sup>262</sup>and <sup>263</sup>I <sup>264</sup>know <sup>265</sup>not <sup>266</sup>where <sup>267</sup>they <sup>268</sup>laid <sup>269</sup>αὐτόν. 14 <sup>270</sup>Καὶ <sup>271</sup>ταῦτα <sup>272</sup>εἰπούσα <sup>273</sup>ἐστράφη <sup>274</sup>εἰς <sup>275</sup>τὰ <sup>276</sup>ὀπίσω, <sup>277</sup>καὶ <sup>278</sup>him. <sup>279</sup>And <sup>280</sup>these <sup>281</sup>things <sup>282</sup>having <sup>283</sup>said <sup>284</sup>she <sup>285</sup>turned <sup>286</sup>backward, <sup>287</sup>and <sup>288</sup>θεωρεῖ <sup>289</sup>τὸν <sup>290</sup>Ἰησοῦν <sup>291</sup>ἐστῶτα <sup>292</sup>καὶ <sup>293</sup>οὐκ <sup>294</sup>ᾔδει <sup>295</sup>ὅτι <sup>296</sup>ὁ <sup>297</sup>Ἰησοῦς <sup>298</sup>ἔστιν. <sup>299</sup>beholds <sup>300</sup>Jesus <sup>301</sup>standing, <sup>302</sup>and <sup>303</sup>knew <sup>304</sup>not <sup>305</sup>that <sup>306</sup>Jesus <sup>307</sup>it <sup>308</sup>is. <sup>309</sup>15 <sup>310</sup>λέγει <sup>311</sup>αὐτῇ <sup>312</sup>ὁ <sup>313</sup>Ἰησοῦς, <sup>314</sup>Γύναι, <sup>315</sup>τί <sup>316</sup>κλαίεις; <sup>317</sup>τίνα <sup>318</sup>ζητεῖς; <sup>319</sup>Says <sup>320</sup>to <sup>321</sup>her <sup>322</sup>Jesus, <sup>323</sup>Woman, <sup>324</sup>why <sup>325</sup>weepest <sup>326</sup>thou? <sup>327</sup>Whom <sup>328</sup>seekest <sup>329</sup>thou? <sup>330</sup>Ἐκεῖνη <sup>331</sup>δοκοῦσα <sup>332</sup>ὅτι <sup>333</sup>ὁ <sup>334</sup>κηπουρός <sup>335</sup>ἔστιν, <sup>336</sup>λέγει <sup>337</sup>αὐτῷ, <sup>338</sup>Κύριε, <sup>339</sup>εἰ <sup>340</sup>She <sup>341</sup>thinking <sup>342</sup>that <sup>343</sup>the <sup>344</sup>gardener <sup>345</sup>it <sup>346</sup>is, <sup>347</sup>says <sup>348</sup>to <sup>349</sup>him, <sup>350</sup>Sir, <sup>351</sup>if <sup>352</sup>σὺ <sup>353</sup>εἰβάστας <sup>354</sup>αὐτόν, <sup>355</sup>εἰπέ <sup>356</sup>μοι <sup>357</sup>ποῦ <sup>358</sup>αὐτόν <sup>359</sup>ἔθηκαν <sup>360</sup>καθ' <sup>361</sup>οὗ <sup>362</sup>thou <sup>363</sup>didst <sup>364</sup>carry <sup>365</sup>off <sup>366</sup>him, <sup>367</sup>tell <sup>368</sup>me <sup>369</sup>where <sup>370</sup>him <sup>371</sup>thou <sup>372</sup>didst <sup>373</sup>lay, <sup>374</sup>and <sup>375</sup>I <sup>376</sup>will <sup>377</sup>take <sup>378</sup>him <sup>379</sup>away. <sup>380</sup>16 <sup>381</sup>Ἰησοῦς <sup>382</sup>αὐτῇ <sup>383</sup>λέγει, <sup>384</sup>Μαρία. <sup>385</sup>στρα- <sup>386</sup>αὐτόν <sup>387</sup>ἀρῶ. <sup>388</sup>Says <sup>389</sup>to <sup>390</sup>her <sup>391</sup>Jesus, <sup>392</sup>Mary. <sup>393</sup>Turn-

<sup>v</sup> ὁ δὲ L.

<sup>w</sup> τὰ ὀθόνα κείμενα L.

<sup>x</sup> + καὶ also TrA.

<sup>y</sup> αὐτοὺς Tr.

<sup>z</sup> Μαριάμ Tr.

<sup>a</sup> τὸ μνημεῖον GLTtAW

<sup>b</sup> ἔξω κλαίονσα TrA; — ἔξω L.

<sup>c</sup> — καὶ T.

<sup>d</sup> — καὶ GLTtAW.

<sup>e</sup> — ὁ CLTtAW.

<sup>f</sup> — ὁ LTTtAW.

<sup>g</sup> ἔθηκας αὐτόν GLTtAW.

<sup>h</sup> — ὁ LTTtAW.

<sup>i</sup> Μαριάμ TrA.

φεῖσα ἐκείνη λέγει αὐτῷ<sup>1</sup>, 'Ραββουνί· ὁ λέγεται, διδάσκαλε.  
 17 λέγει αὐτῷ<sup>2</sup> ὁ<sup>3</sup> 'Ιησοῦς, Μὴ μου ἅπτου, οὐπω· γὰρ ἀναβέ-

βηκα πρὸς τὸν πατέρα· μου<sup>4</sup>· πορεύου· δὲ πρὸς τοὺς ἀδελφούς  
 μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα· μου καὶ

πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 Ἐρχεται  
 Μαρία<sup>5</sup> ἡ Μαγδαληνὴ ἡ ἀπαγγέλλουσα<sup>6</sup> τοῖς μαθηταῖς ὅτι

ᾤωρακεν<sup>7</sup> τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. 19 Οὕσης· οὖν  
 ὁψίας τῇ· ἡμέρᾳ· ἐκείνῃ, τῇ μιᾷ<sup>8</sup> τῶν<sup>9</sup> σαββάτων, καὶ τῶν

θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ<sup>10</sup> συνηγμένοι, διὰ  
 τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ

μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 20 Καὶ ταῦτο εἰπὼν  
 ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ.<sup>11</sup> Ἐχάρη-

σαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν οὖν  
 αὐτοῖς ὁ Ἰησοῦς<sup>12</sup> πάλιν, Εἰρήνῃ ὑμῖν<sup>13</sup> καθὼς ἀπέσταλκεν<sup>14</sup>

με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς. 22 Καὶ τοῦτο εἰπὼν  
 ἐνεφύσησεν, καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.

23 Ἄν<sup>15</sup>· τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται<sup>16</sup> αὐτοῖς<sup>17</sup>  
 ἃν<sup>18</sup>· τινων κρατῇτε, κεκρατῇται. 24 Θωμᾶς· δέ, εἰς ἐκ

τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε  
 ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,

Ἐώρακαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν  
 ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω τὸν δάκτυ-

λόν μου<sup>19</sup> εἰς τὸν τύπον<sup>20</sup> τῶν ἡλῶν, καὶβάλω τὴν· χεῖρά· μου<sup>21</sup>  
 εἰς τὴν· πλευράν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὁκτώ· πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'  
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη

ἐν τῷ μέσῳ. καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 27 εἰπὼν αὐτοῖς,  
 Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω τὸν δάκτυ-

λόν μου<sup>22</sup> εἰς τὸν τύπον<sup>23</sup> τῶν ἡλῶν, καὶβάλω τὴν· χεῖρά· μου<sup>24</sup>  
 εἰς τὴν· πλευράν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὁκτώ· πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'  
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 Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω τὸν δάκτυ-

λόν μου<sup>25</sup> εἰς τὸν τύπον<sup>26</sup> τῶν ἡλῶν, καὶβάλω τὴν· χεῖρά· μου<sup>27</sup>  
 εἰς τὴν· πλευράν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὁκτώ· πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'  
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη

ἐν τῷ μέσῳ. καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 27 εἰπὼν αὐτοῖς,  
 Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω τὸν δάκτυ-

λόν μου<sup>28</sup> εἰς τὸν τύπον<sup>29</sup> τῶν ἡλῶν, καὶβάλω τὴν· χεῖρά· μου<sup>30</sup>  
 εἰς τὴν· πλευράν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὁκτώ· πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'  
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη

ἐν τῷ μέσῳ. καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 27 εἰπὼν αὐτοῖς,  
 Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω τὸν δάκτυ-

λόν μου<sup>31</sup> εἰς τὸν τύπον<sup>32</sup> τῶν ἡλῶν, καὶβάλω τὴν· χεῖρά· μου<sup>33</sup>  
 εἰς τὴν· πλευράν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὁκτώ· πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'  
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη

ἐν τῷ μέσῳ. καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν. 27 εἰπὼν αὐτοῖς,  
 Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν· αὐτοῦ τὸν τύπον τῶν ἡλῶν, καὶβάλω τὸν δάκτυ-

λόν μου<sup>34</sup> εἰς τὸν τύπον<sup>35</sup> τῶν ἡλῶν, καὶβάλω τὴν· χεῖρά· μου<sup>36</sup>  
 εἰς τὴν· πλευράν· αὐτοῦ, οὐ· μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

ὁκτώ· πάλιν ἦσαν ἔσω οἱ μαθηταὶ· αὐτοῦ, καὶ Θωμᾶς μετ'  
 αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη

self, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the

<sup>1</sup> + Ἐβραϊστί in Hebrew [L] T T A. <sup>2</sup> — ὁ L T T A. <sup>3</sup> — μου (read the Father) [L] T T A.

<sup>4</sup> Μαρία T T A. <sup>5</sup> ἀγγέλλουσα L T T A. <sup>6</sup> ᾤωρακα I have seen T T A. <sup>7</sup> — τῶν L T T A W.

<sup>8</sup> — συνηγμένοι L T T A. <sup>9</sup> καὶ (— καὶ T) τὰς χεῖρας καὶ τὴν πλευράν αὐτοῖς L T T A. <sup>10</sup> — ὁ Ἰησοῦς (read he said) T T [A]. <sup>11</sup> ἐὰν L. <sup>12</sup> ἀφίενται they have been remitted L T T A.

<sup>13</sup> — ὁ L T T A. <sup>14</sup> μου τὸν δάκτυλον T. <sup>15</sup> τὸν τύπον place LT. <sup>16</sup> μου τὴν χεῖρα T T A. .







καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι  
and ye shall find. They cast therefore, and no longer it to draw  
ἰσχυσαν<sup>α</sup> ἀπὸ τοῦ πλῆθους τῶν ἰχθύων. 7 λέγει οὖν  
were they able from the multitude of the fishes. Says therefore  
ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός  
that disciple whom loved Jesus to Peter, The Lord  
ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν,  
it is. Simon therefore Peter, having heard that the Lord it is,  
τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν  
[his] upper garment he girded on, for he was naked, and cast  
ἑαυτὸν εἰς τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ  
himself into the sea. And the other disciples in the  
πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἄλλ'<sup>α</sup>  
small ship came, for they were they far from the land, but  
ὥς ἀπὸ πηχῶν<sup>α</sup> διακοσίων, σύροντες τὸ δίκτυον τῶν  
somewhere about cubits two hundred, dragging the net  
ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν  
of fishes. When therefore they went up on the land they see  
ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.  
a fire of coals lying and fish lying on [it], and bread.  
10 λέγει αὐτοῖς ὁ<sup>α</sup> Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν  
Says to them Jesus, Bring of the fishes which  
ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυεν τὸ  
ye took just now. Went up Simon Peter, and drew the  
δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων<sup>α</sup> ἑκατὸν  
net to the land, full of fishes large a hundred [and]  
ἡ πεντηκοντατριῶν<sup>α</sup> καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ  
fifty three; and [though] so many there were was not rent the  
δίκτυον. 12 Λέγει αὐτοῖς ὁ<sup>α</sup> Ἰησοῦς, Δεῦτε ἀρτίστησατε.  
net. Says to them Jesus, Come ye, dine.  
οὐδεὶς δὲ<sup>α</sup> ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς  
But none ventured of the disciples to ask him, Thou who  
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν 13 ἔρχεται οὖν ὁ<sup>α</sup> Ἰησοῦς  
art? knowing that the Lord it is. Comes therefore Jesus  
καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον<sup>α</sup>  
and takes the bread and gives to them, and the fish  
ὁμοίως. 14 τοῦτο ἤδη τρίτον ἐφανέρωθη ὁ<sup>α</sup> Ἰησοῦς  
in like manner. This [is] now the third time was manifested Jesus  
τοῖς μαθηταῖς αὐτοῦ<sup>α</sup> ἔγερθεῖς ἐκ νεκρῶν.  
to his disciples having been raised from among [the] dead.  
15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ<sup>α</sup> Ἰησοῦς,  
When therefore they had dined, says to Simon Peter Jesus,  
Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον<sup>α</sup> τούτων; Λέγει αὐτῷ,  
Simon [son] of Jonas, lovest thou me more than these? He says to him,  
Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ,  
Yea, Lord; thou knowest that I have affection for thee. He says to him,  
Βόσκει τὰ ἀρνία μου. 16 Λέγει αὐτῷ πάλιν δεῦτερον, Σίμων  
Feed my lambs. He says to him again a second time, Simon  
Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναί κύριε· σὺ οἶδας  
[son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest  
ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά<sup>α</sup>  
that I have affection for thee. He says to him, Shepherd sheep

ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were out to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith

<sup>α</sup> οὐκέτι GLTW.  
γ εἰς τὴν γῆν LITRA.  
c — δὲ but [T]A.  
disciples) LITRAW.  
little sheep τ.

<sup>α</sup> ἰσχυον LITRA. <sup>α</sup> ἄλλα TTRA.  
<sup>α</sup> μεγάλων ἰχθύων L.  
d — οὖν G; — οὖν ὁ LITRA.  
<sup>α</sup> Ἰωάννου John LIT; Ἰωάννου TA.

<sup>α</sup> [δ] T. \* + οὖν therefore TRA.  
<sup>α</sup> πεντήκοντα τριῶν LITR. <sup>α</sup> [δ] T.  
— ὁ LITRA. <sup>α</sup> — αὐτοῦ (read the  
<sup>α</sup> πλεον LITRA. <sup>α</sup> προβατία

unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wilt. This he said, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, who art thou? Peter saith unto him, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

μου. 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων, <sup>Ἰωνᾶ,</sup> <sup>fi-</sup>  
 my. He says to him the third time, Simon [son] of Jonas, hast thou  
 λείψ με; <sup>Ἐλυπήθη</sup> ὁ Πέτρος ὅτι ἔλεπεν αὐτῷ τὸ  
 affection for me? <sup>Was</sup> <sup>grieved</sup> <sup>Peter</sup> because he said to him the  
 τρίτον, Φίλεις με; καὶ <sup>ἔειπεν</sup> αὐτῷ, Κύριε, <sup>σύ</sup>  
 third time, Hast thou affection for me? and said to him, Lord, thou  
 πάντα<sup>1</sup> οἶδας<sup>2</sup> σύ γινώσκεις ὅτι φιλῶ σε. Λέγει  
 all things knowest; thou knowest that I have affection for thee. <sup>Says</sup>  
 αὐτῷ ὁ Ἰησοῦς, <sup>Βόσκει</sup> τὰ <sup>πρόβατα</sup> μου. 18 ἀμὴν ἀμὴν  
 to him <sup>Jesus,</sup> <sup>Feed</sup> <sup>my</sup> <sup>sheep.</sup> <sup>Verily</sup> <sup>verily</sup>  
 λέγω σοι, ὅτε ἡς νεώτερος ἐξῶννεις σεαυτόν, καὶ  
 I say to thee, When thou wast younger thou girdest thyself, and  
 περιπάτας ὅπου ἤθελες ὅταν δὲ γηράσῃς ἐκ-  
 walkedst where thou dost desire; but when thou shalt be old thou shalt  
 τενεῖς τὰς χεῖράς σου, καὶ ἄλλος <sup>ᾧ</sup> ζῶσει, καὶ οἷσι  
 stretch forth thy hands, and another thee shall gird, and bring [thee]  
 ὅπου οὐ θέλεις. 19 Τοῦτο δὲ εἶπεν σημαίνων ποίῳ  
 where thou dost not desire. But this he said signifying by what  
 θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ,  
 death he should glorify God. And this having said he says to him,  
 Ακολούθει μοι. 20 Ἐπιστραφεὶς δὲ <sup>ὁ</sup> Πέτρος βλέπει τὸν  
 Follow me. But having turned Peter sees the  
 μαθητὴν <sup>δν</sup> ἡγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, <sup>ὃς</sup> καὶ ἀνέπεσεν  
 disciple whom <sup>he</sup> loved <sup>Jesus</sup> following, who <sup>also</sup> reclined  
 ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν  
 at the supper on his breast and said, Lord, who is it  
 ὁ παραδιδούς σε; 21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰη-  
 who is delivering up thee? <sup>Ἦμ</sup> <sup>σεῖον</sup> <sup>Peter</sup> says to Je-  
 σοῦ, Κύριε, οὗτος δὲ τί; 22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐάν  
 σου, Lord, but of this one what? <sup>Says</sup> <sup>to him</sup> <sup>Jesus,</sup> <sup>If</sup>  
 αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; <sup>σύ</sup>  
<sup>Ἦμ</sup> <sup>I</sup> <sup>desire</sup> <sup>to abide</sup> <sup>till</sup> <sup>I</sup> <sup>come,</sup> <sup>what</sup> <sup>[is it]</sup> <sup>to thee?</sup> <sup>Thou</sup>  
 ἀκολουθεῖ μοι. 23 Ἐξήλθεν οὖν <sup>ὁ</sup> λόγος οὗτος <sup>εἰς</sup>  
 follow me. Went out therefore this word among  
 τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει <sup>καὶ</sup>  
 the brethren, That that disciple does not die. However  
 οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει ἄλλ', Ἐάν  
 not said to him <sup>Jesus,</sup> That he does not die; but, If  
 αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; <sup>Ἦμ</sup>  
<sup>Ἦμ</sup> <sup>I</sup> <sup>desire</sup> <sup>to abide</sup> <sup>till</sup> <sup>I</sup> <sup>come,</sup> <sup>what</sup> <sup>[is it]</sup> <sup>to thee?</sup>

24 This is the discipline which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων,  
 This is the disciple who bears witness concerning these things,  
 καὶ ᾧ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἔστιν ὁ  
 and [who] wrote these things: and we know that true is  
 μαρτυρῶν αὐτοῦ. 25 ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα  
 his witness. And there are also other things many whatsoever  
 ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἂν γράφηται καθ' ἑν, οὐδὲ  
 did Jesus, which if they should be written one by one, not even  
 αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.  
 myself I suppose the world would contain the written books.  
 Ἁμήν. Amen.

<sup>1</sup> Ἰωάνον John LTr; Ἰωάννου TA. <sup>1</sup> [καί] L. <sup>2</sup> λέγει says T. <sup>3</sup> πάντα σὺ LTrA. <sup>4</sup> — ὁ LTrA; — Ἰησοῦς (read he says) T[Tr]. <sup>5</sup> προβάτια little sheep TTr. <sup>6</sup> ζῶσεις σε TA. <sup>7</sup> + [σε] thee L. <sup>8</sup> — δὲ but LTrA. <sup>9</sup> + and you therefore LTrA. <sup>10</sup> μοι ἀκούετε LTrA. <sup>11</sup> οὗτος ὁ λόγος LTrA. <sup>12</sup> οὐκ εἶπεν δὲ Tr. <sup>13</sup> — τί πρὸς σε T. <sup>14</sup> + ὁ who LTr[A]. <sup>15</sup> αὐτοῦ ἡ μαρτυρία ἐστίν TTr. <sup>16</sup> — verse 25 T. <sup>17</sup> ἀ ἣ which LTrA. <sup>18</sup> αὐτοῦ LTrA. <sup>19</sup> χωρήσιν Tr. <sup>20</sup> — Αὐτὸν GLTA. <sup>21</sup> + κατὰ Ἰωάννην (Ἰωάννην α) according to John TrA.

**ΠΡΑΞΕΙΣ ἑΤΩΝ ἉΓΙΩΝ Ἱ ΑΠΟΣΤΟΛΩΝ. ἱ**  
ACTS OF THE HOLY APOSTLES.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὧ  
The <sup>1</sup>indeed <sup>1</sup>first <sup>2</sup>account I made concerning all things, O

Θεόφιλε, ὃν ἤρξατο ἰδῆ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,  
Theophilus, which <sup>1</sup>began <sup>2</sup>Jesus both to do and to teach,

2 ἄχρι τῆς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ  
until the day in which, having given command <sup>3</sup>to <sup>4</sup>the <sup>5</sup>apostles <sup>6</sup>by

πνεύματος ἁγίου οὗς ἐξελέξατο, <sup>7</sup>ἀνελήφθη. 3 οἷς  
[<sup>8</sup>the] <sup>9</sup>Spirit <sup>10</sup>Holy whom he chose, he was taken up: to whom

καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν, ἐν  
also he presented himself living after he had suffered, with

πολλοῖς τεκμηρίοις, οἱ ἡμέρων <sup>11</sup>τεσσαράκοντα ὅπτανόμενος  
many proofs, during <sup>12</sup>days <sup>13</sup>forty being seen

αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.  
by them, and speaking the things concerning the kingdom of God:

4 καὶ συναλιζόμενος <sup>14</sup>παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο-  
and being assembled with [him] he charged them from Jeru-  
salem, but to depart, but to await the promise

τοῦ πατρὸς, ἣν ἠκούσατέ μου. 5 ὅτι Ἰωάννης μὲν  
of the Father, which [said he] ye heard of me. For John indeed

ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ὀβαπτισθήσεσθε ἐν πνεύματι  
baptized with water, but ye shall be baptized with [the] Spirit

τι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν  
Holy <sup>15</sup>not <sup>16</sup>after many days. They indeed therefore

συνελθόντες <sup>17</sup>ἐπῆρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν  
having come together asked him, saying, Lord, <sup>18</sup>at

τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;  
this <sup>19</sup>time <sup>20</sup>restorest thou the kingdom to Israel?

7 Εἶπεν. ὁ δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους  
And he said to them, <sup>21</sup>Not <sup>22</sup>yours <sup>23</sup>it is to know times

ἢ καιρῶν οὗς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 8 ἅλλὰ  
or seasons which the Father placed in his own authority; but

ῥήψετε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ'  
ye will receive power, <sup>24</sup>having <sup>25</sup>come <sup>26</sup>the <sup>27</sup>Holy <sup>28</sup>Spirit upon

ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν  
you, and ye shall be to me witnesses both in Jerusalem and in

πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου  
all Judaea and Samaria and to [the] uttermost part

τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν  
of the earth. And these things having said, <sup>30</sup>they

ἐπῆρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν  
he was taken up, and a cloud withdrew him from <sup>31</sup>eyes

αὐτῶν.  
their.

10 Καὶ ὥς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένων  
And as <sup>32</sup>looking <sup>33</sup>intently <sup>34</sup>they <sup>35</sup>were into the heaven as <sup>36</sup>was <sup>37</sup>going

THE former treatise  
have I made, O Theo-

philus, of all that  
Jesus began both to

do and teach, 2 until  
the day in which he

was taken up, after  
that he through the

Holy Ghost had given  
commandments unto

the apostles whom he  
had chosen: 3 to whom

also he shewed him-  
self alive after his pas-

sion by many infalli-  
ble proofs, being seen

of them forty days,  
and speaking of the

things pertaining to  
the kingdom of God:

4 and, being assem-  
bled together with

them, commanded  
them that they should

not depart from Jeru-  
salem, but wait for

the promise of the Fa-  
ther, which, *saith he*,

ye have heard of me.  
5 For John truly bap-

tized with water; but  
ye shall be baptized

with the Holy Ghost  
not many days hence.

6 When they therefore  
were come together,

they asked of him,  
saying, Lord, wilt

thou at this time re-  
store again the king-

dom to Israel? 7 And  
he said unto them, It

is not for you to know  
the times or the sea-

sons, which the Father  
hath put in his own

power. 8 But ye shall  
receive power, after

that the Holy Ghost is  
come upon you: and

ye shall be witness-  
es unto me both in Je-  
rusalem, and in all Ju-

dea, and in Samaria,  
and unto the utter-  
most part of the

earth. 9 And when he  
had spoken these

things, while they be-  
held, he was taken up;  
and a cloud received

him out of their sight.  
10 And while they  
looked steadfastly to-

h — ἁγίῳ G; — τῶν ἁγίων (read of [the]) LITTAU.

i — ἀποστόλων T.

j — ὁ LITAW.

k — ἀνελήφθη LITTAU.

l — τεσσαράκοντα LITTAU.

m — αὐτοῖς παρήγγειλεν ΛΩ.

n — Ἰωάννης Ττ.

o — ἐν πνεύματι βαπτισθήσεσθε LITTAU.

p — ἡρώτων LITTAU.

q — δε and TIT.

r — λήψετε

LITTAU. s — μου of me LITTAU.

t — ἐν LITTAU.

u — τῇ Δ.

v — Σαμαρίε T.



went up, behold, two men stood by them in white apparel; (which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zealotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἑσθῇτι <sup>he, also, behold men two stood by them in apparel</sup> λευκῇ, <sup>white, who also said, Men Galileans, why do ye stand looking into the heaven? This Jesus who was taken up</sup> 11 οἱ καὶ εἶπον, "Ἄνδρες Γαλιλαῖοι, τί ἐσθίκατε ἐμβλέποντες" εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς <sup>ing</sup> ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὁν τρόπον <sup>from you into the heaven thus will come in the manner</sup> ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. 12 Τότε <sup>ye beheld him going into the heaven. Then</sup> ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου <sup>they returned to Jerusalem from [the] mount called</sup> Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου <sup>of Olives, which is near Jerusalem, a sabbath's being distant</sup> ἔχον <sup>journey.</sup> 13 Καὶ ὅτε εἰσῆλθον ἀνέβησαν εἰς τὸ ὑπερῶνον, οὗ ἦσαν καταμένοντες ὅτε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης <sup>where were staying both Peter and James and John</sup> καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ <sup>and Andrew, Philip and Thomas, Bartholomew and</sup> Ματθαῖος, Ἰάκωβος <sup>James [son] of Alphaeus and Simon the Zealot,</sup> Ἀλφαῖον καὶ Σίμων ὁ Ζηλωτής, <sup>brother of James.</sup> καὶ Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν προσκαρ- <sup>These all were steadfastly</sup> τεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, <sup>continuing with one accord in prayer and supplication, with [the]</sup> σὺν <sup>women and Mary the mother of Jesus, and with</sup> γυναικὶν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ <sup>his brethren.</sup> ἑσὺν τοῖς ἀδελφοῖς αὐτοῦ.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν <sup>And in those days having stood up Peter in</sup> μέσῳ τῶν μαθητῶν εἶπεν ἦν τε ὄχλος ὀνομάτων <sup>[the] midst of the disciples said, [was and [the] number of names</sup> ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν εἰκοσίν. 16 Ἄνδρες ἀδελφοί, <sup>together about a hundred and twenty, Men brethren, it was neces-</sup> εἶδετε <sup>sary</sup> πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπεν τὸ <sup>to have been fulfilled this scripture, which spoke before the</sup> πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ <sup>spirit the Holy by [the] mouth of David concerning Judas who</sup> περὶ Ἰούδα τοῦ <sup>became guide to those who took Jesus; for</sup> γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν. 17 ὅτι <sup>numbered he was with us, and obtained a part</sup> κατηριθμημένος ἦν ὁ σὺν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς <sup>in this service. This [man] indeed then got a field</sup> διακονίας ταύτης. 18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον <sup>out of the reward of unrighteousness, and headlong having fallen</sup> ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος <sup>burst in [the] midst, and gushed out all his bowels.</sup> ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. 19 Καὶ ἐν

ἑσθῇσι (A) λευκαῖς LITTA. ὅτε εἶπαν LITTA. βλέποντες TTR. ἀναλημφθεὶς LITTA. εἰς τὸ ὑπερῶνον ἀνέβησαν LITTA. Ἰωάννης (Ἰωάννης Tr) καὶ Ἰάκωβος LITTA.W. Ματθαῖος LITTA. καὶ τῇ δεήσει GLITTA.W. Μαρίας TTR. σὺν LITTA.W. ἀδελφῶν brethren LITTA.W. ὥσει T. εἰκοσὶ LTA. 1 — τὸν LITTA. ἐν among the scripture LITTA.W. Δαβὶδ LITTA; Δαβὶδ GW. — τὸν LITTA. ἐν among GLITTA.W. P — τοῦ (read a reward) GLITTA.W

19<sup>a</sup> καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ,  
And known it became to all those dwelling in Jerusalem,  
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ<sup>1</sup> διαλέκτῳ αὐτῶν  
so that was called that field in their own language

Ἀκελδαμά,<sup>2</sup> τούτῃστιν<sup>3</sup> χωρίον αἵματος. 20 γέγραπται γὰρ  
Aceldama; that is, field of blood. For it has been written

ἐν βιβλῳ ψαλμῶν, Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος,  
in [the] book of Psalms, Let 'become 'his 'homestead desolate,

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ, Τὴν ἐπισκοπὴν  
and let there not be [one] dwelling in it; and, <sup>2</sup>Overseership

αὐτοῦ ἡ λάβοι<sup>4</sup> ἕτερος. 21 Δεῖ οὖν τῶν συνελθόντων  
'his 'let 'take 'another. It behoves therefore of those <sup>2</sup>consorting

ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ<sup>5</sup> ᾧ εἰσῆλθεν καὶ  
'with 'us 'men during all [the] time in which came in and

ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, 22 ἀρχάμενος ἀπὸ τοῦ  
went out, among us the Lord Jesus, beginning from the

βαπτίσματος<sup>6</sup> Ἰωάννου<sup>7</sup> ἕως<sup>8</sup> τῆς ἡμέρας ἧς ἀνελήθη<sup>9</sup>  
baptism of John until the day in which he was taken up

ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ<sup>10</sup> γενέσθαι σὺν  
from us, 'a 'witness <sup>10</sup>of 'his 'resurrection. 'to 'become 'with

ἡμῖν<sup>11</sup> ἓνα τούτων. 23 Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλοῦ-  
'us 'one 'of 'these. And they set forth two, Joseph call-

μενον<sup>12</sup> Βαρσαβάν<sup>13</sup>, ὃς ἐπεκλήθη<sup>14</sup> Ἰούστος, καὶ Ματθίαν.<sup>15</sup>  
ed Barsabas, who was surnamed Justus, and Matthias.

24 καὶ προσευξάμενοι<sup>16</sup> εἶπον<sup>17</sup>, Σὺ κύριε, καρδιογνώστα  
And praying they said, Thou Lord, knower of the hearts

πάντων, ἀνάδειξον<sup>18</sup> ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω<sup>19</sup>  
of all, shew of these two 'one 'which thou didst choose

25 λαβεῖν τὴν κλήρον<sup>20</sup> τῆς διακονίας ταύτης καὶ ἀποστολῆς,  
to receive the part of this service and apostleship,

ἐξ<sup>21</sup> ἧς παρέβη<sup>22</sup> Ἰούδας, πορευθῆναι εἰς τὸν τόπον  
from which 'transgressing 'fell Judas, to go to his 'place

τὸν ἰδίον. 26 Καὶ ἔδωκαν κλήρους<sup>23</sup> αὐτῶν<sup>24</sup>, καὶ ἔπεσεν<sup>25</sup>  
'own. And they gave 'lots 'their, and 'fell 'the

κλήρος ἐπὶ Ματθίαν<sup>26</sup>, καὶ συγκατεψηφίσθη<sup>27</sup> μετὰ τῶν ἑνδεκα  
'lot on Matthias, and he was numbered with the eleven

ἀποστόλων.  
apostles.

2 καὶ ἐν τῷ<sup>28</sup> συμπληροῦσθαι<sup>29</sup> τὴν ἡμέραν τῆς πεντη-  
And during the accomplishing of the day of Pente-

kostῆς ἦσαν ἑκατὶ ὁμοθυμαδὸν<sup>30</sup> ἐπὶ τὸ αὐτό. 2 καὶ  
cost they were all with one accord in the same place, And

ἐγένετο ἄφνω<sup>31</sup> ἐκ τοῦ οὐρανοῦ ἤχος ὥσπερ φερομένης  
'came 'suddenly out of the heaven a sound as 'rushing

πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν  
'of 'a 'breath 'violent, and filled 'whole 'the house where they were

καθήμενοι. 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι  
'sitting. And there appeared to them divided tongues

ὥσπερ πυρός, ἐκάθισεν<sup>32</sup> τὸν<sup>33</sup> ἐφ' ἓνα ἕκαστον αὐτῶν. 4 καὶ  
as of fire, and sat upon 'one 'each of them. And 4 And they were all

was known unto all the dwellers at Jerusalem; inasmuch as

that field is called in their proper tongue, Aceldama, that is to

say, The field of blood. 20 For it is written in the book of Psalms,

Let his habitation be desolate, and let no man dwell therein:

and his bishoprick let another take. 21 Wherefore of these

men which have accompanied with us all the time that the Lord Jesus

went in and out among us, 22 beginning from the baptism of John, unto that

same day that he was taken up from us, must one be ordained

to be a witness with us of his resurrection. 23 And they appointed two, Joseph called

Barsabas, who was surnamed Justus, and Matthias. 24 And they

prayed, and said, Thou, Lord, which knowest the hearts of all men,

shew whether of these two thou hast chosen, 25 that he may take

part of this ministry and apostleship, from which Judas by transgression

fell, that he might go to his own place. 26 And they

gave forth their lots; and the lot fell upon Matthias; and he was

numbered with the eleven apostles.

II. And when the day of Pentecost was

fully come, they were all with one accord in one place. 2 And suddenly

there came a sound from heaven as of a rushing mighty

wind, and it filled all the house where they were sitting. 3 And

there appeared unto them cloven tongues like as of fire, and it

sat upon each of them. 4 And they were all

<sup>a</sup> + δ T. <sup>1</sup> [ἰδίᾳ] TRa.

TT. <sup>2</sup> τούτῃστιν OTT.

<sup>3</sup> Ἰωάννου T. <sup>4</sup> ἀκρι T.

<sup>5</sup> ἐν τῷ T. <sup>6</sup> ἀνελήμφθη LTTa.

<sup>7</sup> σαββάν LTTa. <sup>8</sup> Ματθίαν TTa.

<sup>9</sup> ἓνα GLTTAW. <sup>10</sup> τόπον place LTTa.

<sup>11</sup> συν- T. <sup>12</sup> συν- Ta.

<sup>13</sup> ἐκάθισεν LTTa.

<sup>14</sup> Ἀκελδαμά Aceldamach LA; Ἀχελδαμά Acheldamach

TT. <sup>15</sup> λαβέτω LTTAW. <sup>16</sup> ἐν (read φ in which) LTTa.

<sup>17</sup> ἡμῖν γενέσθαι LTTAW. <sup>18</sup> Bar-

σαββάν LTTa. <sup>19</sup> ἐφ' LTTAW. <sup>20</sup> αὐτοῖς on them LTTa.

<sup>21</sup> πάντες ὁμοῦ all together LTTa. <sup>22</sup> καθέζομενοι L.

<sup>23</sup> καὶ

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians; we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 for these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I

ἐπλήσθησαν ὅπαντες" πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν they were "filled" all with [the] "Spirit" Holy, and began to speak  
 ἑτέροις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέ- other tongues, as the Spirit gave to them to utter  
 γεσθαι." 5 Ἦσαν δὲ ἐν" Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, forth. Now "were" in "Jerusalem" dwelling Jews,  
 ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. "men" pious from every nation of those under the heaven.  
 6 γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος But "having" arisen "the" rumour "of" this, "came" together "the" multitude  
 καὶ συνεχύθη" ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ and were confounded, because "heard" one each in his own language  
 λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ πάντες" καὶ ἐθαύμαζον, "speaking" them. And "were" amazed all and wondered,  
 λέγοντες· πρὸς ἀλλήλους, "Οὐκ" ἰδοὺ πάντες" οὗτοί εἰσιν οἱ saying to one another, "Not" lo "all" these "are" who  
 λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος are speaking Galileans? and how "we" hear each  
 τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, 9 Παρθοὶ καὶ in our own language in which we were born, Parthians and  
 Μῆδοι καὶ Ὑλαμίται," καὶ οἱ κατοικοῦντες τὴν Μεσοπο- Medes and Elamites, and those who inhabit Mesopo-  
 τὰμίαν, Ἰουδαῖοι τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, tania, and Judea and Cappadocia, Pontus and Asia,  
 10 Φρυγίαν τε καὶ Πамφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς both Phrygia and Pamphylia, Egypt and the parts  
 Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες of Libya which [is] about Cyrene, and the "sojourning" [here]  
 Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι, 11 Κρήτες καὶ Ἀραβες, "Romans, both Jews and proselytes, Cretans and Arabians,  
 ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέροις γλώσσαις τὰ we hear "speaking" them in our own tongues the  
 μεγάλα τοῦ θεοῦ; 12 Ἐξίσταντο δὲ πάντες καὶ "ἐθαύμαζον," great things of God? And "were" amazed all and were in perplexity,  
 ἄλλος πρὸς ἄλλον λέγοντες, Τί γὰρ θέλοι" τοῦτο εἶναι; one to another saying, What would this be?  
 13 Ἐτεροὶ δὲ "χλευάζοντες" ἔλεγον, "Ὅτι γλεύκους μεμεστω- But others mocking said, Of new wine "full"  
 μένοι εἰσιν. 14 Σταθείς δὲ Πέτρος σὺν τοῖς ἑνδεκά ἐπῆρεν "they" are. But "standing" up Peter with the eleven lifted up  
 τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, his voice and spoke forth to them, Men Jews,  
 καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ὅπαντες," τοῦτο ὑμῖν and "ye" who "inhabit" all, "this" to "you"  
 γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 οὐ γὰρ ὡς "known" let "be, and give heed to my words: for not as  
 ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἐστὶν γὰρ ὥρα ye take it, these are drunken, for it is [the] "hour"  
 τρίτη τῆς ἡμέρας· 16 ἀλλὰ τοῦτο ἐστὶν τὸ εἰρημένον "third of the day; but this is that which has been spoken  
 διὰ τοῦ προφήτου β' Ἰωήλ," 17 "Καὶ" ἔσται ἐν ταῖς ἐσχάταις by the prophet Joel, And it shall be in the last

ο πάντες LTr. Ρ ἀποφθέγγεσθαι αὐτοῖς LTrAW. ε εἰς T. π πάντες (read they were amazed) LTrJA. α — πρὸς ἀλλήλους LTrA. τ Οὐκ LT; Οὐχί TRA. π πάντες LTA.  
 υ Ἐλαμίται T. β διηγορινοῦ TTrA. υ θέλει LTr. δ διαχλευάζοντες GLTrAW.  
 α + ο LTrA. β — Ἰωήλ A. ε — καὶ A.



ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ  
 days, says God, I will pour out of my Spirit upon  
 πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ἡμῶν καὶ αἱ θυγα-  
 all flesh; and shall prophesy your sons and daughters  
 τὲρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὄρασις ὕψονται, καὶ οἱ  
 your; and your young men visions shall see, and  
 πρεσβύτεροι ὑμῶν ἐκύπνια ἔνυπνιασθήσονται· 18 καὶ γε-  
 your elders dreams shall dream; and even  
 ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις  
 upon my bondmen and upon my bondwomen in the days  
 ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύ-  
 those will I pour out of my Spirit, and they shall pro-  
 σουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα  
 phesy; and I will give wonders in the heaven above and signs  
 ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. \* 20 ὁ  
 on the earth below, blood and fire and vapour of smoke. The  
 ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα,  
 sun shall be turned into darkness and the moon into blood,  
 πρὶν ἢ ἔλθειν ἡ τὴν ἡμέραν κυρίου τὴν μεγάλην· καὶ  
 before come the day of [the] Lord the great and  
 ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσεται τὸ  
 manifest. And it shall be, everyone whoever shall call upon the  
 ὄνομα κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε  
 name of [the] Lord shall be saved. Men Israelites, hear  
 τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα μὰ πὸ  
 these words: Jesus the Nazarene, a man by  
 τοῦ θεοῦ ἀποδοειχθέντος· εἰς ὑμᾶς δυνάμειν καὶ τέρασιν  
 God set forth to you by works of power and wonders  
 καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν,  
 and signs, which wrought by him God in midst your,  
 καθὼς καὶ αὐτοὶ οἶδατε, 23 τοῦτον τῇ ὀρίσμενῃ βουλῇ  
 as also yourselves know: him, by the determinate counsel  
 καὶ προγνώσει τοῦ θεοῦ ἐκδοτον Ὀλαβόντες διὰ χειρῶν  
 and foreknowledge of God given up, having taken by hands  
 ἀνόμων προσπήξαντες ἀνέειλετε. 24 ὃν ὁ θεὸς ἀνέστησεν,  
 lawless, having crucified ye put to death. Whom God raised up,  
 λύσας τὰς ὥδιντας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν  
 having loosed the throes of death, inasmuch as it was not possible  
 κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. 25 Δαβὶδ γὰρ λέγει εἰς  
 [for] to be held him by it; for David says as to  
 αὐτόν, Ὡρῶμαι μὲν τὸν κύριον ἐνώπιόν μου διαπαντός,  
 him, I foresaw the Lord before me continually,  
 ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. 26 διὰ τοῦτο  
 because at my right hand he is, that I may not be shaken. Therefore  
 εὐφράνθη ἡ καρδία μου· καὶ ἠγαλλίασατο ἡ γλῶσσά μου·  
 rejoiced my heart and exulted my tongue;  
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι· 27 ὅτι οὐκ  
 yea more, also my flesh shall rest in hope, for not  
 ἔγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν  
 thou wilt leave my soul in hades, nor wilt thou give

will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 because thou wilt not leave my soul in hell, neither wilt

\* ἐνυπνίους with dreams GLTT+AW.

† καίγε GT.

§ — ἡ LTTA.

h — τὴν LTTA.

i — καὶ ἐπιφανῆ T.

o — εἰς TtA.

l' Ἰσραηλῖται T.

m ἀποδοειχθέντος ἀπὸ τοῦ θεοῦ TtT.

n — καὶ LTTA.

o — λαβόντες LTTA.

p χειρὸς (read by [the] hand of lawless

[ones]) LTTA.

q ἀνέειλετε GLTT+AW.

r Δαβὶδ LTTA; Δαυὶδ GW.

s Προσώμην LTTA.

t + μου (read my Lord) T.

u διαπαντός GT.

v ὑψώθη LTT+AW.

w μὴ ἡ καρδία TtA.

y ἐφ' LT.

z ἐγκαταλείψεις T.

aa ἄδην LTT+AW.

thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried,

and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: 31 he seeing this before spake of the resurrection of Christ, that his soul was not left in hell,

neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, unto my Lord, Sit thou on my right hand, 35 until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ

ὅσιν σου ἰδεῖν διαφθοράν.

28 ἅγιον ὁμοῖον ἑαυτῷ ἵνα ἴδῃς τὴν διαφθοράν.

ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας

πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτη-

σεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι

τῆς ἡμέρας ταύτης. 30 προφήτης οὖν ὑπάρχων, καὶ εἰδὼς

ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὀσφύος

αὐτοῦ ἐκ τῆς σαρκὸς ἀναστήσει τὸν χριστόν, καθίσαι ἐπὶ

τοῦ θρόνου αὐτοῦ, 31 προειδὼν ἐλάλησεν περὶ τῆς ἀνα-

στάσεως τοῦ χριστοῦ, ὅτι οὐκ ἐκατελείφθη ἡ ψυχὴ αὐτοῦ εἰς

ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. 32 τοῦτον τὸν

Ἰησοῦν ἀνέστησεν ὁ θεός οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγ-

γελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς,

ἐξέχεεν τοῦτο ὃ ἡνῦν ὑμεῖς βλέπετε καὶ ἀκούετε. 34 οὐ

γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, ὅτι

κύριός ἐστιν ὁ θεός, ὅς ἐκ δεξιῶν μου. 35 ἕως ἡμέρας

λέγει ὁ κύριός ἐστιν ὁ θεός, ὅς ἐκ δεξιῶν μου. 36 ἕως ἡμέρας

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<sup>b</sup> Δαυεὶδ LITRA; Δαυὶδ GW. <sup>c</sup> — τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν GLTTR. <sup>d</sup> τὸν θρόνον LITRA. <sup>e</sup> οὕτε LITRAW. <sup>f</sup> ἐγκατελείφθη LITRA; ἐνκ. T. <sup>g</sup> — ἡ ψυχὴ αὐτοῦ GLTTR. <sup>h</sup> ὁ δὲ T. <sup>i</sup> οὕτε LITRAW. <sup>k</sup> πνεύματος τοῦ ἁγίου LITRA. <sup>l</sup> — νῦν GLTTR. <sup>m</sup> + καὶ also T[A]. <sup>n</sup> — ὁ (read [the]) TTR. <sup>o</sup> + ὁ the L. <sup>p</sup> — καὶ E. <sup>q</sup> αὐτὸν καὶ χριστόν GLTTRAW. <sup>r</sup> ἐποίησεν ὁ θεός T. <sup>s</sup> τὴν καρδίαν LITRA. <sup>t</sup> ποιήσωμεν should we do TTR. <sup>v</sup> — ἐφ' ἧν LITRA. <sup>w</sup> + φησὶν says T. <sup>x</sup> ἐν LTR.

χριστοῦ, εἰς ἄφσιν ἁμαρτιῶν, καὶ ᾗψεσθε<sup>1</sup> τὴν δωρεάν  
Christ, for remission of sins, and ye will receive the gift

τοῦ ἁγίου πνεύματος. 39 ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ  
of the Holy Spirit. For to you is the promise and

τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους<sup>2</sup> ἂν  
to your children, and to all those at a distance, as many as

προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. 40 Ἐτέροις τε λόγοις  
may call [the] Lord our God. And with other words

πλείοσιν<sup>3</sup> διεμαρτύρετο<sup>4</sup> καὶ παρεκάλει<sup>5</sup> λέγων, Σώθητε ἀπὸ  
many he earnestly testified and exhorted, saying, Be saved from

τῆς γενεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν ᾄσμένως<sup>6</sup>  
generation this crooked. Those therefore who gladly

ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν<sup>7</sup> καὶ προσετέθη-  
had welcomed his word were baptized; and were added

σαν<sup>8</sup> τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλαι. 42 Ἦσαν δὲ  
that day souls about three thousand. And they were

προσκαρτεροῦντες<sup>9</sup> τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ,  
steadfastly continuing in the teaching of the apostles and in fellowship,

καὶ<sup>10</sup> τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἡγένετο<sup>11</sup>  
and the breaking of bread and prayers. There came

δὲ πάσῃ ψυχῇ φόβος, πολλὰ ἰτε<sup>12</sup> τέρατα καὶ σημεῖα διὰ  
and upon every soul fear, and many wonders and signs through

τῶν ἀποστόλων ἔγινετο. 44 πάντες δὲ οἱ πιστεύοντες<sup>13</sup> ἦσαν  
the apostles took place. And all who believed were

ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά, 45 καὶ τὰ κτήματα  
together and had all things common, and [their] possessions

καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν,  
and goods they sold, and divided them to all,

καθότι ἂν τις χρεῖαν εἶχεν. 46 καθ' ἡμέραν τε προσκαρ-  
according as anyone need had. And every day steadfastly

τεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον  
continuing with one accord in the temple, and breaking in [their] houses

ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλίασει καὶ ἀφελότητι<sup>14</sup>  
bread, they partook of food with gladness and simplicity

καρδίας, 47 αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον  
of heart, praising God, and having favour with whole

τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους<sup>15</sup>  
the people; and the Lord added those who were being saved

καθ' ἡμέραν τῇ ἐκκλησίᾳ.<sup>16</sup>  
daily to the assembly.

3 Ἡ ἐπὶ τὸ αὐτὸ ὁ δὲ Πέτρος<sup>17</sup> καὶ Ἰωάννης<sup>18</sup> ἀνέβαινον  
Together and Peter and John went up

εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην.<sup>19</sup>  
into the temple at the hour of prayer, the ninth;

2 καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων  
and a certain man lame from mother's womb being

ἐβαστάζετο<sup>20</sup> ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ  
was being carried, whom they placed daily at the door of the

ἱεροῦ τὴν λεγομένην Ὁραίαν, τοῦ αἰτεῖν ἑλεημοσύνην παρὰ  
temple called Beautiful, to ask alms from

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III. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered

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3 τῶν ἁμαρτιῶν ὑμῶν of your sins LITtr. 4 κήψετε LITtr. 5 οὓς whom L. 6 διεμαρτύρατο LITtraw. 7 + αὐτοὺς them LITtraw. 8 - ἀσμένως LITtraw. 9 + ἐν in LITtr[A].

10 + [ἐν] L. 11 - καὶ LITtraw. 12 ἐγένετο LITtraw. 13 δὲ τ. 14 + ἐν Ἱερουσαλὴμ, φόβος τε ἦν μέγας ἐπὶ πάντας. in Jerusalem, and great fear was upon all. T. 15 + καὶ (read Ad and also) T. 16 πιστεύσαντες T. 17 - τῇ ἐκκλησίᾳ LITtraw. 18 ἐπὶ τὸ αὐτὸ joined to chapter II. LITtraw. 19 Πέτρος δὲ LITtraw. 20 Ἰωάννης T. 21 ἐνάτην LITtraw.





ἐκείνου ἀπολύειν. 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον  
 'he to release [him]. But ye the holy and righteous one  
 ἡγόησασθε, καὶ ᾔτησασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,  
 denied, and requested a man a murderer to be granted to you,  
 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ἤγειρεν  
 but the Author of life ye killed, whom God raised up  
 ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ  
 from among [the] dead, whereof we witnesses are: and by  
 τῇ πίστει τοῦ ὀνόματος αὐτοῦ τούτου ὃν θεωρεῖτε καὶ  
 faith in his name this [man] whom ye behold and  
 οἴδατε ἕστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι'  
 know 'made 'strong 'his 'name; and the faith which [is] by  
 αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων  
 him gave to him this complete soundness before all  
 ὑμῶν. 17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,  
 of you. And now, brethren, I know that in ignorance ye acted,  
 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· 18 ὁ δὲ θεὸς ἃ προκητύγγειλεν  
 as also your rulers; but 'God 'what before announced  
 διὰ στόματος πάντων τῶν προφητῶν· αὐτοῦ<sup>1</sup> παθεῖν  
 by [the] mouth of all his prophets [that] 'should 'suffer  
 τὸν χριστόν<sup>2</sup>, ἐπλήρωσεν οὕτως. 19 μετανοήσατε οὖν καὶ  
 'the 'Christ, he fulfilled thus. Repeat therefore and  
 ἐπιστρέψατε, <sup>3</sup>εἰς<sup>4</sup> τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως  
 be converted, for the blotting out of your sins, so that  
 ἂν ἐλθῶσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,  
 may come times of refreshing from [the] presence of the Lord,  
 20 καὶ ἃ ἀποστείλῃ τὸν <sup>5</sup>προκεκηρυγμένον<sup>6</sup> ὑμῖν, <sup>7</sup>Ἰησοῦν  
 and [that] he may send him who was before proclaimed to you, Jesus  
 χριστόν,<sup>8</sup> 21 ὃν δεῖ οὐρανὸν μὲν δεῖξασθαι ἄχρι χρόνων  
 Christ, whom 'must 'heaven indeed receive till times  
 ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ  
 of restoration of all things, of which 'spoke 'God by [the]  
 στόματος<sup>9</sup> πάντων<sup>10</sup> ἁγίων<sup>11</sup> αὐτοῦ προφητῶν ἀπ' αἰῶνος.<sup>12</sup>  
 mouth of all 'holy 'his prophets from of old.  
 22 <sup>13</sup>Μωσῆς<sup>14</sup> μὲν <sup>15</sup>γὰρ<sup>16</sup> πρὸς τοὺς πατέρας<sup>17</sup> εἶπεν, "Ὅτι  
 'Moses 'judged 'for to the fathers said,  
 προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν<sup>18</sup> ἐκ  
 A prophet to you will 'raise 'up [<sup>19</sup>the] 'Lord 'God 'you from among  
 τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα  
 your brethren, like me: him shall ye hear in all things  
 ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ πᾶσα ψυχὴ  
 whatsoever he may say to you. And it shall be [that] every soul  
 ἣτις ἂν<sup>20</sup> μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου<sup>21</sup> ἐξολοθρευθήσεται<sup>22</sup>  
 which may not hear that prophet shall be destroyed  
 ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ  
 from among the people. And indeed all the prophets from  
 Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ <sup>23</sup>πρακατήγ-  
 Samuel and those subsequent, as many as spoke also before an-  
 γειλῶν<sup>24</sup> τὰς ἡμέρας ταύτας. 25 ὑμεῖς ἐστε<sup>25</sup> υἱοὶ τῶν προφητῶν  
 nounced these days. Ye are sons of the prophets  
 καὶ τῆς διαθήκης ἧς ἐδιέθετο ὁ θεός<sup>26</sup> πρὸς τοὺς πατέρας<sup>27</sup>  
 and of the covenant which 'appointed 'God to 'fathers

go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers. 18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repeat ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 and he shall send Jesus Christ, which before was preached unto you: 21 whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto

ο — αὐτοῦ (read the prophets) LITTA. P + αὐτοῦ (read his Christ) LITTAW. <sup>9</sup> πρὸς T.  
<sup>1</sup> προκεκηρυγμένον was foreordained GLTTAAW. <sup>2</sup> χριστόν Ἰησοῦν LITTA. <sup>3</sup> τῶν (omit all)  
 GLTTAAW. <sup>4</sup> ἀπ' αἰῶνος αὐτοῦ προφητῶν LITTA. <sup>5</sup> Μωϋσῆς GLTTAAW. <sup>6</sup> — γὰρ GLTTAAW.  
<sup>7</sup> — πρὸς τοὺς πατέρας LITTA. <sup>8</sup> ἡμῶν OUR T. <sup>9</sup> ἐάν TA. <sup>10</sup> ἐξολοθρευθήσεται LITTA.  
<sup>11</sup> κατήγγειλαν announced GLTTAAW. <sup>12</sup> + οἱ the GLTTAAW. <sup>13</sup> ὁ θεὸς διέθετο L.

Abraham, And in thy seed shall all the kindreds of the earth be blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

ἡμῶν,<sup>1</sup> λέγων πρὸς Ἀβραάμ, Καὶ τῷ σπέρματί σου ἐνελο-  
our, saying to Abraham, And in thy seed shall be  
γηθήσονται <sup>all</sup> πᾶσαι αἱ πατρίαι τῆς γῆς. 26 ὑμῖν <sup>To you first</sup> πρῶτον  
blessed all the families of the earth.  
ὁ θεὸς ἀναστήσας<sup>2</sup> τὸν παῖδα αὐτοῦ Ἰησοῦν,<sup>3</sup> ἀπέστειλεν  
God, having raised up his servant Jesus, sent  
αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ  
him, blessing you in turning each from  
τῶν πονηριῶν ἡμῶν.<sup>4</sup>  
wickedness your.

IV. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

4 Λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπίστησαν αὐτοῖς  
And as were speaking they to the people, came upon them  
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,  
the priests and captain of the temple and the Sadducees,  
2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ  
being distressed because teach they the people, and  
καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ  
announce in Jesus the resurrection which [is] from among  
νεκρῶν. 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο<sup>1</sup>  
[the] dead; and they laid on them hands and put  
εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ ἑσπέρα ἤδη.  
[them] in hold till the morrow; for it was evening already.  
4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν,  
But many of those who had heard the word believed,  
καὶ ἐγενήθη<sup>2</sup> ἀριθμὸς τῶν ἀνδρῶν ὥστε<sup>3</sup> χιλιάδες πέντε.  
and became the number of the men about thousand five.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 if we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναθῆναι αὐτῶν  
And it came to pass on the morrow were gathered together their  
τοὺς ἄρχοντας καὶ ὁ πρεσβυτέρους καὶ ὁ γραμματεῖς<sup>1</sup> Ρεῖς<sup>2</sup> Ἰε-  
rulers and elders and scribes at Je-  
ρουσαλὴμ, 6 καὶ Ἀνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ  
rusalem, and Annas the high priest and Caiaphas and  
Ἰωάννην καὶ Ἀλέξανδρον,<sup>3</sup> καὶ ὅσοι ἦσαν ἐκ γένους  
John and Alexander, and as many as were of family  
ἀρχιερατικοῦ. 7 καὶ στήσαντες αὐτοὺς ἐν τῷ<sup>4</sup> μέσῳ ἔπυν-  
high-priestly. And having placed them in the midst they  
θάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε  
inquired, In what power or in what name did  
τοῦτο<sup>5</sup> ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου  
this ye? Then Peter, filled with [the] Spirit Holy,  
εἶπεν πρὸς αὐτούς, Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι  
said to them, Rulers of the people and elders  
τοῦ Ἰσραὴλ, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ<sup>6</sup>  
of Israel, If we this day are examined as to a good work,  
ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται,<sup>7</sup> 10 γνωστὸν  
[to the] infirm man, by what he has been cured, known  
ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ<sup>8</sup>  
be it to all you and to all the people of Israel, that in the  
ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐστα-  
name of Jesus Christ the Nazarean, whom ye cruel-  
ρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ  
fied, whom God raised from among [the] dead, by him

<sup>1</sup> ὑμῶν your TRA.  
<sup>2</sup> αὐτῶν their LT.  
<sup>3</sup> οὗτος the LTTA.  
<sup>4</sup> Ἀλέξανδρος LTTA.  
<sup>5</sup> σέσωται T.

<sup>6</sup> ἐν GLTTAW.  
<sup>7</sup> αὐτοὺς them W.  
<sup>8</sup> ἐν LTTAW.  
<sup>9</sup> τῷ G[A].

<sup>10</sup> ἀναστήσας ὁ θεὸς TA.  
<sup>11</sup> — ὁ LT[TA].  
<sup>12</sup> [ὡς] LTTA; — ὥστε T.  
<sup>13</sup> Ἀννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ  
<sup>14</sup> τοῦτο ἐποιήσατε T.  
<sup>15</sup> — τοῦ Ἰσραὴλ LTTA[A].



οἷτος παρίστηκεν ἐνώπιον ὑμῶν ὑγής. 11 οὗτός ἐστιν ὁ  
 this [man] stands before you sound. This is the  
 λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων,<sup>1</sup>  
 stone which has been set at nought by you the builders,  
 ὁ γεγόμενος εἰς κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν  
 which is become head of [the] corner. And there is  
 ἐν ἄλλῃ οὐδενὶ ἡ σωτηρία· οὐτε γὰρ ὄνομά ἐστιν ἕτερον  
 in other no one salvation, for neither name is there another  
 ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ  
 under the heaven which has been given among men, by which  
 δεῖ σωθῆναι ἡμᾶς.  
 must be saved we.

13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάν-  
 But seeing the of Peter boldness and of John,  
 νου,<sup>2</sup> καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν  
 and having perceived that men unlettered they are  
 καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ  
 and un instructed, they wondered, and they recognized them that with  
 Ἰησοῦ ἦσαν. 14 τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς  
 Jesus they were. But the man beholding with them  
 ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. 15 κελεύ-  
 standing who had been healed, nothing they had to gainsay. Having  
 σαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον<sup>3</sup>  
 commanded but them outside the sanhedrim to go they conferred  
 πρὸς ἀλλήλους, 16 λέγοντες, τί ποιήσομεν<sup>4</sup> τοῖς ἀνθρώ-  
 with one another, saying, What shall we do to men  
 ποιοῦς τοὺς; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν  
 these? for that indeed a known sign has come to pass  
 δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,  
 through them, to all those inhabiting Jerusalem [is] manifest,  
 καὶ οὐδυνάμεθα ἀρνήσασθαι.<sup>5</sup> 17 ἀλλ' ἵνα μὴ ἐπὶ πλείον  
 and we are unable to deny [it]. But that not further  
 διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ<sup>6</sup> ἀπειλησώμεθα αὐτοῖς  
 it may spread among the people, with a threat let us threaten them  
 μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ, μηδεὶ ἀνθρώπων.  
 no longer to speak in this name to any man,  
 18 Καὶ καλίσαντες αὐτοὺς παρήγγειλαν αὐτοῖς<sup>7</sup> τὸ καθόλου  
 And having called them they charged them at all  
 μὴ φηγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.  
 not to speak nor to teach in the name of Jesus.  
 19 ὁ δὲ Πέτρος καὶ Ἰωάννης<sup>8</sup> ἀποκριθέντες πρὸς αὐτοὺς  
 But Peter and John answering to them  
 εἶπον,<sup>9</sup> Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκοῦειν  
 said, Whether right it is before God to you to listen  
 μᾶλλον ἢ τοῦ θεοῦ κρίνατε. 20 οὐδυνάμεθα γὰρ ἡμεῖς ἃ  
 rather than God, judge ye; cannot for we what  
 εἶδομεν<sup>10</sup> καὶ ἠκούσαμεν μὴ λαλεῖν. 21 Οἱ δὲ προσπατεῖλη-  
 we saw and heard but speak. But they having further  
 σάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς κολά-  
 threatened let go them, nothing finding as to how they might  
 σωνται αὐτοὺς διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον  
 punish them on account of the people, because all were glorifying

man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were words unlearned and ignorant, men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for for all men glorified God for that

<sup>1</sup> οἰκοδόμων LITTA.

<sup>2</sup> οὐδὲ LITRW.

<sup>3</sup> Ἰωάννου Tr.

<sup>4</sup> τε and LITTA. <sup>5</sup> συνέβαλλον

LITTA. <sup>6</sup> ποιήσομεν should we do LITTA.

<sup>7</sup> ἀρνεῖσθαι LITTA.

<sup>8</sup> — ἀπειλῇ LITTA.

<sup>9</sup> — αὐτοῖς (read [them]) LITTA.

<sup>10</sup> — τὸ LT.

<sup>11</sup> Ἰωάννης Tr.

<sup>12</sup> εἶπον (εἶπαν Tr) πρὸς

αὐτοὺς LITTAW. <sup>13</sup> εἶδομεν LITTA.

which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed.

τὸν θεὸν ἐπὶ τῷ γεγονότι. 22 ἐτῶν·γὰρ ἦν  
God for that which has taken place; for "years [old]" was  
πλειόνων <sup>κ</sup>τεσσαράκοντα <sup>ο</sup> ὁ ἄνθρωπος ἐφ' ὃν <sup>ἐ</sup>γεγόνει<sup>α</sup>  
<sup>above</sup> <sup>forty</sup> <sup>the</sup> <sup>man</sup> on whom had taken place  
τὸ·σημῆϊον·τοῦτο τῆς ἰάσεως.  
this sign of healing.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 for to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one

23 Ἀπολυθέντες·δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ  
And having been let go they came to their own [company], and  
ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσ-  
reported whatever to them the chief priests and the el-  
βύτεροι <sup>μ</sup>εῖπον. 24 οἱ·δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν  
said. And they having heard, with one accord lifted up  
φωνὴν πρὸς τὸν θεόν, καὶ <sup>μ</sup>εῖπον, <sup>Δ</sup>έσποτα, σὺ <sup>ο</sup>ς  
[their] voice to God, and said, O master, thou [art] the  
θεός <sup>ο</sup> ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν  
God who made the heaven and the earth and the sea  
καὶ πάντα τὰ ἐν αὐτοῖς, 25 ὃ διὰ στόματος <sup>Δ</sup>αβίδ<sup>ο</sup>  
and all that [are] in them, who by [the] mouth of David  
<sup>ο</sup>του <sup>π</sup>αιδός·σου εἰπών, <sup>Ἰ</sup>να τί <sup>ἐ</sup>φθόναζαν ἔθνη, καὶ  
thy servant didst say, Why did "rage" haughtily "nations, and  
λαοὶ ἐμελέτησαν κενά; 26 παρέστησαν οἱ βασιλεῖς τῆς  
"peoples" did meditate vain things? Stood up the kings of the  
γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ·τὸ·αὐτὸ κατὰ τοῦ  
earth, and the rulers were gathered together against the  
κυρίου καὶ κατὰ τοῦ·χριστοῦ·αὐτοῦ. 27 Συνήχθησαν·γὰρ  
Lord and against his Christ. For were gathered together  
ἐπ' ἀληθείας <sup>ε</sup>πὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν  
of a truth against "holy" servant thy Jesus, whom  
ἔχρισας, <sup>Ἡ</sup>ρώδης·τε καὶ Πόντιος <sup>Π</sup>ιλάτος, <sup>σὺν</sup> ἔθνεσιν  
thou didst anoint, both Herod and Pontius Pilate, with nations  
καὶ λαοὶ Ἰσραὴλ, 28 ποιῆσαι ὅσα ἡ·χείρ·σου καὶ ἡ βουλὴ  
and peoples of Israel, to do whatever thy hand and "counsel  
<sup>ο</sup>σου <sup>π</sup>ρωῶρισεν γενέσθαι. 29 καὶ τὰ νῦν, κύριε, <sup>ἐ</sup>πίδε<sup>α</sup>  
thy predetermined to come to pass. And now, Lord, look  
ἐπὶ τὰς ἀπειλάς·αὐτῶν, καὶ δὸς τοῖς·δούλοις·σου μετὰ παρ-  
upon their threatenings, and give to thy bondmen with "bold-  
ρήσας πάσης λαλεῖν τὸν λόγον·σου, 30 ἐν τῷ τήν·χειρά·<sup>ο</sup>σου<sup>α</sup>  
ness "all to speak thy word, in that thy hand  
<sup>ἐ</sup>κτείνειν <sup>σε</sup> εἰς ἴασιν, καὶ·σημεῖα καὶ τέρατα γίνεσθαι  
"stretchest" out "thou for healing, and signs and wonders take place  
διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. 31 Καὶ  
through the name "holy" servant of thy Jesus. And  
δεηθέντων αὐτῶν ἰσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγ-  
"having" prayed "they" was "shaken" the "place in which they were assem-  
μένοι, καὶ ἐπλήσθησαν ἅπαντες <sup>π</sup>νεύματος ἁγίου, <sup>καὶ</sup>  
bled, and they were "filled" all with [the] "Spirit" "Holy, and  
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.  
spoke the word of God with boldness.

32 Τοῦ·δὲ πλήθους τῶν πιστευσάντων ἦν <sup>ἡ</sup> καρδία  
And of the multitude of those that believed "were" the "heart

<sup>κ</sup> τεσσαράκοντα TTRa. <sup>Γ</sup> γεγόνει LTRa. <sup>μ</sup> εἶπαν LTRa. <sup>ο</sup> — ὁ θεός (read he who) LTR[A].  
<sup>ο</sup> οὗ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος who by [the] Holy Spirit by [the] mouth of our father LTRa. <sup>Δ</sup> αὐτὸς Gw. <sup>α</sup> — τοῦ GLTTAW.  
<sup>Ἰ</sup> να τί LTRaW. <sup>ε</sup> — ἐν τῇ πόλει ταύτῃ in this city GLTTAW. <sup>Π</sup> ἐλάτος T. <sup>ο</sup> — σου LTRaW. <sup>ἐ</sup> φίδε L. <sup>ο</sup> — σου (read [thy]) LTR. <sup>ε</sup> [σε] A. <sup>π</sup> τοῦ ἁγίου πνεύματος LTRaW. <sup>α</sup> — ἡ LTRa.

καὶ ἡ<sup>a</sup> ψυχὴ μία<sup>b</sup> καὶ οὐδὲ<sup>c</sup> εἰς τι τῶν ὑπαρ-  
 'and 'the 'soul one, and not one 'anything 'of 'that<sup>d</sup> 'which 'pos-  
 χόντων αὐτῷ ἔλεγεν ἰδίον εἶναι, ἀλλ' ἦν αὐτοῖς ἑῷ πάντα<sup>e</sup>  
 'sessed 'he 'said 'his 'own 'was, 'but 'were 'to 'them 'all 'things  
 κοινά. 33 καὶ μεγάλη<sup>f</sup> δυνάμει<sup>g</sup> ἀπέδιδουν τὸ μαρτύριον  
 common: And with great power 'gave 'testimony  
 οἱ ἀπόστολοι<sup>h</sup> τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε  
 'the 'apo-tles 'of the resurrection of the Lord Jesus, and 'grace  
 μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής τις  
 'great 'was upon all them. For neither in want 'anyone  
 ὑπῆρχεν<sup>i</sup> ἐν αὐτοῖς<sup>j</sup> ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν  
 'was among them; for as many as owners of estates or houses  
 ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-  
 were, selling [them] brought the values of those sold,  
 σκομένων, 35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀπο-  
 and laid [them] at the feet of the apos-  
 στόλων<sup>k</sup> ἐδιεδίδου<sup>l</sup> δὲ ἑκάστῳ καθότι ἂν τις χρεῖαν  
 tles; and distribution was made to each according as anyone 'need  
 εἶχεν.  
 'had.

36 Ἰωσήφ<sup>m</sup> δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ<sup>n</sup> τῶν ἀπο-  
 And Joses who was surnamed Barnabas by the apos-  
 στόλων, ὃ ἐστὶν μεθερμηνεύμενον, υἱὸς παρακλήσεως,  
 tles (which is, being interpreted, Son of consolation),  
 Λευίτης<sup>o</sup>, Κύριος τῷ γενεῖ, 37 ὑπάρχοντος αὐτῷ ἀγροῦ,  
 a Levite, a Cypriot by birth, having land,  
 πωλήσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν<sup>p</sup> παρὰ<sup>q</sup> τοὺς πόδας  
 having sold [it] brought the money and laid [it] at the feet  
 τῶν ἀποστόλων. 5 Ἀνὴρ δὲ τις Ἀνανίας ὀνόματι,<sup>r</sup>  
 of the apostles. But 'man 'a 'certain, Ananias by name,  
 σὺν Σαπφείρῃ<sup>s</sup> τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα, 2 καὶ  
 with Sapphira his wife, sold a possession, and  
 ἐνοσφίσατο ἀπὸ τῆς τιμῆς, ὅσινειδύας<sup>t</sup> καὶ τῆς γυναικὸς  
 kept back from the value, being aware of [it] also 'wife  
 φαῦτο<sup>u</sup>, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν  
 'his, and having brought a certain part 'at 'the 'feet 'of 'the  
 ἀποστόλων ἔθηκεν. 3 εἶπεν δὲ Πέτρος, Ἀνανία, διατί<sup>v</sup>  
 'apostles 'laid ['it]. But said Peter, Ananias, why  
 ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαι σε τὸ  
 did 'fill 'Satan thy heart, 'to 'lie 'to ['for] 'thee the  
 πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ  
 Spirit the Holy, and to keep back from the value of the  
 χωρίου; 4 οὐχὶ μένον σοὶ ἔμενεν; καὶ παθεῖν  
 estate? 'Not 'remaining 'to 'thee 'did 'it remain? and having been sold,  
 ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ  
 in thine own authority was it [not]? why 'didst thou purpose in  
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ  
 thy heart this thing? Thou didst not lie to men, but  
 τῷ θεῷ. 5 Ἀκούων δὲ Ἀνανίας λόγους τοὺς, πεσὼν  
 to God. And 'hearing 'Ananias these words, falling down

heart and of one soul:  
 neither said any of  
 them that ought of the  
 things which he pos-  
 sessed was his own;  
 but they had all things  
 common. 33 And with  
 great power gave the  
 apostles witness of the  
 resurrection of the  
 Lord Jesus: and great  
 grace was upon them  
 all. 34 Neither was  
 there any among them  
 that lacked: for as  
 many as were possess-  
 ors of lands or houses  
 sold them, and brought  
 the prices of the things  
 that were sold, 35 and  
 laid them down at the  
 apostles' feet: and dis-  
 tribution was made  
 unto every man ac-  
 cording as he had  
 need.

36 And Joses, who  
 by the apostles was  
 surnamed Barnabas,  
 (which is, being in-  
 terpreted, The son of  
 consolation,) a Levite,  
 and of the country of  
 Cyprus, 37 having  
 land, sold it, and  
 brought the money,  
 and laid it at the  
 apostles' feet. V. But  
 a certain man named  
 Ananias, with Sapphi-  
 ra his wife, sold a  
 possession, 2 and kept  
 back part of the price,  
 his wife also being  
 privy to it, and brought  
 a certain part, and  
 laid it at the apostles'  
 feet. 3 But Peter said,  
 Ananias, why hath Satan  
 filled thine heart to  
 lie to the Holy  
 Ghost, and to keep  
 back part of the price  
 of the land? 4 While  
 it remained, was it not  
 thine own? and after  
 it was sold, was it not  
 in thine own power?  
 why hast thou concei-  
 ved this thing in  
 thine heart? thou  
 hast not lied unto  
 men, but unto God.  
 5 And Ananias hear-  
 ing these words fell  
 down, and gave up the

<sup>a</sup> — ἡ LITra. <sup>b</sup> οὐδ' E. <sup>c</sup> πάντα L. <sup>d</sup> δυνάμει μεγάλη LITra. <sup>e</sup> τοῦ κυρίου Ἰησοῦ  
 [χριστοῦ Christ] τῆς ἀναστάσεως L; τῆς ἀναστάσεως Ἰησοῦ χριστοῦ τοῦ κυρίου T. <sup>f</sup> ἦν LITra.  
<sup>g</sup> ἐδιεδίδου LITra. <sup>h</sup> Ἰωσήφ Joseph LITra. <sup>i</sup> ἀπὸ LITra. <sup>j</sup> Λευίτης T. V.  
<sup>k</sup> πρὸς T. <sup>l</sup> ὀνόματι Ἀνανίας L. <sup>m</sup> Σαπφείρα LITra. <sup>n</sup> ὁσινειδύας LITra. <sup>o</sup> — αὐτοῦ  
 (read [his]) LITra. <sup>p</sup> + ὁ LITra. <sup>q</sup> + ὁ LITra. <sup>r</sup> διὰ τί LITra. <sup>s</sup> + [σε] thee (to keep back) A.  
<sup>t</sup> + ὁ GLITra.



ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things. 12 And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

ἐξέψυξεν' καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς  
expired. And came fear great upon all who  
ἀκούοντας ταῦτα. 6 ἄνασταντες δὲ οἱ νεώτεροι συνέ-  
heard these things. And having risen the younger [men] swathed  
σείλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν. 7 Ἐγένετο δὲ  
him, and having carried out buried [him]. And it came to pass  
ὥς ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδῖα τὸ  
about hours three afterwards also his wife, not knowing what  
γεγονός εἰσῆλθεν. 8 ἀπεκρίθη δὲ αὐτῇ· ὁ Πέτρος,  
had come to pass, came in. And answered her Peter,  
Εἰπέ μοι εἰ τοσούτου τὸ χωρίου ἀπέδοσθε; Ἡ δὲ εἶπεν,  
Tell me if for so much the estate ye sold? And she said,  
Ναί, τοσούτου. 9 Ὁ δὲ Πέτρος εἶπεν πρὸς αὐτήν, Τί  
Yes, for so much. And Peter said to her, Why [is it]  
ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ  
that ye agreed together to tempt the Spirit of [the] Lord? Lo, the  
πόδες τῶν θάψαντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ  
feet of those who buried thy husband [are] at the door, and  
ἐξοίσουσίν σε. 10 Ἐπεσεν δὲ παραχρῆμα παρὰ τοὺς  
they shall carry out thee. And she fell down immediately at  
πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι  
his feet and expired. And having come in the young [men]  
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς  
found her dead; and having carried out they buried [her] by  
τὸν ἄνδρα αὐτῆς. 11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν  
her husband. And came fear great upon whole the  
ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. 12 Διὰ δὲ  
assembly, and upon all who heard these things. And by  
τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα  
the hands of the apostles came to pass signs and wonders  
ἐν τῷ λαῷ πολλὰ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες  
among the people many; (and they were with one accord all  
ἐν τῇ στοᾷ Σολομῶντος· 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα  
in the porch of Solomon, but of the rest no one durst  
κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14 μᾶλλον  
join them, but magnified them the people; the more  
δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε  
and were added believers to the Lord, multitudes both of men  
καὶ γυναικῶν· 15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς  
and women; so as in the streets to bring out the  
ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα  
sick, and put [them] on beds and couches, that  
ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὶ  
coming of Peter at least the shadow might overshadow some one  
αὐτῶν. 16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ  
of them. And came together also the multitude of the round about  
πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλου-  
cities to Jerusalem, bringing sick ones and those  
μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἰεραπεύοντο  
beset by spirits unclean. who were healed  
ἅπαντες.

<sup>1</sup>all.

▼ — ταῦτα LITRA.    ▼ πρὸς αὐτήν to her LITRA.    x — ὁ LITRA.    y — εἶπεν (read [said]) LITRA.    d πάντες LTR.    e Σολομῶντος GTRAU.    f ἐγένετο EGLITRAU.    g πολλὰ ἐν τῷ λαῷ LITRA.    h κραββάτων LITRAU.    i ἐπισκιάσει shall overshadow Tr.    j — εἰς LITRA.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ,  
And having risen up the high priest and all those with him,  
ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,  
which is [the] sect of the Sadducees, were filled with anger,  
18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ  
and laid their hands on the apostles and  
ἔθεντο αὐτοὺς ἐν τηροσεί δημοσίᾳ. 19 ἄγγελος δὲ κυρίου  
put them in [the] "hold public. But an angel of [the] Lord  
διὰ τῆς νυκτὸς ἠνοίξεν τὰς θύρας τῆς φυλακῆς,  
during the night opened the doors of the prison,  
ἐξαγαγόντες αὐτοὺς εἰπεν, 20 Πορεύεσθε, καὶ σταθέντες  
and having brought out them said, Go ye, and standing  
λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς  
speak in the temple to the people all the words of [the] life  
ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὕρθρον εἰς τὸ  
this. And having heard they entered at the dawn into the  
ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ  
temple, and were teaching. But having come the high priest and those  
σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γεροῦ-  
with him, they called together the sanhedrim and all the elder-  
σίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον  
hood of the sons of Israel, and sent to the prison  
ἄχθῃναι αὐτούς. 22 οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ  
to have them brought. But the officers having come not  
εἶρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,  
did find them in the prison; and having returned they reported,  
23 λέγοντες, "Ὅτι τὸ ῥμὲν δεσμωτήριον εὗρομεν κεκλεισ-  
saying, The indeed prison we found shut  
μένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἡξῶν ἐστῶτας  
with all security, and the keepers without standing  
πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὗρομεν.  
before the doors; but having opened, within no one we found.  
24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅτε ἱερεὺς καὶ  
And when they heard these words both the priest and  
ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς διηπόρουν περὶ  
the captain of the temple and the chief priests were perplexed concerning  
αὐτῶν, τί ἀν-γένοιτο τοῦτο. 25 παραγενόμενος δὲ τις  
them, what might be this. But having come a certain one  
ἀπήγγειλεν αὐτοῖς λέγων, "Ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε  
reported to them, saying, Lo, the men whom ye put  
ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν  
in the prison are in the temple standing and teaching the  
λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις  
people. Then having gone the captain with the officers  
ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν,  
brought them, not with violence, for they feared the people,  
ἵνα μὴ λιθασθῶσιν. 27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν  
that they might not be stoned. And having brought them they set  
ἐν τῷ συνέδριῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς,  
[them] in the sanhedrim. And asked them the high priest,  
28 λέγων, Ὡς παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσ-  
saying, Not by a charge did we charge you not to teach

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 and laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 saying, The prison truly found we shut with all safety, and the keepers standing before the doors; but when we had opened, we found no man within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them, without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 saying, Did not we straitly command you that ye should not teach in

1 — αὐτῶν LITtrAw. m — τῆς LITtrA. n ἀνοίξας having opened τ. o παραγενόμενοι ὑπηρέται LITtrA. p — μὲν LITtrAw. q — ἔσω GLITtrAw. r ἐπὶ LITtrA. s — ἱερεὺς καὶ οἱ LITtrA. t — λέγων GLITtrAw. u ἦγεν τ. v — ἵνα (read lest they should be stoned) LITtr[A]. z — Οὐ (read We did charge you by a charge, &c.) LITtrA.

this name? and, be hold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were out to the heart, and took counsel to slay them. 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this

κειν επι τῷ ὀνόματι τούτου, and lo, ye have filled Jerusalem with your teaching, and purpose to bring upon us the blood of this man. 29 Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. 30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσαθε κρεμάσαντες ἐπὶ ξύλῳ. 31 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν ἐν αἰνῇ. 32 καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων αὐτοῦ, καὶ τὸ πνεῦμα ἁγίον, ὃ ἐδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. 33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. 34 ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ· τι τοὺς ἀποστόλους ποιῆσαι, 35 εἰπέν τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις· τοὺτοι τί μέλλετε πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδας, λέγων εἶναι τινα ἑαυτόν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν, ὥσει τετρακοσίων· ὃς ἀνῆρθε, καὶ πάντες ὅσοι ἐπειθοντο αὐτῷ διεπλύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 μετὰ τούτου ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ὁ θεὸς ἀπέστησεν λαὸν ἱκανὸν ὅπισω αὐτοῦ· κακείνους ἀπέωλετο, καὶ πάντες ὅσοι ἐπειθοντο αὐτῷ διεσκορπίσθησαν. 38 καὶ νῦν λέγω ὑμῖν, ἀπόσθε ἀπὸ τῶν ἀνθρώπων· τούτων, καὶ ἐξάσθε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλή· αὕτη ἡ

\* —; LITRA. γ — ὁ LITRA. εἶπαν LITRA. α + τοῦ T. b ἐν αὐτῷ μάρτυρες ἐσμὲν L; — αὐτοῦ Ttr. c — δὲ LITRA. d ἐβούλοντο resolved Ltr. e — τι LITRA. f τοὺς ἀνθρώπων the men LITRA. g Ἰσραηλίται T. h προσεκολλήθη ἀνδρῶν ἀριθμὸς ὡς LITRA. i — ἱκανὸν LITRA. k ἀφετε LITRA.



τὸ ἔργον· τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ ἐστίν, <sup>1</sup>ἡ οὐ δύνασθε καταλῦσαι αὐτόν, μήποτε καὶ θεομάχοι <sup>2</sup>εὐρέθητε. 40 Ἐπεισθάναν δὲ αὐτῷ καὶ προσκαλεσάμενοι <sup>3</sup>εἶπεν· καὶ ἔπεισθησαν· οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν χριστόν. 1

ye are not able to overthrow it, lest also fighters against God ye be found. And they were persuaded by him; and having called to [them] the apostles, having beaten them enjoined [them] not to speak in the name of Jesus, and released them. They therefore departed rejoicing from [the] presence of the sanhedrim that for the name of him they were accounted worthy to be dishonoured. 42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν χριστόν. 1

the Christ.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν <sup>1</sup>ἔγενετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, <sup>2</sup>ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν. 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος <sup>3</sup>τῶν μαθητῶν, εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζας. 3 ἐπισκέψασθε τοὺς ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυροῦνέτους <sup>4</sup>ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5 Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχорον, καὶ Νικάνορα, καὶ Τιμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας. 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 καὶ ὁ λόγος τοῦ θεοῦ

But in those days <sup>2</sup> multiplying <sup>3</sup> the disciples there arose a murmuring of the Hellenists against the Hebrews, because were overlooked in the <sup>2</sup>ministration <sup>3</sup>daily their widows. 2 Then the twelve called the multitude of the disciples, said, Not seemly it is [for] us, leaving the word of God, to attend tables. 3 Look out among yourselves, <sup>3</sup>borne <sup>4</sup> witness <sup>5</sup> to <sup>6</sup> seven, full of [the] <sup>2</sup>Spirit <sup>3</sup>Holy and wisdom, whom we will appoint over this business; 4 but we to prayer and the ministry of the word will steadfastly continue. And of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and [the] <sup>2</sup>Spirit <sup>3</sup>Holy, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and having prayed, they laid <sup>2</sup> on <sup>3</sup> them hands. And the word of God increased;

work of men, it will count to nought: 39 but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

VI. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased;

<sup>1</sup> οὐ δύνησθε ye will not be able LITR.

<sup>2</sup> αὐτοὺς them GLITR.

<sup>3</sup> — αὐτοὺς (read

[them]) TTR.

<sup>4</sup> — αὐτοῦ GLITR; κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος LITR.

<sup>5</sup> τὸν

χριστόν Ἰησοῦν LITR.

<sup>6</sup> εἶπαν LITR.

<sup>7</sup> ἤντεν LITR.

<sup>8</sup> δὲ but T.

<sup>9</sup> — ἀδελφοί L.

<sup>10</sup> — ἁγίου GLITR.

<sup>11</sup> καταστήσωμεν we may appoint EW.

<sup>12</sup> πλήρης L.

and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

ἠξάνεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον  
increased, and 'was' multiplied 'the' number 'of' 'the' 'disciples' in Jerusalem exceedingly, and a great multitude of the priests were obedient

τῇ πίστει.  
to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the *synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

8 Στέφανος δὲ πλήρης ἦν πίστεως καὶ δυνάμεως ἐποίει  
And Stephen, full of faith and power, wrought  
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 ἀνέστησαν δὲ  
wonders and 'signs' great among the people. And arose  
τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων,  
certain of those of the synagogue called  
καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας  
and of Cyrenians, and of Alexandrians, and of those from Cilicia  
καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. 10 καὶ οὐκ ἴσχυον  
and Asia, disputing with Stephen. And they were not able  
ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 τότε  
to resist the wisdom and the spirit by which he spoke. Then  
ὑπέβαλον ἄνδρας, λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦν-  
they suborned men, saying, We have heard him speaking  
τος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν θεόν. 12 Συν-  
'words' blasphemous against Moses and God. 'They'  
εκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς  
'stirred' up 'and' the people and the elders and the  
γραμματεῖς, καὶ ἐπιστάντες συνήρασαν αὐτόν, καὶ ἤγαγον  
scribes, and coming upon they seized him, and brought  
εἰς τὸ συνέδριον, 13 ἔστησάν τε μάρτυρας ψευδεῖς,  
[him] to the sanhedrim, And they set 'witnesses' false,  
λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα  
saying, This man does not cease 'words' blasphemous  
λαλεῖν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου.  
'speaking' against 'place' 'holy' 'this' and the law;  
14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζα-  
for we have heard him saying, That 'Jesus' 'the' 'Naza-  
ραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ  
rean 'this' will destroy this place, and will change the  
ἔθη ἃ παρέδωκεν ἡμῖν Μωσῆς. 15 Καὶ ἀτενίσαντες εἰς  
customs which 'delivered' to 'us' Moses. And looking intently on  
αὐτὸν ἄπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ  
him all who sat in the sanhedrim saw  
πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.  
his face as [the] face of an angel.

VII. Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 and said unto him, Get thee out of thy country, and from thy kindred, and

7 Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει;  
And 'said' 'the' 'high' priest, 'Then' 'these' 'things' 'so' 'are'?  
2 Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ θεὸς  
And he said, Men brethren and fathers, hearken. The God  
τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσο-  
'of' glory appeared to our father Abraham being in Meso-  
ποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ εἶπεν  
potamia, before 'dwelt' 'he' in Charran, and said  
πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας  
to him, 'Go out from' thy land and from 'kindred'

\* χάριτος of grace GLTTAW.

LTTR. b Μωσῆν GLTTAW.

c πάντες GLTTAW.

d — εἶχει (read [are]) w.

f τῶν λεγομένων T.

g βλάσφημα GLTTAW;

h πάντες GLTTAW.

i — εκ [L]TT[A].

\* — καὶ Ἀσίας L.

\* συνζητοῦντες

τῶν λεγομένων T.

τῶν λεγομένων T.

\* — καὶ Ἀσίας L.

\* συνζητοῦντες

τῶν λεγομένων T.

τῶν λεγομένων T.

σου, και δευρο εἰς<sup>k</sup> γῆν ἣν ἂν σοι δείξω. 4 Τότε ἐξελθὼν  
 'thy and come into land which to thee I will shew. Then 'going out  
 ἐκ γῆς Χαλδαιῶν, κατήκνησεν ἐν Χαρρᾶν, κακεῖθεν  
 from [the] land of Chaldeans, he dwelt in Charran, and thence  
 μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετέκτισεν αὐτὸν εἰς  
 after 'died 'his 'father, he removed him into  
 τὴν γῆν ταύτην εἰς ἣν νῦν κατοικεῖτε. 5 καὶ οὐκ  
 this land in which ye now dwell. And 'not  
 ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός.  
 'he 'did give to him an inheritance in it, not even a foot's tread;  
 καὶ ἐπηγγείλατο 'αὐτῷ δοῦναι<sup>l</sup> εἰς κατάσχεσιν<sup>m</sup> αὐτήν, καὶ  
 and 'promised to him to give 'for 'a 'possession 'it, and  
 τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.  
 to his seed after him, there not being to him a child.  
 6 ἐλάλησεν δὲ οὕτως ὁ θεός, "Ὅτι ἔσται τὸ σπέρμα αὐτοῦ  
 And 'spoke 'thus 'God: That 'shall 'be 'his 'seed  
 πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ  
 a sojourner in a land 'strange, and they will enslave it and  
 κακώσουσιν ἐτη τετρακόσια. 7 καὶ τὸ ἔθνος ᾧ<sup>n</sup> ἔαν<sup>o</sup>  
 ill-treat [it] 'years 'four 'hundred; and the nation to which  
 ὁδουλεύσων, κρινῶ ἐγώ, φεῖπεν ὁ θεός, καὶ μετὰ  
 they may be in bondage will 'judge I, said God; and after  
 ταῦτα ἐξελεύσονται καὶ λατρεύσουσιν μοι ἐν τῷ τόπῳ  
 these things they shall come forth and serve me in 'place  
 τούτῳ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως  
 'this. And he gave to him a covenant of circumcision; and thus  
 ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ  
 he begat Isaac, and circumcised him the 'day  
 ὀγδόῃ· καὶ 9<sup>o</sup> Ἰσαάκ τὸν Ἰακώβ, καὶ 9<sup>o</sup> Ἰακώβ τοὺς  
 'eighth; and Isaac [begat] Jacob, and Jacob the  
 δώδεκα πατριάρχας. 9 καὶ οἱ πατριάρχαι ζηλόσαντες τὸν  
 twelve patriarchs. And the patriarchs, envying  
 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεός μετ'  
 Joseph, sold [him] into Egypt. And 'was 'God with  
 αὐτοῦ, 10 καὶ ἔξειλετο<sup>p</sup> αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ,  
 him, and delivered him out of all his tribulations,  
 καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον<sup>q</sup> Φαραῶ βασι-  
 and gave him favour and wisdom before Pharaoh king  
 λέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπ-  
 of Egypt, and he appointed him ruler over Egypt  
 τον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην  
 and 'whole 'his house. But 'came 'a 'famine upon 'whole  
 τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ  
 'the land of Egypt and Canaan, and 'tribulation 'great, and  
 οὐχ<sup>r</sup> εὗρισκον<sup>s</sup> χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ  
 'did 'not 'find 'sustenance 'our 'fathers. But 'having 'heard  
 Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἔξαπέστειλεν τοὺς πατέρας  
 'Jacob 'was 'corn in Egypt, 'sent forth 'fathers  
 ἡμῶν πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ ἠνεγνωρίσθη<sup>t</sup> Ἰωσήφ  
 'our first; and at the second time was made known Joseph  
 τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος  
 to his brethren, and 'known 'became to Pharaoh the family

come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, nor so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring thence into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and did deliver him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pha-

<sup>k</sup> + τὴν the LITTAW.  
 him w. <sup>n</sup> ἂν LIT.

<sup>l</sup> δοῦναι αὐτῷ LITTA; δοῦναι αὐτὴν to give it w.

<sup>m</sup> αὐτῷ το

LITTAW. <sup>o</sup> — ὁ LITTA.

<sup>o</sup> δουλεύουσιν they will be in bondage TT.A.

<sup>p</sup> ὁ θεός εἶπεν

<sup>q</sup> — ὁ LITTA. <sup>r</sup> ἐξείλετο GLITTAW.

<sup>s</sup> εὗρισκον T.

<sup>t</sup> + ἐφ' over T.

<sup>u</sup> Αἴγυπτον (read over all Egypt) LITTA. <sup>w</sup> ἠύρισκον TT.A. <sup>x</sup> σῖτα εἰς Αἴγυπτον LITTAW.

<sup>y</sup> ἐγνωρίσθη TT.





26 τῇ·τε<sup>1</sup> ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ  
 And on the following day he appeared to those who were contending, and  
 ἐσυνήλασεν<sup>2</sup> αὐτοὺς εἰς εἰρήνην, εἰπών, "Ἄνδρες ἀδελφοί ἐστε  
 urged them to peace, saying, Men brethren are  
 ὅ·υμεῖς<sup>3</sup>· εἰνατί<sup>4</sup> ἀδικεῖτε ἀλλήλους; 27 Ὁ δὲ ἀδικῶν  
 'ye, why wrong ye one another? But he who was wronging [his]  
 τὸν πλησίον ἀπώσαστο αὐτόν, εἰπών, Τίς σε κατέστησεν  
 neighbour thrust away him, saying, Who thee appointed  
 ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 μὴ ἀνελεῖν με  
 ruler and judge over us? To put to death me  
 σὺ θέλεις, ὃν·τρόπον ἀνεῖλες<sup>5</sup> ἡχθὲς<sup>6</sup> τὸν Αἰγύπτιον;  
 thou wishest, in the way thou puttest to death yesterday the Egyptian?  
 29 Ἐφωγεν δὲ ὁ Μωσῆς<sup>7</sup> ἐν τῷ λόγῳ· τοῦτο, καὶ ἐγένετο  
 And had Moses at this saying, and became  
 πάροικος ἐν γῇ Μαδιάμ, ὃν ἐγέννησεν υἱὸς δύο.  
 a sojourner in [the] land of Midiam, where he begat sons two.  
 30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα<sup>8</sup> ὥφθη αὐτῷ ἐν  
 And being fulfilled years forty appeared to him in  
 τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος<sup>9</sup> ἡκυρίου<sup>10</sup> ἐν φλογὶ  
 the desert of the Mount Sina an angel of [the] Lord in a flame  
 πυρὸς βάλτου. 31 ὁ δὲ ὁ Μωσῆς<sup>11</sup> ἰδὼν ἑθαύμασεν<sup>12</sup> τὸ  
 of fire of a bush. And Moses seeing [it] wondered at the  
 ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνή<sup>13</sup>  
 vision; and coming near he to consider [it], there was a voice  
 κυρίου<sup>14</sup> πρὸς αὐτόν, 32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου,  
 of [the] Lord to him, I [am] the God of thy fathers,  
 ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ.  
 the God of Abraham and the God of Isaac and the God of Jacob.  
 Ἐντρομος δὲ γενόμενος ὁ Μωσῆς<sup>15</sup> οὐκ ἐτόλμα κατανοῆσαι.  
 And trembling having become Moses he durst not consider [it].  
 33 εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν  
 And said to him the Lord, Loose the sandals of feet  
 σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. 34 ἰδὼν  
 thy, for the place on which thou standest, ground holy is. Seeing,  
 εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ  
 I saw the ill-treatment of my people in Egypt, and  
 στεναγμοῦ αὐτῶν<sup>16</sup> ἤκουσα<sup>17</sup> καὶ κατέβην ἐξελεῖσθαι αὐτούς·  
 their groaning heard, and came down to take out them;  
 καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν  
 and now come, I will send thee to Egypt. This  
 Μωσῆσιν ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρ-  
 Moses, whom they refused, saying, Who thee appointed ru-  
 χοντα καὶ δικαστὴν; τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν  
 ler and judge? him God [as] ruler and deliverer  
 ἡ ἀπέστειλεν ἐν<sup>18</sup> χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ  
 sent by [the] hand of [the] angel who appeared to him in the  
 βάλτῳ. 36 οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ  
 bush. This one led out them, having wrought wonders and  
 σημεῖα ἐν γῇ Αἰγύπτου<sup>19</sup> καὶ ἐν ἐρυθρᾷ θαλάσσῃ,  
 signs in [the] land of Egypt and in [the] Red Sea,

<sup>1</sup> δὲ EGW. <sup>2</sup> συνήλασεν LITR.W. <sup>3</sup> ὅ·υμεῖς (read ἐστε ye are) LITR[A].W. <sup>4</sup> εἰνατί ἵνα τί LITR.A. <sup>5</sup> ἡμῶν LITR.W. <sup>6</sup> ἐχθὲς LITR.A. <sup>7</sup> Μωσῆς GLITR.A.W. <sup>8</sup> τεσσαράκοντα TITR.A. <sup>9</sup> ὁ κυρίου LITR.A. <sup>10</sup> ἡκυρίου GLITR.A.W. <sup>11</sup> ὁ Μωσῆς GLITR.A.W. <sup>12</sup> ἐθαύμασεν GLITR.A.W. <sup>13</sup> φωνή LITR.A. <sup>14</sup> ὁ θεὸς LITR.A. <sup>15</sup> ἐπὶ LITR.A. <sup>16</sup> αὐτῶν (read [their]) LITR. <sup>17</sup> ἀκούσας LITR.A.W. <sup>18</sup> ἐν καὶ both LITR[A]. <sup>19</sup> ἀπέστειλεν σὺν has sent with LITR.A.W. <sup>20</sup> τῇ (read in Egypt) LITR. <sup>21</sup> ἐν Αἰγύπτῳ GLITR.A.





ἕως τῶν ἡμερῶν <sup>1</sup>Δαβίδ· 46 ὃς εὗρεν χάριν ἐνώπιον τοῦ  
until the days of David; who found favour before  
θεοῦ, καὶ ᾗτήσατο εὐρεῖν σκηνωμα τῷ <sup>2</sup>θεῷ· <sup>3</sup>Ἰακώβ,  
God, and asked to find a tabernacle for the God of Jacob;  
47 <sup>4</sup>Σολομῶν· δὲ ὁκοδόμησεν αὐτῷ οἶκον. 48 Ἄλλ' οὐχ ὁ  
but Solomon built him a house. But 'not 'the

ἥψιστος ἐν χειροποιήτοις <sup>5</sup>ναοῖς· καθὼς ὁ προ-  
<sup>6</sup>Most <sup>7</sup>High in hand-made temples dwells; as the pro-  
φήτης λέγει, 49 Ὁ οὐρανός μοι θρόνος ἡ δὲ γῆ ὑπό-  
phet says, The heaven [is] to me a throne and the earth a foot-  
stool of my feet: what house will ye build me? says

κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχί  
[the] Lord, or what [the] place of my rest? 'not  
ἡ· χεῖρ μου ἐποίησεν ταῦτα πάντα; 51 σκληροτράχηλοι καὶ  
<sup>8</sup>my 'hand 'made 'these 'things 'all? O stiffnecked and  
ἀπερίτμητοι <sup>9</sup>τῇ καρδίᾳ· καὶ τοῖς ὠσίν, ὑμεῖς αἰεὶ τῷ πνεύματι  
uncircumcised in heart and ears, ye always the Spirit  
τῷ ἁγίῳ ἀντιπύτετε, ὥς· <sup>10</sup>οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. 52 τίνα  
the Holy resist; as your fathers, also ye. Which

τῶν προφητῶν οὐκ ἐδίδωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέ-  
of the prophets did not 'persecute 'your 'fathers? and they  
κτεῖναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ  
killed those who before announced concerning the coming of the  
δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς "γεγέννησθε"  
Just One, of whom now ye betrayers and murderers have become!

53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ  
who received the law by [the] disposition of angels, and  
οὐκ ἐφύλαξατε.  
kept [it] not.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν,  
And hearing these things they were cut to their hearts,  
καὶ ἔβρυχόν τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης  
and gnashed the teeth at him. But being full  
πνεύματος ἁγίου, ἀενάσας εἰς τὸν οὐρανόν, εἶδεν  
of [the] 'Spirit 'Holy, having looked intently into heaven, he saw  
δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,  
[the] glory of God, and Jesus standing at the right hand of God,  
56 καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἄνευγμένους," καὶ  
and said, Lo, I behold the heavens opened, and  
τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.  
the Son of man 'at 'the 'right ['hand] 'standing of God.

57 Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν  
And crying out with a 'voice 'loud they held their ears  
καὶ ὤρυσαν ομοθυμαδὸν ἐπ' αὐτόν, 58 καὶ ἐκβαλόντες  
and rushed with one accord upon him, and having cast [him]  
ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο  
out of the city they stoned [him]. And the witnesses laid aside  
τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου  
their garments at the feet of a young man called  
Σαῦλον. 59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλοῦμενον  
Saul. And they stoned Stephen, invoking  
καὶ λέγοντα, Κύριε Ἰησοῦ, δέξα τὸ πνεῦμά μου. 60 θεῖς δὲ  
and saying, Lord Jesus, receive my spirit. And having bowed

unto the days of David; 46 who found fa-  
your before God, and desired to find a taber-  
nacle for the God of Jacob. 47 But Solo-  
mon built him an house. 48 Howbeit the  
most High dwelleth not in temples made  
with hands; as saith the prophet, 49 Heaven  
is my throne, and earth is my footstool: what  
house will ye build me? saith the Lord: or what  
is the place of my rest? 50 Hath not my hand  
made all these things? 51 Ye stiffnecked and  
uncircumcised in heart and ears, ye do always  
resist the Holy Ghost: as your fathers did, so  
do ye. 52 Which of the prophets have not your  
fathers 'persecuted? and they have slain  
them which showed be-  
fore of the coming of  
the Just One: of whom  
ye have been now the  
betrayers and murder-  
ers: 53 who have re-  
ceived the law by the  
disposition of angels,  
and have not kept it.

54 When they heard  
these things, they were  
cut to the heart, and  
they gnashed on him  
with their teeth. 55 But  
he, being full of the  
Holy Ghost, looked up  
steadfastly into heaven,  
and saw the glory of  
God, and Jesus stand-  
ing on the right hand  
of God, 56 and said,  
Behold, I see the  
heavens opened, and  
the Son of man stand-  
ing on the right hand  
of God. 57 Then they  
cried out with a loud  
voice, and stopped their  
ears, and ran upon  
him with one accord,  
58 and cast him out of  
the city, and stoned  
him: and the witnesses  
laid down their clothes  
at a young man's feet,  
whose name was Saul.  
59 And they stoned  
Stephen, calling upon  
God, and saying, Lord  
Jesus, receive my spi-  
rit. 60 And he kneeled

<sup>1</sup> Δαβίδ LITTA; Δαυὶδ GW.

<sup>2</sup> οἶκον house LT.

<sup>3</sup> Σολομῶν T.

<sup>4</sup> οἰκοδόμησεν Tr.

P — ναοῖς (read [places]) GLITRAW.

<sup>9</sup> καρδίαις hearts LITr; ταῖς καρδίαις W.

<sup>10</sup> καθὼς L.

<sup>5</sup> ἐγένεσθε became LITRAW.

<sup>6</sup> διηνοιγμένους LITRAW.

down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. VIII. And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word. 5 Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the

τὰ γόνατα ἔκραζεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς the knees he cried with a voice loud, Lord, lay not to them τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη. this sin. And this having said he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. And Saul was consenting to the killing of him. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσολύμοις· πάντες τε<sup>1</sup> διεσπάρησαν assembly which [was] in Jerusalem, and all were scattered κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας· πλὴν τῶν throughout the countries of Judæa and Samaria except the ἀποστόλων. 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, apostles. And buried Stephen men pious, καὶ ὑποήκουσαν<sup>2</sup> κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ and made lamentation great over him. But Saul ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, was ravaging the assembly, house by house entering, σὺν τῷ ἄνδρα καὶ γυναῖκα παρεδίδου εἰς φυλακὴν. and dragging men and women delivered [them] up to prison.

4 Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι<sup>3</sup> They who therefore had been scattered passed through, announcing the μὲνοι τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς πόλιν glad tidings—the word. And Philip, going down to a city τῆς Σαμαρείας<sup>4</sup> ἐκήρυσσεν αὐτοῖς τὸν χριστόν. 6 προσεῖχόν of Samaria, proclaimed to them the Christ; gave heed αὐτῷ οἱ ὄχλοι λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα αὐτοῦ, one accord, when they heard and saw the signs which ἐποίει. 7 πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρα, βοῶντα μετὰ φωνῇ ἐξήρχετο πολλοὶ δὲ clean, crying with a loud voice they went out; and many παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. 8 καὶ ἐγένετο having been paralysed and lame were healed. And was

χαρὰ μεγάλη<sup>5</sup> ἐν τῇ πόλει ἐκείνῃ. joy great in that city.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει But a certain man, by name Simon, was formerly in the city μαγεύων καὶ ἐξιστῶν<sup>6</sup> τὸ ἔθνος τῆς Σαμαρείας, λέγων using magic arts and amazing the nation of Samaria, saying εἶναι τινα ἑαυτὸν μέγαν<sup>7</sup> 10 ᾧ προσεῖχον πάντες to be some himself great one. To whom were giving heed all ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις from small to great, saying, This one is the power τοῦ θεοῦ ἡ μεγάλη. 11 Προσεῖχον δὲ αὐτῷ, διὰ of God which [is] great. And they were giving heed to him, because τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. that for a long time with the magic arts [he] had amazed them. 12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ But when they believed Philip announcing the glad tidings—

<sup>1</sup> ταύτην τὴν ἁμαρτίαν LITRAW.  
LITRAW. + τὴν τὴν (the city) LT.  
ἐξήρχοντο (ἐξήρχετο G) GLITRAW.  
<sup>2</sup> + καλουμένη called GLITRAW.

<sup>3</sup> δὲ LITRA; — τε T.  
α δὲ LITRAW.  
<sup>4</sup> ἐγένετο δὲ πολλὴ χαρὰ LITRA.  
<sup>5</sup> μαγείας T.

<sup>6</sup> Σαμαρείας T.  
<sup>7</sup> ἐποίησαν  
b πολλοὶ LITRA.  
c φωνῇ μεγάλῃ  
d ἐξιστῶν LITRA.

<sup>h</sup>τὰ<sup>h</sup> πρὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος<sup>h</sup> the things concerning the kingdom of God and the name  
<sup>i</sup>τοῦ<sup>i</sup> Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.<sup>i</sup> of Jesus Christ, they were baptized both men and women.  
 13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν<sup>h</sup> And Simon also himself believed, and having been baptized was  
 προσκαρτερῶν τῷ Φιλίππῳ<sup>i</sup> θεωρῶν τε<sup>k</sup> σημεῖα καὶ δυνά-<sup>h</sup> steadfastly continuing with Philip; beholding and signs and works of  
 μεις μεγάλας γινόμενας,<sup>i</sup> ἐξίστατο.<sup>i</sup> 14 Ἀκούσαντες δὲ οἱ<sup>h</sup> 14 Now when the apostles  
 ἐν Ἱερουσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Ἰσαμάρεια<sup>i</sup> τὸν<sup>h</sup> in Jerusalem apostles that had received Samaria the  
 λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ<sup>h</sup> word of God, they sent to them Peter and  
 Ἰωάννην<sup>i</sup> 15 οἵτινες καταβάντες προσηύξαντο περὶ<sup>h</sup> John; who having come down prayed for  
 αὐτῶν ὥπως λάβωσιν πνεῦμα ἅγιον.<sup>i</sup> 16 οὐδὲ<sup>h</sup> 16 (for as yet he was  
 ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπ-<sup>i</sup> them, that they might receive [the] Spirit Holy; for not yet  
 τισμένοι ὑπάρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.<sup>i</sup> 17 τότε<sup>h</sup> was he upon any of them fallen, but only bap-  
 τισμένοι ἦσαν<sup>i</sup> τὸν ὄνομα τοῦ κυρίου Ἰησοῦ.<sup>i</sup> 17 τότε<sup>h</sup> tized they were to the name of the Lord Jesus. Then  
 ἐπέτιθον<sup>i</sup> τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβανον πνεῦμα<sup>h</sup> they laid hands upon them, and they received [the] Spirit  
 ἅγιον.<sup>i</sup> 18 Ἐθεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως<sup>h</sup> Holy. 18 But having seen Simon that by the laying on  
 τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα τὸ ἅγιον,<sup>i</sup> of the hands of the apostles was given the Spirit the Holy,  
 προσήνεγκεν αὐτοῖς χρήματα, 19 λέγων, Δότε, κάμοι τὴν<sup>h</sup> he offered to them riches, saying, Give also to me  
 ἐξουσίαν ταύτην, ἵνα ὡς ἂν<sup>i</sup> ἐπιθῶ τὰς χεῖρας, λαμ-<sup>h</sup> this authority, that on whosoever I may lay hands, he may re-  
 βάνῃ πνεῦμα ἅγιον.<sup>i</sup> 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν,<sup>h</sup> bave [the] Spirit Holy. 20 But Peter said to him,  
 Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπόλειαν ὅτι τὴν<sup>h</sup> Thy money with thee may it be to destruction, because the  
 δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. 21 οὐκ<sup>i</sup> gift of God thou didst think by riches to be obtained. Not  
 ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ ἡ γὰρ<sup>h</sup> there is to thee part nor lot in this matter; for the  
 καρδία σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ θεοῦ. 22 μετανόη-<sup>i</sup> heart of thee is not right before God. Repent  
 σον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ θεοῦ.<sup>h</sup> therefore of thy wickedness this, and supplicate God,  
 εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου. 23 εἰς<sup>i</sup> if indeed may be forgiven to thee the thought of thy heart; in  
 γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε<sup>h</sup> for a gall of bitterness and a bond of unrighteousness I see thee  
 ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ<sup>i</sup> to be. And answering Simon said, Supplicate ye on behalf  
 ἐμοῦ πρὸς τὸν κύριον, ὥπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν<sup>h</sup> of me to the Lord, so that nothing may come upon me of which

<sup>h</sup> — τὰ LITTAW. <sup>i</sup> — τοῦ GLTTAW. <sup>k</sup> δυνάμεις καὶ σημεῖα μεγάλα γινόμενα GW.  
<sup>l</sup> Σαμαρία T. <sup>m</sup> — τὸν LITTAW. <sup>n</sup> Ἰωάννην Tr. <sup>o</sup> οὐδέπω LITTAW. <sup>p</sup> ἐπετίθεσσαν  
 LITTAW <sup>q</sup> ἰδὼν GLTTAW. <sup>r</sup> — τὸ ἅγιον T[IT]A. <sup>s</sup> ἔαν EGLTTAW. <sup>t</sup> ἐναντι GLTTAW.  
<sup>v</sup> τοῦ κυρίου the Lord LITTAW.



55 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south upon the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speakest the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, and began at the same

εἰρήκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλή-  
ye have spoken. They therefore having earnestly testified and having  
σαι· τὰς τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ,  
spoken the word of the Lord, returned to Jerusalem,  
πολλὰς τε κώμας τῶν Σαμαριτῶν ἐὺηγγελίσαντο.  
and [to] many villages of the Samaritans announced the glad tidings.

26 Ἀγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων,  
But an angel of [the] Lord spoke to Philip, saying,  
Ἀνάστηθι καὶ ἀπορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν  
Rise up and go towards [the] south, on the way

τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη  
which goes down from Jerusalem to Gaza: the same  
ἐστὶν ἔρημος. 27 καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ  
is desert. And having risen up he went. And lo, a man

Ἀιθίοψ εὐνοῦχος δυνάστης Κανδάκης ἡτῆς βασιλίσσης  
an Ethiopian, a eunuch, one in power under Candace the queen

Ἀιθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὃς  
of [the] Ethiopians, who was over all her treasure, who  
ἐλλήθει προσκυνῶν εἰς Ἱερουσαλὴμ, 28 ἦν τε ὑποστρέφων  
had come to worship to Jerusalem, and was returning

καὶ καθήμενος ἐπὶ τοῦ ἵματός αὐτοῦ, καὶ ἀνεγίνωσκεν  
and sitting in his chariot, and he was reading  
τὸν προφήτην Ἡσαΐαν. 29 εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ,  
the prophet Esaias. And said the Spirit to Philip,

Πρόσελθε καὶ κολληθήθι τῷ ἵματι τούτῳ. 30 Προσδραμών δὲ  
Go near and join thyself to this chariot. And running up

ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην  
Philip heard him reading the prophet

Ἡσαΐαν, καὶ εἶπεν, Ἐράγε γινώσκεις ἃ ἀναγινώσκεις;  
Esaias, and said, Then dost thou know what thou readest?

31 Ὁ δὲ εἶπεν, Πῶς γὰρ ἀνδραίμην ἐὰν μὴ τις ἡδῶ-  
But he said, [No,] for how should I be able unless some one should

γήσῃ με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι  
guide me? And he besought Philip having come up to sit

σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν  
with him. And the passage of the scripture which he was reading

ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς  
was this, As a sheep to slaughter he was led, and as a lamb

ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει  
before him who shears him [is] dumb, thus he opens not

τὸ στόμα αὐτοῦ. 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ  
his mouth. In his humiliation his judgment

ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι  
was taken away, and the generation of him who shall declare for

αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος  
is taken from the earth his life. And answering the eunuch

τῷ Φίλιππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης  
to Philip I said, I pray thee, concerning whom the prophet

λέγει τούτου; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;  
says this? concerning himself, or concerning some other?

35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος  
And having opened Philip his mouth, and having begun

<sup>w</sup> ὑπέστρεφον were returning LTTAW.

<sup>x</sup> Ἱεροσόλυμα LTTA.

<sup>y</sup> Σαμαριτῶν T.

<sup>z</sup> εὐηγγελίζοντο were announcing the glad tidings LTTAW.

<sup>a</sup> πορεύθητι L.

<sup>b</sup> τῆς

LTTAW.

<sup>c</sup> — ὅς L[Tr].

<sup>d</sup> — καὶ L[Tr]W.

<sup>e</sup> + τε, and L.

<sup>f</sup> Ἡσαΐαν τὸν προφήτην

LTTA.

<sup>g</sup> Ἐράγε γτ.

<sup>h</sup> ὡς γήσῃ shall guide TTr.

<sup>i</sup> κείραντος TA.

<sup>k</sup> — αὐτοῦ

(read the humiliation) LTTT.

<sup>l</sup> — δὲ and LTT[Δ].

ἀπὸ τῆς γραφῆς ταύτης, εὐγγελίσατο αὐτῷ τὸν Ἰη-  
from this scripture, announced to him the glad tidings— Je-  
σοῦν. 36 ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἤλθον ἐπὶ  
sus. And as they were going along the way, they came upon

τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ· τί κωλύει  
a certain water, and <sup>2</sup>says <sup>1</sup>the <sup>2</sup>eunuch, Behold water; what hinders

με βαπτισθῆναι; 37 Ἐἶπεν δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ  
me to be baptized? And <sup>2</sup>said <sup>1</sup>Philip, If thou believest from

ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπεν, Πιστεύω  
<sup>2</sup>whole <sup>1</sup>the heart, it is lawful. And answering he said, I believe

τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν. 38 Καὶ ἐκέλευ-  
<sup>1</sup>the <sup>2</sup>Son <sup>1</sup>of <sup>2</sup>God <sup>2</sup>to <sup>1</sup>be <sup>1</sup>Jesus <sup>2</sup>Christ. And he com-  
σεν

στῆναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς  
manded <sup>2</sup>to <sup>1</sup>stand <sup>2</sup>still <sup>1</sup>the <sup>2</sup>chariot. And they went down both to

τὸ ὕδωρ, ὅτε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.  
the water, both Philip and the eunuch, and he baptized him.

39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος πνεῦμα κυρίου  
But when they came up out of the water [the] Spirit of [the] Lord

ἤρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ  
caught away Philip, and <sup>2</sup>saw <sup>1</sup>him <sup>2</sup>no <sup>1</sup>longer <sup>1</sup>the

εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος  
<sup>2</sup>eunuch, for he went his way rejoicing. <sup>2</sup>Philip

δὲ εὑρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγ-  
<sup>1</sup>but was found at Azotus, and passing through he announced the

γελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς  
glad tidings [to] <sup>2</sup>the <sup>2</sup>cities <sup>1</sup>all, till he came to

Καيسάρειαν.<sup>1</sup>

9 Ὁ δὲ Σαῦλος ἐτι ῥεμπνέων<sup>1</sup> ἀπειλῆς καὶ φόνου εἰς  
But Saul, still breathing out threatenings and slaughter towards

τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεὶ 2 ᾔτήσατο  
the disciples of the Lord, having come to the high priest asked

παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,  
from him letters to Damascus, to the synagogues,

ὅπως ἴδαν<sup>1</sup> τινὰς εὕρη<sup>1</sup> τῆς ὁδοῦ ὄντας<sup>2</sup> ἀνδράς τε καὶ  
so that if any he found <sup>2</sup>of <sup>1</sup>the <sup>2</sup>way <sup>1</sup>being both men and

γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 ἐν δὲ  
women, having bound he might bring [them] to Jerusalem. But in

τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ  
proceeding it came to pass he drew near to Damascus, and

ἐξαίφνης<sup>1</sup> περιήστραψεν αὐτόν<sup>1</sup> φῶς ἀπὸ<sup>2</sup> τοῦ οὐρανοῦ·  
suddenly shone round about him a light from the heaven,

4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ,  
and having fallen on the earth he heard a voice saying to him,

Σαούλ, Σαούλ, τί με διώκεις; 5 Εἶπεν δέ, Τίς εἰμ<sup>1</sup>,  
Saul, Saul, why me dost thou persecute? And he said, Who art thou,

κύριε; Ὁ δὲ κύριος εἶπεν,<sup>1</sup> Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ  
Lord? And the Lord said, I am Jesus whom thou

διώκεις.<sup>1</sup> σκληρόν<sup>2</sup> σοι πρὸς κέντρα λακτίζειν.  
persecutest. [It is] hard for thee against [the] goads to kick.

6 Τρέμων τε καὶ θαμβὼν εἶπεν, Κύριε, τί με θέλεις  
And trembling and astonished he said, Lord, What me desirest thou

scripture, and preached unto him Jesus. 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

IX. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to

<sup>1</sup> — verse 37 GLTtA.

<sup>2</sup> Καيسάρειαν T.

<sup>1</sup> ρεμπνέων T.

<sup>2</sup> ἄν T.

<sup>1</sup> ὄντας τῆς ὁδοῦ, T.

<sup>1</sup> ἐξαίφνης τε LTTtAW.

<sup>1</sup> περιήστραψεν αὐτόν E; αὐτόν περιέ- L; αὐτόν περιή- TTTtAW.

<sup>2</sup> ἐκ out of LTTtW.

<sup>1</sup> + [σὺ] A.

<sup>2</sup> — κύριος εἶπεν (read he [said]) LTTtAW.

<sup>1</sup> + ὁ

Ναζωραῖος the Nazarene [L]W.

<sup>1</sup> — σκληρόν . . . πρὸς αὐτόν (verse 6) GLTtAW.

10? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did he eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tar-us: for, behold, he prayeth, 12 and hath seen in a vision a man named Ananias, putting his hands on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 for I will show him how much things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord,

ποῖησαι; Καὶ ὁ κύριος πρὸς αὐτόν," <sup>α</sup>Ἀνάστηθι καὶ  
to do? And the Lord [said] to him, Rise up and  
εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι <sup>β</sup>τι σε δεῖ  
enter into the city, and it shall be told thee what thee it behoves  
ποιεῖν. 7 Οἱ δὲ ἄνδρες οἱ συνοδούντες αὐτῷ εἰστήκεισαν  
to do. But the men who were travelling with him stood  
ἥρηντοι," ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.  
speechless, hearing indeed the voice but no one seeing.  
8 ἡγέρθη δὲ <sup>δ</sup>ο Σαῦλος ἀπὸ τῆς γῆς· ἄνεψιγμένω δὲ τῶν  
And rose up Saul from the earth, and having been opened  
ὀφθαλμῶν αὐτοῦ οὐδένα <sup>ε</sup>ἶδεν. χειραγωγούντες δὲ αὐτόν  
his eyes no one he saw. But leading by the hand him  
εἰσήγαγον εἰς Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέ-  
they brought [him] to Damascus. And he was days three not see-  
πων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. 10 Ἦν δὲ τις μαθητὴς  
ing, and did not eat nor drink. And there was a certain disciple  
ἐν Δαμασκῷ ὀνόματι Ἀνανίας· καὶ εἶπεν πρὸς αὐτόν <sup>ς</sup>ὁ κύριος  
in Damascus by name Ananias. And said to him the Lord  
ἐν ὁράματι, Ἀνανία. Ὅδὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε.  
in a vision, Ananias. And he said, Behold [here am] I, Lord.  
11 Ὅδὲ κύριος πρὸς αὐτόν, <sup>h</sup>Ἀναστὰς πορεύθητι ἐπὶ  
And the Lord to him [said], Having risen up go into  
τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ  
the street which is called Straight, and seek in [the] house  
Ἰουδᾶ Σαῦλον ὀνόματι, Ταρσεά. Ἰδοὺ γὰρ προσευχεταί,  
of Judas [one] Saul by name, of Tarsus: for lo he prays,  
12 καὶ εἶδεν ἐν ὁράματι ἄνδρα <sup>κ</sup>ὀνόματι Ἀνανίας· εἰσελθόντα  
and he saw in a vision a man by name Ananias coming  
καὶ ἐπιθέντα αὐτῷ <sup>λ</sup>χεῖρα, ὅπως ἀναβλέψῃ. 13 Ἀπε-  
and putting on him a hand, so that he should receive sight. And  
κρίθη δὲ <sup>μ</sup>ὸς Ἀνανίας, Κύριε, ἡ ἀκήκοα ἀπὸ πολλῶν περὶ  
swered and Ananias, Lord, I have heard from many concerning  
τοῦ ἀνδρὸς τοῦτου, ὅσα κακὰ <sup>ν</sup>ἐποίησεν τοῖς ἁγίοις σου· ἐν  
this man, how many evils he did to thy saints in  
Ἱερουσαλὴμ· 14 καὶ ὥδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων  
Jerusalem; and here he has authority from the chief priests  
δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15 Εἶπεν δὲ  
to bind all who call on thy name. And said  
πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκεῖδος ἐκλογῆς <sup>ρ</sup>μοί  
to him the Lord, Go, for a vessel of election to me  
ἔστιν· <sup>ς</sup>οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον <sup>θ</sup>ἐθνῶν·  
is this [man], to bear my name before Gentiles  
καὶ βασιλείων, υἱῶν τε Ἰσραὴλ. 16 ἐγὼ γὰρ ὑποδείξω  
and kings, and [the] sons of Israel: for I will shew  
αὐτῷ ὅσα δεῖ αὐτόν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.  
to him how much it behoves him for my name to suffer.  
17 Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ  
And went away Ananias and entered into the house; and  
ἐπιθεὶς ἐπ' αὐτόν τὰς χεῖρας εἶπεν, Σαῦλ ἀδελφέ, ὁ  
having laid upon him [his] hands he said, Saul brother, thou

<sup>a</sup> + ἀλλὰ but GLTTAW.    <sup>b</sup> ὅ τε LTTAW.    <sup>c</sup> ἐνεός LTTAW.    <sup>d</sup> — ὁ LTTAW.    <sup>e</sup> ἡνεωγ-  
 μένων LA; ἡνοιγμένων T.    ἰούθεν nothing LTTAW.    <sup>g</sup> ἐν ὄραματι ὁ κύριος LTTAW.  
<sup>f</sup> Ἀνάστα Rise up L.    <sup>h</sup> — ἐν ὄραματι TFA; ἀνδρα [ἐν ὄραματι] Tr.    <sup>k</sup> Ἀναβανι ὀνομάτι  
 LTTAW.    <sup>i</sup> τὰς (— τὰς TTr) χεῖρας the hands LTr.    <sup>m</sup> — ὁ GLTTAW.    <sup>n</sup> ἤκουσα I  
 heard LTTA.    <sup>o</sup> τοῖς ἁγίοις σου ἐποίησεν LTTA.    <sup>p</sup> ἐστίν μοι LTTAW.    <sup>q</sup> + τῶν the L.



κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ  
 Lord has sent me, Jesus who appeared to thee in the way

ἣ ἦρχον, ὅπως ἀναβλέψῃς καὶ πληρῇς πνεύ-  
 in which thou camest, that thou mightest receive sight and be filled with [the]

ματος ἁγίου. 18 Καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν  
 Spirit ἁγίου. And immediately fell from the eyes

αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέν τε παραχρῆμα, καὶ  
 his as it were scales, and he received sight instantly, and

ἀναστὰς ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν.  
 having risen up he was baptized; and having taken food he was strengthened.

Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας  
 And was Saul with the in Damascus disciples days

τινάς. 20 καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἐκήρυσσεν  
 certain. And immediately in the synagogues he was proclaiming

τὸν Χριστόν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 21 ἔξιستانτο δὲ  
 Christ, that he is the Son of God. And were amazed

πάντες οἱ ἀκούοντες, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας  
 all who heard, and said, Not this is he who destroyed

ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ  
 in Jerusalem those who called on this name, and

ᾧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ  
 here for this had come that bound them he might bring

ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ  
 to the chief priests? But Saul more increased in power, and

συνέκρινεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ,  
 confounded the Jews who dwelt in Damascus,

συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. 23 ὥς δὲ ἐπληροῦντο  
 proving that this is the Christ. Now when were fulfilled

ἡμέραι ἱκαναί, συνεβουλευσάντο οἱ Ἰουδαῖοι ἀνελεῖν αὐ-  
 days many, consulted together the Jews to put to death him.

τόν. 24 ἐγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν. ὁ παρε-  
 But became known to Saul their plot. They were

τήρουν τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν  
 watching and the gates both day and night, that him

ἀνέλωσιν. 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός  
 they might put to death; but taking him the disciples by night

ἐκάθηκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.  
 let down through the wall [him], lowering [him] in a basket.

26 Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἰπέι-  
 And having arrived Saul at Jerusalem, he at-

ροῦτο κολᾶσθαι τοῖς μαθηταῖς, καὶ πάντες ἐφοβούντο  
 tempted to join himself to the disciples, and all were afraid of

αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. 27 Βαρνάβας δὲ  
 him, not believing that he is a disciple. But Barnabas

ἐπιλαβόμενος αὐτόν, ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ  
 having taken him, brought [him] to the apostles, and

διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι  
 related to them how in the way he saw the Lord, and that

ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῇ  
 he spoke to him, and how in Damascus he spoke boldly in the

ὀνόματι κυρίου Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος  
 name of Jesus. And he was with them coming in

ἐν ᾧ Jesus, that ap-  
 peared unto thee in the way as thou camest, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forth-

with, and arose, and when he had received meat, he was strengthened. Then was Saul certain days with the

disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in

Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and

confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews

took counsel to kill him: 24 but their laying await was known of Saul. And they watched the gates day

and night to kill him. 25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disci-

ples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the

apostles, and declared unto them how he had seen the Lord in the way, and that he had

spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them

coming in and going out

α ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν LITTA.

ὡς LITTA.

παραχρῆμα GLTTA.

— ὁ Σαῦλος (read he was) GLTTAAW.

Ἰησοῦν Jesus GLTTAAW.

εἰς αἶ. T.

α — τοὺς T.

β παρετηροῦντο LITTAW.

δὲ καὶ αὐτὸν αὐτὸν LITTA.

οἱ μαθηταὶ αὐτοῦ his disciples LITTA.

ε διὰ τοῦ τείχους καθῆκαν LITTA.

ζ + αὐτόν him LITTA.

ε — ὁ Σαῦλος GLTTAAW.

h ἐν in L.

ι ἐπείραζεν LITTA.

κ — τοῦ LITTA.

at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

καὶ ἐκπορευόμενος ἔν<sup>α</sup> Ἱερουσαλήμ. <sup>α</sup>καὶ<sup>α</sup> παρρησιαζόμενος and going out in Jerusalem, and speaking boldly ἐν τῷ ὀνόματι τοῦ κυρίου ἡ<sup>α</sup> Ἰησοῦ. 29 ἐλάλει τε καὶ συνεζήτει<sup>α</sup> ἐν τῷ ὀνόματι τοῦ κυρίου ἡ<sup>α</sup> Ἰησοῦ. And he spoke and discussed πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνε- with the Hellenists; but they took in hand him to put to λειν. 30 ἐπιγινόντες. δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς death. But having known [it] the brethren brought down him to Π<sup>α</sup>Καῖσάρειαν, καὶ ἐξάπεστειλαν αὐτὸν εἰς Τάρσον. 31 Αἱ<sup>α</sup> Caesarea, and sent away him to Tarsus. The μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλι- indeed then assemblies throughout whole the of Judaea and Gali- λαίας καὶ Ὑ<sup>α</sup>σαμαρίας ἐείχον εἰρήνην, οἰκοδομοῦμεναι καὶ lee and Samaria had peace, being built up and πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ going on in the fear of the Lord, and in the comfort of the ἁγίου πνεύματος ἐπιπληθύνοντο. Holy Spirit were increased.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, Now it came to pass [that] Peter, passing through all κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας [quarters], went down also to the saints that inhabited Ὑ<sup>α</sup>Λύδδαν. 33 εὗρεν δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέαν ὀνόματι, Lydda. And he found there a certain man, Aeneas by name, ἐξ ἑτῶν ὀκτὼ κατακείμενον ἐπὶ ἀ<sup>α</sup>κρᾶββάτῳ, ὃς ἦν παρα- for years eight lying on a couch, who was para- λελυμένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰαταί σε And said to him Peter, Aeneas, heal thee. Ἰησοῦς ὁ<sup>α</sup> χριστός· ἀνάστηθι καὶ στήθων σου. Jesus the Christ; rise up, and spread [a couch] for thyself. Καὶ εὐθὺς ἀνέστη. 35 καὶ εἶδον αὐτὸν πάντες οἱ And immediately he rose up. And saw him all those κατοικοῦντες Ὑ<sup>α</sup>Λύδδαν καὶ τὸν Ὑ<sup>α</sup>Σαρωνᾶν, οἵτινες ἐπέστρεψαν inhabiting Lydda and the Saron, who turned ἐπὶ τὸν κύριον. to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 27 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two women, desiring him that he

36 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, And in Joppa a certain was disciple, by name Tabitha, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν which being interpreted is called Dorcas, she was full of good ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37 ἐγένετο δὲ ἐν ταῖς works and of alms which she did. And it came to pass in ἡμεραῖς ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. λούσαν those days [that] having sickened she died; 38 ἐγγύς δὲ τῆς αὐτῆς ἔθηκαν ἐν ὀ<sup>α</sup> ὑπέρφω. And near washed and her they put [her] in an upper room. οὗσης Ὑ<sup>α</sup>Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος being Lydda to Joppa, the disciples having heard that Peter ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτόν, παρα- is in it sent two men to him, beseech-

<sup>1</sup> εἰς αὐτὸν LTT<sup>α</sup>RAW. <sup>α</sup> — καὶ LTT<sup>α</sup>RAW. <sup>α</sup> — Ἰησοῦ LTT<sup>α</sup>RAW. <sup>α</sup> ἀνελεῖν αὐτόν LTT<sup>α</sup>RAW.  
<sup>α</sup> Καῖσαριαν T. <sup>α</sup> — αὐτόν L. <sup>α</sup> Ἡ LTT<sup>α</sup>RAW. <sup>α</sup> ἐκκλησία assembly LTT<sup>α</sup>RAW.  
<sup>α</sup> Σαμαρίας T. <sup>α</sup> εἶχεν LTT<sup>α</sup>RAW. <sup>α</sup> οἰκοδομοῦμένη καὶ πορευομένη LTT<sup>α</sup>RAW. <sup>α</sup> ἐπλη-  
θύνοντο was increased LTT<sup>α</sup>RAW. <sup>α</sup> Λύδδα LTT<sup>α</sup>RAW. <sup>α</sup> ὀνόματι Αἰνέαν LTT<sup>α</sup>RAW. <sup>α</sup> κρᾶβάτῳ  
LTT<sup>α</sup>RAW. <sup>α</sup> — ὁ LTT<sup>α</sup>RAW. <sup>α</sup> εἶδαν LTT<sup>α</sup>RAW. <sup>α</sup> Σάρωνα EGLTT<sup>α</sup>RAW. <sup>α</sup> ἔργων ἀγαθῶν LTT<sup>α</sup>RAW.  
<sup>α</sup> ἔθηκαν αὐτὴν TTT. <sup>α</sup> + τῷ LTT<sup>α</sup>RAW. <sup>α</sup> Λύδδας TTT<sup>α</sup>.

καλοῦντες <sup>1</sup>μὴ ὀκνήσαι<sup>11</sup> διελθεῖν ἕως<sup>12</sup> αὐτῶν." 39 ἀναστὰς  
 ing [him] not to delay to come to them. <sup>12</sup>Having<sup>13</sup> risen<sup>14</sup> up  
 δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον  
 and<sup>15</sup> Peter went with them, whom, having arrived they brought  
 εἰς τὸ ὑπερῶνον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι  
 into the upper room, and stood by him all the widows  
 κλαίονσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐ-  
 weeping and shewing tunics and garments which <sup>16</sup>was  
 ποιεῖ μετ' αὐτῶν οὕσα ἡ Δορκὰς. 40 ἐκβαλὼν δὲ ἔξω πάντας  
<sup>17</sup>making<sup>18</sup> with<sup>19</sup> them<sup>20</sup> being<sup>21</sup> Dorcas. But<sup>22</sup> having<sup>23</sup> put<sup>24</sup> out<sup>25</sup> all  
 ὁ Πέτρος, <sup>26</sup>θεὶς τὰ γόνατα προσήνυζατο<sup>27</sup> καὶ ἐπιστρέψας  
<sup>28</sup>Peter, having bowed the knees he prayed. And having turned  
 πρὸς τὸ σῶμα εἶπεν, Ταβιθά, ἀνάστηθι. <sup>29</sup>Ἡ δὲ ἠνοιξεν  
 to the body he said, Tabitha, arise. And she opened her eyes:  
 τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.  
 her eyes, and seeing Peter she sat up.

41 δούς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ  
 And having given her [his] hand he raised up her, and having called  
 τοὺς ἁγίους καὶ τὰς χήρας παρέδωκεν αὐτὴν ζῶσαν. 42 γνω-  
 the saints and the widows he presented her living. <sup>30</sup>Known  
 στὸν δὲ ἐγένετο καθ' ὅλης<sup>31</sup> τῆς<sup>32</sup> Ἰόππης, καὶ πολλοὶ  
 and<sup>33</sup> it<sup>34</sup> became throughout<sup>35</sup> whole<sup>36</sup> the of Joppa, and many  
 ἐπίστευσαν<sup>37</sup> ἐπὶ τὸν κύριον." 43 ἐγένετο δὲ <sup>38</sup>ἡμέρας  
 believed on the Lord. And it came to pass [that] <sup>39</sup>days

ικανὰς μέναι αὐτὸν<sup>40</sup> ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.  
<sup>41</sup>many<sup>42</sup> abode<sup>43</sup> he<sup>44</sup> in Joppa with a certain Simon a tanner.

10 Ἀνὴρ δέ τις ρῆν<sup>1</sup> ἐν Καίσαρειά<sup>2</sup> ὀνόματι Κορνήλιος,  
 But a certain man was in Caesarea by name Cornelius,  
 ἑκατοντάρχης ἐκ σπειρίας τῆς καλουμένης Ἰταλικῆς; 2 εὐ-  
 a centurion of a band which is called Italic, pious  
 σεβίης καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,  
 and fearing God with all his house,  
 ποιῶν<sup>3</sup> τε<sup>4</sup> ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δόμενος  
 both doing<sup>5</sup> alms<sup>6</sup> much to the people, and supplicating  
 τοῦ θεοῦ<sup>7</sup> διαπαντός." 3 εἶδεν ἐν ὁράματι φανερώς, ὥσει<sup>8</sup>  
 God continually, He saw in a vision plainly, about  
 ὥραν<sup>9</sup> ἑννάτην<sup>10</sup> τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα  
 hour<sup>11</sup> the ninth of the day, an angel of God coming  
 πρὸς αὐτόν, καὶ εἰπὸντα αὐτῷ, Κορνήλιε. 4 Ὁ δὲ ἀτε-  
 to him, and saying to him, Cornelius. But he having looked  
 νίσας αὐτῷ καὶ ἐμφοβος γενόμενος εἶπεν, Τί ἐστίν, κύριε;  
 intently on him and<sup>12</sup> afraid<sup>13</sup> becoming<sup>14</sup> said, What is it, Lord?  
 εἶπεν δὲ αὐτῷ, Αἱ προσευχαῖ σου καὶ αἱ ἐλεημοσύναι σου  
 And he said to him, Thy prayers and thine alms  
 ἀνέβησαν εἰς μνημόσυνον<sup>15</sup> ἑνώπιον<sup>16</sup> τοῦ θεοῦ. 5 καὶ νῦν  
 are gone up for a memorial before God. And now  
 πέμψον<sup>17</sup> εἰς Ἰόππην ἀνδρας<sup>18</sup>, καὶ μετὰπεμψαί Σίμωνα<sup>19</sup> ὃς  
 send<sup>20</sup> to<sup>21</sup> Joppa<sup>22</sup> men, and send for Simon who  
 ἐπικαλεῖται Πέτρος. 6 οὗτος ξενίζεται παρά τινι Σίμωνι  
 is surnamed Peter. He lodges with a certain Simon  
 βυρσεῖ, ὃς ἐστὶν οἰκία παρά θάλασσαν· οὗτος λαλήσει σοι  
 a tanner, whose<sup>23</sup> is house by [the] sea; he shall tell thee what

would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her *his* hand, and lifted her *up*, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

X. There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what

<sup>1</sup> μὴ ὀκνήσης delay not LTTAW. <sup>2</sup> ἡμῶν us LTTAW. <sup>3</sup> + καὶ and LTTAW. <sup>4</sup> [τῆς] Tr. <sup>5</sup> ἐπίστευσαν πολλοὶ LTTAW. <sup>6</sup> αὐτὸν ἡμέρας ἱκανὰς μέναι LTr; — αὐτὸν T. <sup>7</sup> — ἡ- GLTTAW. <sup>8</sup> Καίσαρᾶ T. <sup>9</sup> — τε LTTAW. <sup>10</sup> δια παντός LTRA. <sup>11</sup> + περὶ LTTAW. <sup>12</sup> ἐνάτην LTTAW. <sup>13</sup> ἐμπροσθεν LTTA. <sup>14</sup> ἀνδρας εἰς Ἰόππην LTTAW. <sup>15</sup> + τινα a certain (Simon) LTTA. <sup>16</sup> — οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν GLTTAW.



thou oughtest to do. 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 and when he had declared all these things unto them, he sent them to Joppa. 9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 and called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Be-

τί σε δεῖ ποιεῖν. 7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ  
what <sup>3</sup>these <sup>1</sup>it <sup>2</sup>behoves to do. And when <sup>4</sup>departed <sup>5</sup>the <sup>6</sup>angel who  
λαλῶν <sup>7</sup>τῷ Κορνηλίῳ, <sup>8</sup>φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,  
spoke to Cornelius, having called two of his servants,  
καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ  
and a <sup>9</sup>soldier <sup>10</sup>pious of those continually waiting on him, and  
ἐξηγησάμενος αὐτοῖς ἅπαντα <sup>11</sup>ἀπέστειλεν αὐτοὺς εἰς τὴν  
having related to them all things he sent them to  
Ἰόππην. 9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων <sup>12</sup>ἐκείνων καὶ  
Joppa. And on the morrow, as <sup>13</sup>are <sup>14</sup>journeying <sup>15</sup>these and  
τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσ-  
to the city drawing near, <sup>16</sup>went <sup>17</sup>up <sup>18</sup>Peter on the housetop to  
εὐξασθαι, περὶ ὧραν ἔκτην. 10 ἐγένετο δὲ πρόσπεινος,  
pray, about <sup>19</sup>hour <sup>20</sup>the <sup>21</sup>sixth. And he became <sup>22</sup>very hungry,  
καὶ ἠθέλεν γεῦσασθαι <sup>23</sup>παρασκευαζόντων δὲ ἐκείνων <sup>24</sup>ἐπέ-  
and wished to eat. But as <sup>25</sup>were <sup>26</sup>making <sup>27</sup>ready <sup>28</sup>they <sup>29</sup>fell  
πεσεν <sup>30</sup>ἐπ' αὐτὸν ἑκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγ-  
upon <sup>31</sup>him <sup>32</sup>a <sup>33</sup>trance, and he beholds the heaven opened,  
μένον, καὶ καταβαίνειν ἐπ' αὐτὸν <sup>34</sup>σκεῦός τι ὡς ὀθόνην  
and descending upon him a <sup>35</sup>vessel <sup>36</sup>certain, as a <sup>37</sup>sheet  
μεγάλην, τέσσαρσιν ἀρχαῖς ἠδεμένον, καὶ <sup>38</sup>καθιέμενον ἐπὶ  
<sup>39</sup>great, by four corners bound, and let down upon  
τῆς γῆς. 12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα τῆς γῆς  
the earth; in which were all the quadrupeds of the earth  
καὶ τὰ θηρία καὶ τὰ ἐρπετά <sup>40</sup>καὶ <sup>41</sup>τὰ πετεινά τοῦ οὐ-  
and the wild beasts and the creeping things and the birds of the hea-  
ρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, Ἀναστάς, Πέτρε,  
ven. And came a voice to him, Having risen up, Peter,  
θύσον καὶ φάγε. 14 Ὁ δὲ Πέτρος εἶπεν, Μηδαιῶς, κύριε ὅτι  
kill and eat. But Peter said, In no wise, Lord; for  
οὐδέποτε ἔφαγον πᾶν κοινὸν <sup>42</sup>ἢ ἀκάθαρτον. 15 Καὶ φωνή  
never did I eat anything common or unclean. And a voice  
παλιν ἐκ δευτέρου πρὸς αὐτὸν, Ὁ θεὸς <sup>43</sup>ἐκαθάρισεν,  
[came] again the second time to him, What God <sup>44</sup>cleansed,  
σύ μὴ κοῖνου. 16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς καὶ <sup>45</sup>παλιν  
<sup>46</sup>thou <sup>47</sup>not <sup>48</sup>make common. And this took place thrice, and again  
ὁ ἀνελήφθη <sup>49</sup>τὸ σκεῦος εἰς τὸν οὐρανόν. 17 Ὡς δὲ ἐν ἑαυτῷ  
was taken up the vessel into the heaven. And as <sup>50</sup>in <sup>51</sup>himself  
διηπόρει ὁ Πέτρος τί ἀνείη τὸ ὄραμα ὃ εἶδεν, <sup>52</sup>καὶ αὖ  
<sup>53</sup>was <sup>54</sup>perplexed <sup>55</sup>Peter what might be the vision which he saw, <sup>56</sup>also  
ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἁπτό <sup>57</sup>τοῦ Κορνηλίου, διε-  
<sup>58</sup>behold, the men who were sent from Cornelius, having  
ρωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα  
inquired for the house of Simon, stood at the porch;  
18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλού-  
and having called out they asked if Simon who [is] surnamed  
μενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου <sup>60</sup>ἐνθυμου-  
Peter <sup>61</sup>here <sup>62</sup>lodges. But as Peter <sup>63</sup>was think-  
μένον <sup>64</sup>περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, <sup>65</sup>Ἰδοὺ,  
ing over the vision, <sup>66</sup>said <sup>67</sup>to <sup>68</sup>him <sup>69</sup>the <sup>70</sup>Spirit, Behold,

<sup>a</sup> αὐτῷ πρὸς GLTTAW.

LTTR. <sup>d</sup> αὐτῶν they T.

GLTTAW. <sup>h</sup> — δεδεμένον καὶ LTTR[A].

<sup>k</sup> — τὰ LTTR. <sup>l</sup> καὶ LTTR.

<sup>o</sup> ἀνελήφθη LTTR. <sup>p</sup> — καὶ LTTR[A].

<sup>q</sup> ὑπὸ T. <sup>r</sup> + τοῦ LTTRAW.

<sup>s</sup> ἐνθυμουμένον GLTTAW.

<sup>b</sup> — αὐτοῦ (read of the servants) LTTRAW.

<sup>c</sup> αὐτῶν LTTRAW.

<sup>f</sup> ἐγένετο came LTTRAW.

<sup>i</sup> καὶ τὰ (— τὰ LTTR[A]) ἐρπετά τῆς γῆς

<sup>m</sup> ἐκαθάρισεν T.

<sup>n</sup> σκεῦος immediately LTTRAW.

<sup>t</sup> τὸ πνεῦμα αὐτῷ LTTR.

<sup>e</sup> ἅπαντα αὐτοῖς

<sup>g</sup> — ἐπ' αὐτὸν

<sup>j</sup> καὶ τὰ (— τὰ LTTR[A]) ἐρπετά τῆς γῆς

<sup>u</sup> ἐκ δευτέρου LTTRAW.

<sup>v</sup> ἐπὶ τὸν πυλῶνα

<sup>w</sup> ἐπὶ τὸν πυλῶνα

<sup>x</sup> ἐπὶ τὸν πυλῶνα

ἄνδρες τρεῖς<sup>1</sup> ἡζητοῦσιν<sup>2</sup> σε<sup>3</sup> 20 ἀλλὰ ἀναστὰς κατὰβηθι, <sup>men three seek thee; but having risen go down,</sup>  
καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· <sup>and proceed with them, nothing doubting, because</sup> ἵδιότι<sup>4</sup> ἐγὼ  
ἀπέσταλκα αὐτούς. 21 Καταβάς δὲ Πέτρος πρὸς τοὺς  
ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτόν,  
<sup>men who were sent from Cornelius to him,</sup>  
εἶπεν, Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν  
<sup>said, Behold, I am whom ye seek; what [is] the cause for which</sup>  
πάρεστε; 22 οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ  
<sup>ye are come? And they said, Cornelius a centurion, a man</sup>  
δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου  
<sup>righteous and fearing God, and borne witness to by whole</sup>  
τοῦ ἔθνους τῶν Ἰουδαίων, ἐχορηματίσθη ὑπὸ ἀγγέλου  
<sup>the nation of the Jews, was divinely instructed by angel</sup>  
ἁγίου, μεταπέμψασθαι σε εἰς τὸν οἶκόν αὐτοῦ, καὶ ἀκούσαι  
<sup>a holy, to send for thee to his house, and to hear</sup>  
ῥήματα παρὰ σοῦ. 23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέειπεν.  
<sup>words, from thee. Having called in therefore them he lodged</sup>  
Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθεν σὺν αὐτοῖς, καὶ  
<sup>[them]. And on the morrow Peter went forth with them, and</sup>  
τινες τῶν ἀδελφῶν τῶν ἀπὸ β' τῆς Ἰόππης συνῆλθον αὐτῷ.  
<sup>certain of the brethren those from Joppa went with him.</sup>  
24 καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν·  
<sup>And on the morrow they entered into Caesarea.</sup>  
ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς  
<sup>And Cornelius was expecting them, having called together</sup>  
συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ  
<sup>his kinsmen and intimate friends. And as</sup>  
ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος,  
<sup>was coming in. Peter, having met him Cornelius,</sup>  
πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ Πέτρος  
<sup>having fallen at [his] feet did homage. But Peter</sup>  
αὐτὸν ἤγειρεν, λέγων, Ἀνάσθη· ἐγὼ αὐτὸς ἄνθρωπός  
<sup>him raised, saying, Rise up: I also myself a man</sup>  
εἰμι. 27 Καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει συνελη-  
<sup>am. And talking with him he went in, and finds gathered to-</sup>  
λυθότας πολλούς. 28 ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε  
<sup>gether many. And he said to them, Ye know</sup>  
ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλαῖσθαι ἢ προσέρ-  
<sup>how unlawful it is for a man a Jew to unite himself or come</sup>  
χεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ θεὸς ἐδείξεν μηδένα  
<sup>near to one of another race. And to me God shewed no</sup>  
κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· 29 διὸ καὶ ἀναν-  
<sup>common or unclean to call man. Wherefore also without</sup>  
τιφρήτως ἦλθον μεταπεμφοίς· πυνθάνομαι οὖν, τί νιν  
<sup>gainsaying I came, having been sent for. I inquire therefore, for what</sup>  
λόγῳ μετεπέμψασθέ με; 30 Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ  
<sup>reason did ye send for me? And Cornelius said, Ago</sup>  
τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ  
<sup>four days until this hour I was fasting, and</sup>

hold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my

τρεῖς TA. ἡζητοῦντές TA. ὅτι GLTTAW. — τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτόν GLTTAW. εἶπαν LITTA. ἀναστὰς having arisen (he went forth) GLTTAW. — τῆς GLTTAW. τῇ δὲ LITTAW. εἰσῆλθεν he entered LIT; εἰσῆλθον T. Καισαρίαν T. σὺν T. + τοῦ GLTTAW. ἤγειρεν αὐτόν LITTAW. καὶ ἐγὼ TTTA. κάμω LITTA. ἐδείξεν ὁ θεός T. μεταπέμψασθέ A. — νηστεύων καὶ LITTA.

house, and, behold, a man stood before me in bright clothing, 31 and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter, who is lodged in the house of one Simon a tanner by the sea side: 33 who, when he cometh, shew him this vision. 34 33 Immediately therefore I sent two; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but whatsoever God hath cleansed, that have I also cleansed. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all :) 37 that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached: 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: 40 when they slew and hanged him on a tree: 41 how God raised up the third day, and shewed him openly; 42 not to all the people, but unto witnesses

τὸν ἑνάτην<sup>1</sup> ὥραν<sup>2</sup> προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ<sup>3</sup>  
 the ninth hour praying in my house; and behold,  
 ἀνὴρ ἑστὶ ἐνώπιόν μου ἐν ἑσθίῃ λαμπρᾷ, 31 καὶ φησιν·  
 a man stood before me in apparel bright, and said,  
 Κορνήλιε, εἰσῆκοίσθη σοι ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου.  
 Cornelius, was heard thy prayer and thine alms  
 ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. 32 πέμψον οὖν ἐς Ἰόππην,  
 were remembered before, God. Send therefore to Joppa,  
 καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζει  
 and call for Simon who is surnamed Peter; he lodges,  
 ται ἐν οἰκίᾳ Σίμωνος βυρσῶς παρὰ θάλασσαν· ὧς  
 in [the] house of Simon a tanner by [the] sea; who  
 παραγενόμενος λαλήσει σοι. 33 Ἐξαυτῆς<sup>4</sup> οὖν ἔπεμψα  
 having come will speak to thee. At once therefore I sent  
 πρὸς σε· σὺ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν  
 to thee; and thou well didst having come. Now therefore  
 πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκούσαι πάντα τὰ  
 all we before God are present to hear all things that  
 προσταγαμένα σοι ὑπὸ τοῦ θεοῦ. 34 Ἀνοίξας δὲ Πέτρος  
 have been ordered, thee by God. And opening Peter  
 τὸ στόμα εἶπεν, Ἐπ' ἀληθείᾳ καταλαμβάνομαι ὅτι οὐκ  
 [his] mouth said, Of a truth I perceive that thou  
 ἔστιν ἡ προσωπολήπτης· ὁ θεός, 35 ἀλλ' ἐν παντὶ ἔθνεϊ ὁ  
 is a respecter of persons. God, but in every nation he that  
 φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῇ  
 fears him and works righteousness, acceptable to him  
 ἐστιν. 36 τὸν λόγον ὧν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ,  
 is. The word which he sent to the sons of Israel,  
 εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ χριστοῦ, οὗτός ἐστιν  
 announcing the glad tidings peace by Jesus Christ, (he is  
 πάντων κύριος, 37 ὑμεῖς οἴδατε· τὸ γενόμενον ῥῆμα  
 of all Lord, ye know; the which came declaration  
 καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἡ ἀπὸ τῆς Γαλιλαίας,  
 through whole the of Judea, beginning from Galilee,  
 μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· 38 Ἰησοῦν τὸν  
 after the baptism which proclaimed John: Jesus who  
 ἀπὸ Ναζαρέτ,<sup>5</sup> ὃς ἔχρισεν αὐτὸν ὁ θεός· πνεύματι  
 [was] from Nazareth, how anointed him God with [the] Spirit  
 ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εἰσεργετῶν καὶ ἰσχυόμενος  
 Holy and with power, who went through, doing good and healing  
 πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι  
 all that were being oppressed by the devil, because  
 ὁ θεός ἦν μετ' αὐτοῦ· 39 καὶ ἡμεῖς ὄμεν μάρτυρες πάντων  
 God was with him. And we are witnesses of all things  
 ὧν ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἰε-  
 which he did both in the country of the Jews and in Je-  
 ρουσαλὴμ· ὃν δὲ ἀνείλον κρεμάσαντες ἐπὶ ξύλῳ.  
 rusalem; whom they put to death having hanged [him] on a tree.  
 40 τοῦτον ὁ θεός ἤγειρεν τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν  
 This one God raised up on the third day, and gave him  
 ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς  
 manifest to become, not to all the people, but to witnesses who

<sup>o</sup> ἐνάτην LTTrA.

2 — ὥραν LTTA.

<sup>9</sup> — ὃς παραγενόμενος λαλήσει σοι LITV[A].

<sup>2</sup> ἐξ αὐτῆς A.    <sup>3</sup> ἀπὸ from LA.    <sup>4</sup> τοῦ κυρίου the Lord LTr.    <sup>5</sup> προσωπολήμπτῃς LTrA.

$\Psi = \partial \nu \text{ L[Tr]}.$ 
 $\chi \text{ ἀρχάμενος TTrA.}$

L.            2 'Ιωάννης Tr.            2 Ναζαρέθ FLTTra.

**b** — ἐσμεν (*read* [are]) GLT<sup>tr</sup>AW.

$$c = \epsilon \nu [L/T]_r$$

<sup>d</sup> + καὶ also GLTTrAW.

• ἀνείλαν

ΛΤΤΓΑ.  $\epsilon^{\iota} + \epsilon^{\iota} \tau_{\epsilon}$



προεχειροτονημένους ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν  
had been chosen before by God, to us, who did eat with  
καὶ συνεπιόμεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ  
and did drink with him after he had risen from among [the]  
νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρύττειν τῷ λαῷ, καὶ  
dead. And he charged us to proclaim to the people, and  
διαμαρτύρασθαι ὅτι αὐτοῦ<sup>1</sup> ἐστὶν ὁ ὠρισμένος ὑπὸ τοῦ  
to testify fully that he it is who has been appointed by  
θεοῦ κριτὴς ζώντων καὶ νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται  
God judge of living and dead. To him all the prophets  
μαρτυροῦσιν, ἅφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος  
bear witness, [that] remission of sins receives through name  
αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.  
his every one that believes on him.

44 Ἐτι λαλῶντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἠέπεσεν<sup>1</sup>  
Yet as is speaking Peter these words, fell  
τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.  
the Spirit the Holy upon all those hearing the word.  
45 καὶ ἐξίστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι<sup>2</sup> συνῆλ-  
And were amazed of the circumcision believers as many as came  
θον<sup>3</sup> τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου  
with Peter, that also upon the Gentiles the gift of the Holy  
πνεύματος<sup>4</sup> ἐκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλούν-  
Spirit had been poured out; for they heard them speak-  
των γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη  
ing with tongues and magnifying God. Then answered  
m<sup>5</sup> Πέτρος, 47 Μήτι τὸ ὕδωρ κωλύσαι δύναται<sup>6</sup> τις  
Peter, The water forbid can any one  
τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον  
that should not be baptized these, who the Spirit the Holy  
ἐλάβον καθὼς<sup>7</sup> καὶ ἡμεῖς; 48 προστάζειν· Ἦτε<sup>8</sup> αὐτοὺς<sup>9</sup> βαπ-  
received as also we? And he ordered them to be  
τισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου.<sup>10</sup> τότε ἠρώτησαν αὐτὸν  
baptized in the name of the Lord. Then they begged him  
ἐπιμεῖναι ἡμέρας τινάς.  
to remain days some.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ  
And heard the apostles and the brethren who were in  
τῇ Ἰουδαίᾳ, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.  
Judæa, that also the Gentiles received the word of God;  
2 καὶ ὅτε<sup>1</sup> ἀνέβη Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο πρὸς  
and when went up Peter to Jerusalem, contended with  
αὐτὸν οἱ ἐκ περιτομῆς, 3 λέγοντες, Ὅτι πρὸς ἄνδρα  
him those of the circumcision, saying, To men  
ἀκροβυστίαν ἐχοντας εἰσῆλθες,<sup>2</sup> καὶ συνέφαγες<sup>3</sup> αὐτοῖς.  
uncircumcised thou wentest in, and didst eat with them.  
4 Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθέξης λέ-  
But having begun Peter he set [it] forth to them in order say-  
γων, 5 Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ  
ing, I was in [the] city of Joppa praying, and  
εἶδον ἐν ἐκστάσει ὄραμα, καταβαίνον σκευὸς τι ὡς ὀθόνην  
I saw in a trance a vision, descending a vessel certain like a sheet

chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he com-  
manded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name who-  
soever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

XI. And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down

<sup>1</sup> οὗτος Lr. <sup>2</sup> ἠέπεσε L. <sup>3</sup> οἱ who L. <sup>4</sup> συνῆλθαν Ttr. <sup>5</sup> πνεύματος τοῦ ἁγίου L. <sup>6</sup> m — ὁ LTrA. <sup>7</sup> δύναται κωλύσαι LTrA. <sup>8</sup> ὁ ὢς LTrA. <sup>9</sup> ἢ δὲ Ttr. <sup>10</sup> αὐτοῖς T. <sup>11</sup> ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ (Jesus Christ) βαπτισθῆναι LTr; ἐν τῷ ὀνόματι τοῦ κυρίου βαπ. A. <sup>12</sup> ὅτε δὲ LTrA. <sup>13</sup> Ἱερουσαλὴμ LTrA. <sup>14</sup> εἰσῆλθες (eishēlthen he went in Tr) placed before πρὸς LTrAW. <sup>15</sup> συνέφαγεν did eat with Tr. <sup>16</sup> — ὁ LTrAW.

front heaven by four corners; and it came even to me: 6 upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. 12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: 13 and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and

μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ. καὶ ἦλθεν Ἰάχρις<sup>1</sup> ἐμοῦ. 6 εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρπύλλια καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ ἡ φωνὴ λέγουσός μοι, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. 8 εἶπον δέ, Μὴ δαμῶς, κύριε· ὅτι ἁπᾶν<sup>2</sup> κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δὲ ἡ μοι<sup>3</sup> φωνὴ ἐκ οὐρανοῦ, ὅτι ὁ θεὸς ἑκαθάρισεν, σὺ μὴ τέρον ἐκ τοῦ οὐρανοῦ, ὅτι ὁ θεὸς ἑκαθάρισεν, σὺ μὴ κοινόν. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἅπανιν ἀνέσπασθη ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ, ἐξαυτῆς<sup>4</sup> τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ τῆς Καισαρείας<sup>5</sup> πρὸς με. 12 εἶπεν δὲ ἡ μοι<sup>6</sup> τὸ πνεῦμα, συναλθεῖν αὐτοῖς, ἡμὲν δὲ διακρινόμενον<sup>7</sup> ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός, 13 ἀπήγγειλέν<sup>8</sup> ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα ἑαυτῷ, Ἀπόστειλον εἰς Ἰόππην<sup>9</sup> ἄνδρας, καὶ μετὰ πεμφθῶσι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σε ἐν οἷς<sup>10</sup> σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 ἐν δὲ τῷ ᾄρξασθαί<sup>11</sup> με λαλεῖν ἐπέπεσαν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ<sup>12</sup> 16 ἐμνήσθην δὲ τοῦ ῥήματος<sup>13</sup> κυρίου, ὡς ἔλεγεν, Ὁ Ἰωάννης<sup>14</sup> μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 Εἰ οὖν τὴν ἰσὴν δωρεάν<sup>15</sup> ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσαντες ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγώ<sup>16</sup> δὲ ἤμην δυνατός<sup>17</sup> κωλύσαι τὸν θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ οὐκ ἐλάλουν.

<sup>1</sup> Ἰάχρις TTrA. <sup>2</sup> + καὶ also LTrA. <sup>3</sup> μοι Tr. <sup>4</sup> ἀνεσπάρθη πάλιν LTrA. <sup>5</sup> Caesariæ Tr. <sup>6</sup> τὸ πνεῦμά μοι LTrA. <sup>7</sup> δὲ LTr. <sup>8</sup> ἀπήγγειλέν Tr. <sup>9</sup> Ἰόππην Tr. <sup>10</sup> ἐν οἷς Tr. <sup>11</sup> ᾄρξασθαί Tr. <sup>12</sup> ἀρχῇ Tr. <sup>13</sup> ῥήματος Tr. <sup>14</sup> Ἰωάννης Tr. <sup>15</sup> δωρεάν Tr. <sup>16</sup> ἐγώ Tr. <sup>17</sup> δυνατός Tr.

<sup>1</sup> — πάν GLTTrAW. <sup>2</sup> — μοι LTrA. <sup>3</sup> ἐκαθέρι- <sup>4</sup> ἐξ αὐτῆς A. <sup>5</sup> ἦμεν we were LTr. <sup>6</sup> Καί <sup>7</sup> μὴδὲν διακρινόμενα LTr; — μὴδὲν διακρινόμενον A. <sup>8</sup> — ἄνδρας GLTTrAW. <sup>9</sup> + τοῦ of the GLTTrAW.

καὶ ἐδόξαζον<sup>1</sup> τὸν θεόν, λέγοντες, Ἔραγε<sup>2</sup> καὶ τοῖς ἔθνεσιν  
and glorified God, saying, Then indeed also to the Gentiles  
ὁ θεὸς τὴν μετάνοιαν<sup>3</sup> ἔδωκεν εἰς ζωὴν.<sup>4</sup>  
God repentance gave unto life.

glorified God, saying, Then huth God also to the Gentiles granted repentance unto life.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς  
They indeed therefore who were scattered by the tribulation that  
γενομένης ἐπὶ Ὑεφάνῳ,<sup>1</sup> διήλθον ἕως Φοινίκης καὶ Κύπρου  
took place upon Stephen, passed through to Phenicia and Cyprus  
καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον  
and Antioch, to no one speaking the word except only  
Ἰουδαίοις. 20 Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ  
to Jews. But were certain of them men Cypriots and

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cy-

Κυρηναῖοι, οἵτινες ἑισέλθόντες<sup>2</sup> εἰς Ἀντιόχειαν, ἐλάλουν<sup>3</sup>  
Cyrenians, who having come into Antioch, spoke  
πρὸς τοὺς Ἑλληνιστάς<sup>4</sup> εὐαγγελιζόμενοι τὸν κύριον  
to the Hellenists, announcing the glad tidings—the Lord  
Ἰησοῦν. 21 καὶ ἦν χεῖρ κυρίου μετ' αὐτῶν πολὺς· τε  
Jesus. And was [the] hand of [the] Lord with them, and a great

prus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believ-

ἐριθμοὺς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. 22 Ἦκούσθη  
numbr having believed turned to the Lord. Was heard  
δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱερο-  
and the report in the ears of the assembly which [was] in Jeru-  
σολύμοις<sup>5</sup> περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελ-  
salem concerning them; and they sent forth Barnabas to go  
θεῖν<sup>6</sup> ἕως Ἀντιοχείας. 23 ὅς παραγενόμενος καὶ ἰδὼν  
through as far as Antioch: who having come and having seen

ed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much peo-

τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει  
the grace of God rejoiced, and exhorted all with purpose  
τῆς καρδίας προσμένειν τῷ κυρίῳ. 24 ὅτι ἦν ἀνὴρ ἀγαθός  
of heart to abide with the Lord; for he was a man good

ple was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη  
and full of [the] Spirit Holy and of faith. And was added  
ὄχλος ἰκανὸς τῷ κυρίῳ. 25 Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρ-  
a crowd large to the Lord. And went forth to Tarsus Barn-  
νάβας ἀναζητῆσαι Σαῦλον, 26 καὶ εὗρών αὐτόν ἤγαγεν  
nabas to seek Saul; and having found him he brought  
αὐτόν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῦς ἑνιαυτόν  
him to Antioch. And it came to pass they a year  
ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον  
whole were gathered together in the assembly, and taught a crowd  
ἰκανόν, χρηματίζα· τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητάς  
large: and were called first in Antioch the disciples

ple was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Χριστιανούς.  
Christians.

27 Ἐν ταῦταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων  
And in these days came down from Jerusalem  
προφῆται εἰς Ἀντιόχειαν. 28 ἀναστὰς δὲ εἷς ἐξ  
prophets to Antioch; and having risen up one from among  
αὐτῶν ὀνόματι Ἀγαβός, ἡσέμηνεν<sup>1</sup> διὰ τοῦ πνεύματος,  
them, by name Agabus, he signified by the Spirit,  
Λιμὸν μέγαν<sup>2</sup> μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην.  
A famine great is about to be over whole the habitable world;

27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world:

<sup>1</sup> ἐδόξαζαν LITtr. <sup>2</sup> Ἔρα then LITtr.; Ἔρα [ye] A. <sup>3</sup> εἰς ζωὴν ἔδωκεν LITtr. A. <sup>4</sup> Στε-  
φάνου L. <sup>5</sup> ἐλθόντες GLITtr. A. <sup>6</sup> + καὶ also LITtr. <sup>7</sup> Ἐλλήνων Greeks GLITtr. A. <sup>8</sup> + ὁ  
LITtr. <sup>9</sup> + οὗτος was TITtr. <sup>10</sup> Ἱερουσαλήμ LITtr. A. <sup>11</sup> διελθεῖν LITtr. C. + τὴν which  
[was] LITtr. A. <sup>12</sup> ὁ Βαρνάβας (read he went forth) LITtr. A. <sup>13</sup> αὐτόν (read [him]) LITtr. A.  
αὐτοῖς καὶ to them even LITtr. A. <sup>14</sup> πρῶτως TITtr. A. <sup>15</sup> ἡσέμηνεν L. <sup>16</sup> μεγάλην LITtr. A. W.



which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 which also they did, and sent it to the elders by the hands of Barnabas and Saul.

ἧς<sup>κ</sup> οὕτως<sup>1</sup> <sup>1</sup>καὶ<sup>1</sup> ἐγένετο ἐπὶ Κλαυδίου <sup>2</sup>Καίσαρος<sup>2</sup>. 29 τῶν δὲ<sup>3</sup> <sup>4</sup>οἱ<sup>4</sup> μαθητῶν<sup>4</sup> καθὼς<sup>5</sup> ἡ<sup>6</sup> ὑπορεῖτό<sup>6</sup> <sup>7</sup>τις<sup>7</sup>, ὥρισαν<sup>8</sup> ἕκαστος<sup>8</sup> αὐ-  
which also came to pass under Claudius Caesar. And the  
disciples according as<sup>5</sup> was<sup>6</sup> prospered<sup>7</sup> any<sup>8</sup> one, determined, each<sup>9</sup> of  
τῶν εἰς διακονίαν πέμψαι τοὺς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ<sup>10</sup>  
them, for ministration to send to the<sup>2</sup> dwelling<sup>3</sup> in<sup>4</sup> Judaea  
ἀδελφοῖς<sup>11</sup>. 30 ὃ καὶ ἐποίησαν, ἀποστείλαντες<sup>12</sup> πρὸς τοὺς<sup>13</sup>  
brethren; which also they did, sending<sup>14</sup> [it] to the  
πρεσβυτέρους διὰ<sup>15</sup> χειρὸς<sup>16</sup> Βαρνάβα καὶ Σαύλου.  
elders by [the] hand of Barnabas and Saul.

12 Κατ' ἐκείνουν δὲ τὸν καιρὸν ἐπέβαλεν Ὁρῳδης ὁ βασι-  
And at that time put forth Herod the king

λεὺς<sup>17</sup> τὰς χεῖρας<sup>18</sup> κακῶσαι<sup>19</sup> τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.  
[his] hands, to ill-treat some of those of the assembly;

2 ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Π' Ἰωάννου<sup>20</sup> μαχαίρᾳ.<sup>21</sup>  
and he put to death James the brother of John with a sword.

3 καὶ ἰδὼν<sup>22</sup> ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο  
And having seen that pleasing it is to the Jews he added

συλλαβεῖν καὶ Πέτρον<sup>23</sup> ἣσαν δὲ ἡμέραι τῶν ἀζύμων<sup>24</sup>  
to take also Peter: (and they were days of unleavened bread.)

4 ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν<sup>25</sup>, παραδούς<sup>26</sup> τέσσαρ-  
whom also having seized he put in prison, having delivered to four

σιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ<sup>27</sup>  
sets of four soldiers to guard him, purposing after

τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος  
the passover to bring out him to the people. Peter therefore indeed

ἐνῆρτο ἐν τῇ φυλακῇ<sup>28</sup> προσευχῇ δὲ ἦν ἔκτενης<sup>29</sup> γινομένη  
was kept in the prison; but prayer was fervent made

ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεόν ὑπὲρ<sup>30</sup> αὐτοῦ. 6 Ὅτε δὲ  
by the assembly to God concerning him. But when

ᾤμελλεν<sup>31</sup> αὐτὸν προάγειν<sup>32</sup> ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν  
was about him to bring forth Herod, in that night was

ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν, δεδεμένος ἀλύ-  
Peter sleeping between two soldiers, bound with

σειν δυσὶν, φύλακίς τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.  
chains two, guards also before the door kept the prison.

7 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν  
And behold, an angel of [the] Lord stood by, and a light shone in

τῷ οἰκήματι. πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν  
the building. And having smitten the side of Peter he roused up

αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἔξέπεσον<sup>33</sup> αὐτοῦ αἱ  
him, saying, Rise up in haste. And fell off of him the

ἀλυσίδες ἐκ τῶν χειρῶν. 8 εἰπὲν<sup>34</sup> τε<sup>35</sup> ὁ ἄγγελος πρὸς  
chains from [his] hands. And said the angel to

αὐτόν, Ἀπεριζῶσαι<sup>36</sup>, καὶ ὑπόδησαι τὰ σανδάλια σου. Ἐποίη-  
him, Gird thyself about, and bind on thy sandals. He did

σεν δὲ οὕτως. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου,  
and so. And he says to him, Cast about [thee] thy garment,

καὶ ἀκολούθει μοι. 9 Καὶ ἐξελθὼν ἠκολούθει<sup>37</sup> αὐτῷ<sup>38</sup>. καὶ  
and follow me. And going forth he followed him, and

οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγ-  
did not know that real it is which is happening by means of the an-

<sup>κ</sup> ἧτις LITTAW.

<sup>1</sup> — καὶ LIT[A].

<sup>2</sup> — Καίσαρος GLTTAW.

<sup>3</sup> εὐπορεῖτό LITTA.

<sup>ο</sup> ὁ βασιλεὺς Ἡρώδης T.

<sup>π</sup> Ἰωάννου Tr.

<sup>7</sup> μαχαίρῃ ITA.

<sup>8</sup> ἰδὼν δὲ LITTA.

<sup>9</sup> + αἱ

the GL[A]W. <sup>10</sup> ἐκτενῶς fervently LITTA.

<sup>11</sup> περὶ LIT.

<sup>12</sup> ᾤμελλεν ITTA.

<sup>13</sup> προαγαγεῖν

αὐτόν LTA; <sup>14</sup> προάγειν αὐτόν Tr.

<sup>15</sup> ἐξέπεσαν LITTA.

<sup>16</sup> δὲ LIT.

<sup>17</sup> ζῶσαι gird thyself

LITTA. <sup>18</sup> — αὐτῷ LITTA.

γέλου, ἰδόκει δὲ ὄραμα βλέπειν. 10 διελθόντες δὲ πρώτην  
 gel, but thought a vision, he saw. And having passed through a first  
 φυλακὴν καὶ δευτέραν, ἤλθον<sup>α</sup> ἐπὶ τὴν πόλιν τὴν σιδηρὰν  
 guard and a second, they came to the <sup>gate</sup> <sup>iron</sup>  
 τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ<sup>δ</sup> ἠνοίχθη<sup>η</sup> αὐτοῖς·  
 that leads into the city, which of itself opened to them;  
 καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθὺς  
 and having gone out they went on through <sup>street</sup> <sup>one</sup>, and immediately  
 ἀπῆσθαι ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος ἐγενόμενος  
 departed the angel from him. And Peter having come  
 ἐν ἑαυτῷ<sup>η</sup> εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν  
 to himself said, Now I know of a truth that <sup>'sent</sup> <sup>'forth</sup> [the]  
 κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἔξειλετό<sup>ε</sup> με ἐκ χειρὸς  
<sup>'Lord</sup> his angel, and delivered me out of [the] hand  
 Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.  
 of Herod and all the expectation of the people of the Jews.  
 12 συνιδῶν τε ἦλθεν ἐπὶ τὴν οἰκίαν<sup>ς</sup> Μαρίας τῆς μητρὸς  
 And considering [it] he came to the house of Mary the mother  
 Ἰωάννου<sup>η</sup> τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ  
 of John who is surnamed Mark, where were many  
 συνηθροισμένοι καὶ προσεχόμενοι. 13 Κρούσαντος δὲ τοῦ  
 gathered together and praying. And <sup>'having</sup> <sup>'knocked</sup>  
 Πέτρου<sup>η</sup> τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπα-  
<sup>'Peter</sup> [at] the door of the porch, <sup>'came</sup> <sup>'a</sup> <sup>'damsel</sup> to  
 κοῦσαι, ὀνόματι Ῥόδη. 14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ  
 listen, by name Rhoda; and having recognized the voice  
 Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἠνοιξεν τὸν πυλῶνα, εἰσδρα-  
 of Peter, from joy she opened not the porch, <sup>'having</sup>  
 μούσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ  
<sup>'run</sup> <sup>'in</sup> <sup>'but</sup> she reported <sup>'to</sup> <sup>'be</sup> <sup>'standing</sup> <sup>'Peter</sup> before the  
 πυλῶνος. 15 οἱ δὲ πρὸς αὐτὴν εἶπον, Μάινρ. Ἡ δὲ  
 porch. But they to her said, Thou art mad. But she  
 δὲ συγχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ ἄγγελος<sup>ς</sup> αὐ-  
 strongly affirmed thus it was. And they said, The angel of  
 τοῦ ἐστίν. 16 Ὁ δὲ Πέτρος ἐπέμεινε κρούων<sup>η</sup> ἀνοιγάντες δὲ  
 him it is. But Peter continued knocking; and having opened  
 ἑίδον<sup>η</sup> αὐτόν, καὶ ἐξέστησαν. 17 κατασεύσας δὲ αὐτοῖς  
 they saw him, and were amazed. And having made a sign to them  
 τῇ χειρὶ σιγᾶν διηγήσατο αὐτοῖς<sup>ς</sup> πῶς ὁ κύριος αὐτὸν  
 with the hand to be silent he related to them how the Lord him  
 ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπεν Ῥόδῃ, Ἀπαγγέilate Ἰακώβῳ<sup>ω</sup>  
 brought out of the prison. And he said, Report to James  
 καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον  
 and to the brethren these things. And having gone out he went to another  
 τόπον. 18 γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος  
 place. And <sup>'having</sup> <sup>'come</sup> <sup>'day</sup> there was <sup>'disturbance</sup> <sup>'no</sup> <sup>'small</sup>  
 ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης  
 among the soldiers, what then [of] <sup>'Peter</sup> <sup>'was</sup> <sup>'become</sup>. Herod  
 δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς  
<sup>'and</sup> <sup>'having</sup> <sup>'sought</sup> <sup>'after</sup> <sup>'him</sup> <sup>'and</sup> <sup>'not</sup> <sup>'having</sup> <sup>'found</sup>, having examined the  
 φύλακας ἐκέλευσεν ἀπαχθῆναι<sup>η</sup> καὶ κατελθὼν  
 guards he commanded [them] to be led away [to death]. And having gone down

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking; and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to

<sup>α</sup> ἦλθαν LITTA.<sup>δ</sup> ἠνοίγη LITTA.<sup>ε</sup> ἐν ἑαυτῷ γενόμενος LITTAW.<sup>ε</sup> ἐξείλετό GLITTAW.<sup>ς</sup> + τῆς LITTAW.<sup>η</sup> Ἰωάνου Tr.<sup>η</sup> αὐτοῦ he GLITTAW.<sup>ς</sup> εἶπαν LITTA.<sup>δ</sup> δε

εἶπαν L.; δε ἔλεγον GITTAW.

<sup>η</sup> ἐστίν αὐτοῦ LITTA.<sup>η</sup> εἶδαν LITTA.<sup>ο</sup> — αὐτοῖς TIT.

P τε LITTA.

death. And he went down from Judea to Caesarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, It is the voice of a god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

ἀπὸ τῆς Ἰουδαίας εἰς ἡτὴν<sup>1</sup> Καίσαρειαν<sup>2</sup> διέτριβεν. 20 Ἦν  
from Judea to Caesarea he stayed [there]. <sup>2</sup>Was  
δὲ ὁ Ἡρώδης<sup>3</sup> θυμολογῶν<sup>4</sup> τοῖς Τυρίοις καὶ Σιδωνίοις<sup>5</sup>  
'and Herod in bitter hostility with [the] Tyrians and Sidonians;  
ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον<sup>6</sup>  
but with one accord they came to him, and having gained Blastus  
τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾗτου<sup>7</sup> εἰρήνην,  
who [was] over the bedchamber of the king, sought peace,  
διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.  
because was nourished their country by the king's.  
21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν,  
And on a set day Herod having put on <sup>2</sup>apparel <sup>3</sup>royal,  
'καὶ<sup>4</sup> καθίσας ἐπὶ τοῦ βήματος, ἐδημιόγει<sup>5</sup> πρὸς αὐ-  
and having sat on the tribunal, was making an oration to them.  
τοὺς. 22 ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ<sup>6</sup> καὶ οὐκ  
And the people were crying out, 'Of <sup>2</sup>a <sup>3</sup>god [the] voice and not  
ἀνθρώπου. 23 παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυ-  
of a man! And immediately <sup>2</sup>smote <sup>3</sup>him <sup>4</sup>an <sup>5</sup>angel <sup>6</sup>of [the]  
ρίου, ἀνθ' ὧν οὐκ ἔδωκεν τὴν<sup>7</sup> δόξαν τῷ θεῷ<sup>8</sup> καὶ γενόμενος  
<sup>7</sup>Lord, because he gave not the glory to God, and having been  
σκληροβότος ἐξέφυεν. 24 ὁ δὲ λόγος τοῦ θεοῦ ᾥξάνειν  
eaten of worms he expired. But the word of God grew  
καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ  
and multiplied. And Barnabas and Saul returned from  
'Ιερουσαλὴμ, πληρώσαντες τὴν διακονίαν, <sup>2</sup>συμπαλαβόν-  
Jerusalem, having fulfilled the ministrations, having taken with  
τες<sup>3</sup> καὶ<sup>4</sup> Ἰωάννην<sup>5</sup> τὸν ἐπικληθέντα Μάρκον.  
[them] also John who was surnamed Mark.

XIII. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius the Cyrenian, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the

13 Ἦσαν δὲ ἑν<sup>2</sup> Ἀντιοχείᾳ κατὰ τὴν οὐσαν  
Now there were certain in Antioch in the <sup>2</sup>which <sup>3</sup>was [there]  
ἐκκλησίαν προφῆται καὶ διδασκαλοὶ, ὅτε Βαρνάβας καὶ Συμεὼν<sup>3</sup>  
assembly prophets and teachers, both Barnabas and Simeon  
ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανανῆ τε  
who was called Niger, and Lucius the Cyrenian, and Manaen,  
'Ἡρώδου τοῦ τετράρχου<sup>4</sup> σύντροφος, καὶ Σαῦλος. 2 Λειτουργ-  
of Herod the tetrarch a foster-brother, and Saul. <sup>2</sup>As <sup>3</sup>were <sup>4</sup>min-  
γούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεούντων, εἶπεν τὸ  
istering <sup>1</sup>and <sup>2</sup>they to the Lord and fasting, <sup>3</sup>said 'the  
πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν<sup>5</sup> τε<sup>6</sup> Βαρνάβαν καὶ  
<sup>2</sup>Spirit <sup>3</sup>the <sup>4</sup>Holy, Separate indeed to me both Barnabas and  
'τὸν<sup>7</sup> Σαῦλον εἰς τὸ ἔργον<sup>8</sup> ὃ προσέκλημαι αὐτούς. 3 Τότε  
Saul for the work to which I have called them. Then  
νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας  
having fasted and prayed, and having laid  
αὐτοῖς, ἀπέλυσαν. 4 Οὗτοι<sup>9</sup> μὲν οὖν ἐκεπεμθέντες  
on them, they let [them] go. They indeed therefore having been sent forth  
ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν<sup>10</sup> Σελευ-  
by the Spirit the Holy, went down to Seleu-  
κειαν, καὶ ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν<sup>11</sup> Κύπρον. 5 καὶ γενό-  
cia, and thence sailed away to Cyprus. And having  
μενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς  
come into Salamis they announced the word of God in the

9 — τὴν LITRAW. <sup>2</sup> Καίσαριαν T.

[L]T[Tr]. <sup>3</sup> — τὴν GL. <sup>4</sup> συν- T.

<sup>5</sup> τετράρχου T. <sup>6</sup> — τε GLTTAW.

ματος LITRA. <sup>7</sup> — τὴν LITRA. <sup>8</sup> Σελευκίαν T.

<sup>9</sup> — ὁ Ἡρώδης (read he was) GLTTAW. <sup>10</sup> — καὶ

<sup>11</sup> — καὶ LIT[A]. <sup>12</sup> Ἰωάννην T. <sup>13</sup> — τὴν LITRA.

<sup>14</sup> τὸν LITRAW. <sup>15</sup> αὐτοὶ LITRA. <sup>16</sup> ἅγιον πνεύ-



συναγωγῶν τῶν Ἰουδαίων· εἶχον δὲ καὶ ἡ Ἰωάννην<sup>h</sup>  
synagogues of the Jews. And they had also John [as]

ὑπέρτερον. 6 διελθόντες δὲ<sup>i</sup> τὴν νῆσον ἄχρι Πάφου  
an attendant. And having passed through the island as far as Paphos

εὑρόν<sup>j</sup> τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα  
they found a certain magician, a false prophet a Jew, whose name

<sup>k</sup>Βαρῖησους, 7 δὲ ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,  
[was] Barjesus, who was with the proconsul Sergius Paulus,

ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ  
[man] an intelligent. He having called to [him] Barnabas and

Σαῦλον ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. 8 ἀνθίστατο δὲ  
Saul desired to hear the word of God. But there withstood

αὐτοῖς Ἐλύμας ὁ μάγος· οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα  
them Elymas the magician, (for so is interpreted) [name]

αὐτοῦ· ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.  
[his], seeking to pervert the proconsul from the faith.

9 Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,  
But Saul, who also [is] Paul, being filled with [the] <sup>2</sup>Spirit <sup>3</sup>Holy,

καὶ<sup>l</sup> ἀτενίσας εἰς αὐτὸν 10 εἶπεν, Ὁ πλήρης παν-  
and having looked steadfastly upon him said, O full of

τὸς δόλβῳ καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης  
all guile and all craft, son of [the] devil, enemy of all

δικαιοσύνης, οὐ παύσῃ διαστρέφω<sup>m</sup> τὰς ὁδοὺς κυρίου  
righteousness, wilt thou not cease perverting the <sup>2</sup>ways <sup>3</sup>of [the] <sup>5</sup>Lord

τὰς εὐθείας; 11 καὶ νῦν ἰδοῦ, χεὶρ<sup>n</sup> τοῦ κυρίου ἐπὶ σέ,  
[straight? And now lo, [the] hand of the Lord [is] upon thee,

καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ.  
and thou shalt be blind, not seeing the sun for a season.

Παραχρήμα<sup>n</sup> δὲ<sup>o</sup> ἐπέπεσεν<sup>l</sup> ἐπ' αὐτὸν ἀχλύς καὶ σκότος, καὶ  
And immediately fell upon him a mist and darkness, and

περιάγων ἐζήτει χειραγωγούς. 12 τότε ἰδὼν  
going about he sought some to lead [him] by the hand. Then <sup>3</sup>having <sup>4</sup>seen

ὁ ἀνθύπατος τὸ γεγονός<sup>o</sup> ἐπίστευσεν, ἤεκπλησσύμενος<sup>l</sup> ἐπὶ  
[the] <sup>2</sup>proconsul what had happened believed, being astonished at

τῇ διδαχῇ τοῦ κυρίου.  
the teaching of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ <sup>4</sup>αὐτὸν<sup>l</sup>  
And having sailed from Paphos [with] <sup>3</sup>those <sup>4</sup>about <sup>5</sup>[him]

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. <sup>2</sup>Ἰωάννης δὲ<sup>h</sup>  
[Paul] came to Perga of Pamphylia; and John

ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα. 14 ἀν-  
having departed from them returned to Jerusalem. <sup>2</sup>They

τοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀν-  
[but, having passed through from Perga, came to An-

τιόχειαν <sup>2</sup>τῆς Πισιδίας, καὶ <sup>2</sup>εἰσελθόντες<sup>l</sup> εἰς τὴν συναγωγὴν<sup>l</sup>  
tioch of Pisidia, and having gone into the synagogue

τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνά-  
on the <sup>2</sup>day <sup>3</sup>sabbath they sat down. And after the read-

γνωνσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνά-  
ing of the law and of the prophets <sup>6</sup>sent <sup>7</sup>the <sup>8</sup>rulers<sup>9</sup> of

γῶγοι πρὸς αὐτοὺς, λέγοντες, Ἄνδρες ἀδελφοί, εἴ<sup>h</sup> ἔστιν  
the <sup>2</sup>synagogue to them, saying, Men brethren, if there is

Jews: and they had also John to their minister. 6 And when they had gone through the island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus; 7 which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 and said, O full of subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have

<sup>h</sup> Ἰωάννην Tr. <sup>i</sup> + ὅλην (the) whole GLT<sup>2</sup>AW. <sup>j</sup> + ἄνδρα a man LTT<sup>2</sup>AW. <sup>k</sup> Bar-  
ησού T. <sup>l</sup> — καὶ LTT<sup>2</sup>AW. <sup>m</sup> — τοῦ (read of [the]) GLT<sup>2</sup>AW. <sup>n</sup> τε T. <sup>o</sup> ἐπέπεσεν LTT<sup>2</sup>.  
ἐκπληττόμενος Tr. <sup>p</sup> — τὸν LTT<sup>2</sup>AW. <sup>q</sup> Ἰωάννης Tr. <sup>r</sup> τὴν Πισιδίαν LTT<sup>2</sup>.  
<sup>s</sup> ἐλθόντες Tr. <sup>v</sup> + τις any (word) LTT<sup>2</sup>AW.



λόγος τῆς σωτηρίας ταύτης ἀπεστάλη<sup>1</sup> 27 οἱ γὰρ κατοικοῦν-  
word of this salvation was sent : for those dwelling  
τες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες  
in Jerusalem and their rulers, him not having known  
καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀνα-  
and the voices of the prophets who on every sabbath are  
γινωσκομένας, κρίναντες ἐπλήρωσαν 28 καὶ μηδεμίαν  
read, <sup>1</sup>having <sup>2</sup>judged [him] <sup>3</sup>they <sup>4</sup>fulfilled. And no one  
αἰτίαν θανάτου εὐρόντες ᾔτησαντο. Πιλάτον<sup>1</sup> ἀναιρεθῆναι  
cause of death having found they begged Pilate to put <sup>2</sup>to death  
αὐτόν. 29 ὥς δὲ ἐτέλεσαν ἅπαντα<sup>1</sup> τὰ περὶ αὐτοῦ γε-  
him. And when they finished all things that concerning him had  
γραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς  
been written, having taken [him] down from the tree, they put [him] in  
μνημεῖον<sup>1</sup> 30 ὁ δὲ θεὸς ἤγειρεν αὐτόν ἐκ νεκρῶν,  
a tomb ; but God raised him from among [the] dead,  
31 ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναγαβῶσιν αὐτῷ  
who appeared for <sup>2</sup>days <sup>3</sup>many to those who came up with him  
ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές<sup>1</sup> εἰς αὐτὸν μάρτυρες  
from Galilee to Jerusalem, who are <sup>2</sup>witnesses  
αὐτοῦ πρὸς τὸν λαόν. 32 καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα  
his to the people. And we to you announce the glad tidings—  
τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην  
the, <sup>2</sup>to <sup>3</sup>the <sup>4</sup>fathers <sup>5</sup>promise <sup>6</sup>made, that this  
ὁ θεὸς ἐκτεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν.<sup>1</sup> ἀναστήσας  
God has fulfilled <sup>2</sup>their <sup>3</sup>to us, having raised up  
Ἰησοῦν 33 ὥς καὶ ἐν 2<sup>τῷ</sup> ψαλμῷ 2<sup>τῷ</sup> δευτέρῳ γέγραπται,<sup>1</sup>  
Jesus ; as also in the <sup>2</sup>psalm <sup>3</sup>second it has been written,  
Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε. 34 Ὅτι δὲ  
Son <sup>2</sup>my <sup>3</sup>thou <sup>4</sup>art, I to-day have begotten thee. And that  
ἀνίστησεν αὐτόν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑπο-  
he raised him from among [the] dead, no more to be about to  
στρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν. Ὅτι δώσω ὑμῖν τὰ  
return to corruption, thus he spoke : I will give to you the  
ὅσα Δαβὶδ<sup>1</sup> τὰ πιστά. 35 ὁ δὲ καὶ ἐν ἑτέρῳ λέγει,  
mercies <sup>2</sup>of David <sup>3</sup>faithful. Wherefore also in another he says,  
Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν. 36 Δαβὶδ<sup>1</sup>  
Thou wilt not suffer thy Holy One to see corruption. <sup>2</sup>David  
μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ  
<sup>2</sup>indeed <sup>3</sup>for to his own generation having ministered by the <sup>4</sup>of God <sup>5</sup>counsel  
ἐκοιμήθη, καὶ προσέτεθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν  
fell asleep, and was added to his fathers, and saw  
διαφθοράν. 37 ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.  
corruption. But he whom God raised up did not see corruption.  
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τού-  
<sup>4</sup>Known <sup>5</sup>therefore <sup>6</sup>be it to you, men brethren, that through this  
του ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται 39 καὶ ἀπὸ  
one to you remission of sins is announced, and from  
πάντων ὧν οὐκ ἠδυνήθητε ἐν 2<sup>τῷ</sup> νόμῳ Ἐμώσως<sup>1</sup> δι-  
all things from which ye could not in the law of Moses be  
καιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. 40 βλέ-  
justified, in him everyone that believes is justified. Take

you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead : 31 and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : 37 but he whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : 39 and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

<sup>1</sup> ἐξαπεστάλη was sent forth LITRAW.

<sup>2</sup> Πειλάτον T.

<sup>3</sup> πάντα GLITRAW.

<sup>4</sup> + ὡν

now LITRAW.

<sup>5</sup> + ὡν now W.

<sup>6</sup> ἡμῶν to our LITRAW ; αὐτῶν ἡμῶν W.

<sup>7</sup> τῷ πρώτῳ

(first) ψαλμῷ γέγραπται GTR ; τῷ ψαλμῷ γέγ. τῷ πρώτῳ (δευτέρῳ AW) LAW. <sup>8</sup> Δαβὶδ LITRAW ; Δαβὶδ GW. <sup>9</sup> διότι LITRAW. <sup>10</sup> — καὶ LITRAW. <sup>11</sup> δ — τῷ LITRAW. <sup>12</sup> Μωσέως GLITRAW.





τους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον  
men of the city, and stirred up a persecution against Paul  
καὶ Ἰννᾶν<sup>1</sup> Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐ-  
and Barnabas, and cast out them from their borders.

τῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν<sup>2</sup>  
But they having shaken off the dust of their feet

ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. 52 οἱ δὲ<sup>3</sup> μαθηταὶ ἐπλη-  
against them, came to Iconium. And the disciples were

ροῦντο χαρᾶς καὶ πνεύματος ἁγίου.  
filled with joy and [the] <sup>4</sup>Spirit <sup>5</sup>Holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς  
And it came to pass in Iconium <sup>2</sup>together <sup>3</sup>entered <sup>4</sup>they

εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε  
into the synagogue of the Jews, and spoke so that  
πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ  
<sup>5</sup>believed <sup>6</sup>both of Jews and <sup>7</sup>Hellenists <sup>8</sup>a great number. But the

ἁπειθοῦντες<sup>9</sup> Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς  
disobeying Jews stirred up and made evil-affected the souls

τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν χρόνον  
of the Gentiles against the brethren. A long <sup>2</sup>therefore <sup>3</sup>time

διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ, τῷ μαρτυ-  
they stayed, speaking boldly, [confiding] in the Lord, who bore wit-  
ροῦντι<sup>4</sup> τῷ λόγῳ τῆς χάριτος αὐτοῦ, <sup>5</sup>καὶ<sup>6</sup> ἐδιδόντι<sup>7</sup> σημεῖα καὶ  
ness to the word of his grace, and giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἐσχίσθη δὲ τὸ  
wonders to be done through their hands. And was divided the

πλῆθος τῆς πόλεως<sup>8</sup> καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις  
multitude of the city, and some were with the Jews

οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν  
and some with the apostles. And when there was a rush of the

ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι  
<sup>9</sup>Gentiles both and Jews with their rulers, to insult

καὶ λιθοβολῆσαι αὐτοὺς, 6 συνιδόντες κατέφυγον εἰς τὰς  
and to stone them, being aware they fled to the

πόλεις τῆς Λυκαονίας, <sup>7</sup>Λύστραν, καὶ Δέρβην, καὶ τὴν περι-  
cities of Lycaonia, Lystra, and Derbe, and the country

χωρον, 7 κάκει<sup>8</sup> ἔησαν ἐπαγγelizόμενοι.  
around, and there they were announcing the glad tidings.

8 Καὶ τις ἀνὴρ ἦν Λύστροις ἀδύνατος<sup>9</sup> τοῖς ποσὶν ἐκά-  
And a certain man in Lystra, impotent in the feet, sat,

θητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων,<sup>10</sup> ὃς  
lame from [the] womb of his mother being, who

οὐδέποτε<sup>11</sup> περιεπατήκει. 9 οὗτος ἤκουεν<sup>12</sup> τοῦ Παύλου  
never had walked. This [man] heard Paul

λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πιστὸν  
speaking, who, having looked intently on him, and seeing that faith

ἔχει<sup>13</sup> τοῦ σωθῆναι, 10 εἶπεν μεγάλη<sup>14</sup> φωνῇ, ὁ<sup>15</sup> ἀνάστηθι  
he has to be healed, said with a loud voice, Stand up

ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ <sup>16</sup>ἤλλετο<sup>17</sup> καὶ περιεπάτει.  
on thy feet upright. And he sprang up and walked.

men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, 51 But they shook off the dust of their feet against them, and came unto Iconium, 52 And the disciples were filled with joy, and with the Holy Ghost.

XIV. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: 9 the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 said with a loud voice, Stand upright on thy feet. And he leaped and walked.

γ — τὸν LITTA.

— αὐτῶν (read of the feet) LITTA.

α τε LTRA.

β ἀπειθήσαντες

LITTA. c + ἐπὶ το (the) T.

d — καὶ GLTTAW.

ε διδόντος T.

f + εἰς το L.

ε παγγελίζονται ἦσαν LITTA.

h ἀδύνατος ἐν Λύστροις T.

i — ὑπάρχων GLTTAW.

k περιεπατήκει E; περιεπάτησεν walked LITTA.

l ἤκουσεν LITTA.

m ἔχει πίστιν LITTA.

n — τῇ LITTA.

o + Σοὶ λέγω ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ χριστοῦ To thee I say in the

name of the Lord Jesus Christ L.

p ἤλατο GLTTAW.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul, Mercurius; because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. 14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: 16 who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys-

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπύρηναν ἃν φωνήν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώπους κατέβησαν πρὸς ἡμᾶς. 12 ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπεὶ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 13 ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ᾗθελεν θύειν. 14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαφύξαντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες 15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἴσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεόν ὃς ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. 16 ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἰσεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. 17 καὶ τοι γένοιτο οὐκ ἀμαρτυροῦν ἑαυτὸν ἀφ᾽ ἑνὸς ἀγαθοποιῶν, οὐρανὸς ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας. 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσθρον ἔξω τῆς πόλεως, ἰνομίσαντες αὐτὸν ζεθνῆναι. 20 κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἑαυτὸν ἔστηλθεν εἰς τὴν πόλιν, καὶ τῇ ἐπαύριον ἐξῆλθεν εἰς Δέρβην. 21 εὐαγγελισάμενος τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν πόλιν αὐτήν.

† τε LTA.    \* — ὁ LTTAW.    † — μὲν LTTA.    † ὁ τε LTTA.    \* — αὐτῶν (read the city) GLTTAW.    † ἐξεπήδησαν rushed out GLTTAW.    † — τὸν LTTAW.    † καίτοι LT; καίτοι γε GAW; — γε LTT.    † αὐτὸν LT.    † ἀγαθοποιῶν LTTAW.    † ὑμῖν τοῦ GLTTA.    † ὑμῶν of you GLTTA.    † ἐπῆλθον LTTA.    † νομίζοντες LTTA.    † ζεθνηναι LTTA.    † τῶν μαθητῶν αὐτὸν LTTA.    † εὐαγγελιζόμενοι announcing &c. LT.



τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν· 22 ἐπιστηρίζοντες  
 Lystra and Iconium and Antioch, establishing  
 τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ  
 the souls of the disciples, exhorting [them] to continue in the  
 πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς  
 faith, and that through many tribulations must we enter into  
 τὴν βασιλείαν τοῦ θεοῦ. 23 χειροτονήσαντες δὲ αὐτοὺς ἵπρεσ-  
 the kingdom of God. And having chosen for them el-  
 βυτέρους κατ' ἐκκλησίαν, ἠ προσευξάμενοι μετὰ νηστειῶν πα-  
 ders in every assembly, having prayed with fastings they  
 ρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. 24 καὶ  
 committed them to the Lord, on whom they had believed. And  
 διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· 25 καὶ  
 having passed through Pisidia they came to Pamphylia, and  
 λαλῆσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν·  
 having spoken in Perga the word they came down to Attalia;  
 26 κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παρα-  
 and thence they sailed to Antioch, whence they had been  
 δεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.  
 committed to the grace of God for the work which they fulfilled.  
 27 παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν  
 And having arrived and having gathered together the assembly  
 ῥάνηγγεσαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν  
 they declared all that <sup>2</sup>did <sup>1</sup>God with them, and that he opened  
 τοῖς ἔθνεσιν θύραν πίστεως. 28 διέτριβον δὲ ἐκεῖ χρόνον  
 to the nations a door of faith. And they stayed there <sup>2</sup>time  
 οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.  
<sup>1</sup>not <sup>2</sup>a little with the disciples.

15 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον  
 And certain having come down from Judaea were teaching  
 τοὺς ἀδελφούς, ὅτι ἂν μὴ περικυρηνθῇ τῷ ἔθει· Μωϋ-  
 the brethren, Unless ye be circumcised after the custom of Mo-  
 σέως οὐ δύνασθε σωθῆναι. 2 Γενομένης τοῦν στάσεως  
 scs ye cannot be saved. Having taken place therefore a commotion  
 καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς  
 and discussion not a little by Paul and Barnabas with  
 αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ  
 them, they appointed <sup>4</sup>to <sup>3</sup>go <sup>2</sup>up <sup>1</sup>Paul <sup>2</sup>and <sup>3</sup>Barnabas καὶ  
 τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ  
 certain others from amongst them to the apostles and  
 πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.  
 elders to Jerusalem, about this question.

3 οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, δήρ-  
 They indeed therefore having been sent forward by the assembly passed  
 χοντο τὴν Φοινίκιαν καὶ Σαμάρειαν, ἐκδιηγόμενοι τὴν  
 through Phoenicia and Samaria, relating the  
 ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν  
 conversion of the nations. And they caused <sup>2</sup>joy <sup>1</sup>great to all  
 τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἦσαν  
 the brethren, And having come to Jerusalem they were  
 δέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν  
 welcomed by the assembly and the apostles and the

tra, and to Iconium, and Antioch, 22 con-  
 firming the souls of  
 the disciples, and ex-  
 horting them to con-  
 tinue in the faith, and  
 that we must through  
 much tribulation enter  
 into the kingdom  
 of God. 23 And when  
 they had ordained  
 them elders in every  
 church, and had pray-  
 ed with fastings they  
 committed them to the  
 Lord, on whom they  
 believed. 24 And  
 after they had passed  
 throughout Pisidia,  
 they came to Pam-  
 phylia. 25 And when  
 they had preached the  
 word in Perga, they  
 went down into Atta-  
 lia: 26 and thence  
 sailed to Antioch,  
 from whence they had  
 been recommended to  
 the grace of God for  
 the work which they  
 fulfilled. 27 And when  
 they were come, and  
 had gathered the  
 church together, they  
 rehearsed all that God  
 had done with them,  
 and how he had opened  
 the door of faith unto  
 the Gentiles. 28 And  
 there they abode long  
 time with the disci-  
 ples.

XV. And certain  
 men which came down  
 from Judaea taught  
 the brethren, and said,  
 Except ye be circum-  
 cised after the manner  
 of Moses, ye cannot be  
 saved. 2 When there-  
 fore Paul and Barna-  
 bas had no small dis-  
 sension and disputa-  
 tion with them, they  
 determined that Paul  
 and Barnabas, and  
 certain other of them,  
 should go up to Jeru-  
 salem unto the apos-  
 tles and elders about  
 this question. 3 And  
 being brought on their  
 way by the church,  
 they passed through  
 Phoenice and Samaria,  
 declaring the conv-  
 sion of the Gentiles:  
 and they caused great  
 joy unto all the breth-  
 ren. 4 And when they  
 were come to Jerusa-  
 lem, they were received  
 of the church, and of

<sup>1</sup> + εἰς το LITTA. <sup>1</sup> κατ' ἐκκλησίαν πρεσβυτέρους LITTAW. <sup>m</sup> + τὴν TTR. <sup>n</sup> εἰς  
 τὴν Πέργην T. <sup>o</sup> Ἀττάλειαν TA. <sup>p</sup> ἀνήγγελλον LITTA. <sup>q</sup> — ἐκεῖ GLITTAW. <sup>r</sup> περι-  
 τηθήτε ye have been circumcised LITTA. <sup>s</sup> + τῷ LITTA. <sup>t</sup> δὲ but (having taken  
 place) TTR. <sup>u</sup> ζητήσεως GLITTAW. <sup>v</sup> + τε both LITTA. <sup>z</sup> Σαμαρία T. <sup>y</sup> Ἱερο-  
 σόλυμα Tr. <sup>2</sup> παρέδεδωκεν they were received LITTAW. <sup>a</sup> ἀπὸ Tr.

the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 and put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and

πρεσβυτέρων, ἀνγγεγείλαν· τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. elders, and they declared all that God did with them. 5 Ἐξάνεστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων And rose up certain of those of the sect of the Pharisees πεπιστευκότες, λέγοντες, "Ὅτι δεῖ περιτεμεῖν αὐτοὺς, who believed, saying, It is necessary to circumcise them, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως. 6 Συνήχθησαν bδ<sup>1</sup> οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. 7 πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς, Ἄνδρες ἀδελφοί, ὑμεῖς ἔπιστασθε ὅτι ἀπ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι. 8 καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δούς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. 9 καὶ οὐδὲν διέκρινεν μεταξύ ἡμῶν καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10 νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχυσάμεν βαστάσαι; 11 ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. 12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παῦλον ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14 Συμμεῖν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται, 16 Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, which is fallen; and the ruins of it I will build again,

b τε TRA. c συζητήσεως LA; ζητήσεως TTr. d ἐν ὑμῖν γοῦ (ἡμῖν w) ἐξελέξατο ὁ θεὸς ITrAW. e — αὐτοῖς TTrA. f οὐθεν TTrA. g — τε w. h + τοῦ τοῦ GLITrAW. i — χριστοῦ GTTrAW. k — ἐπὶ (read τῷ ὄν. αὐτοῦ for his name) ITrAW. l Δαβίδ LTTrA; Δαυὶδ GW. m κατεστραμμένα T; κατεστρεμμένα Tr.

καὶ ἀνορθώσω αὐτήν, 17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι  
and will set up it, so that <sup>2</sup>may <sup>3</sup>seek <sup>4</sup>'out <sup>1</sup>the <sup>2</sup>residue  
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπι-  
<sup>3</sup>of <sup>1</sup>men the Lord, and all the nations upon whom has  
κέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει κύριος ὁ<sup>2</sup> ποιῶν  
been called <sup>1</sup>my name upon them, says [the] Lord who does  
ταῦτα πάντα. 18 Ἐγνωστά<sup>2</sup> ἀπ' αἰῶνός<sup>3</sup> ἐστὶν τῷ θεῷ  
<sup>2</sup>these <sup>2</sup>things <sup>1</sup>all: known from eternity are to God  
πάντα τὰ ἔργα αὐτοῦ. 19 Ὡς ἐγὼ κρίνω μὴ παρενοχλεῖν  
all his works. Wherefore I judge not to trouble  
τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν· 20 ἀλλὰ  
those who from the nations turn to God; but  
ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι<sup>2</sup> ἀπὸ<sup>1</sup> τῶν αἰσχημάτων τῶν  
to write to them to abstain from the pollutions of the  
εἰδώλων καὶ τῆς πορνείας καὶ τοῦ<sup>2</sup> πικτοῦ καὶ τοῦ αἵματος.  
idols and fornication and what is strangled and blood.  
21 Ὑποσχέ<sup>2</sup> γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-  
For Moses from generations of old in every city <sup>2</sup>those <sup>2</sup>pro-  
ρῶσσαντες αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον  
claiming <sup>2</sup>him <sup>2</sup>has in the synagogues, every sabbath  
ἀναγινωσκόμενος.  
being read.

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις  
Then it seemed good to the apostles and to the elders  
σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν  
with <sup>2</sup>whole <sup>1</sup>the assembly, chosen men from among them  
πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν  
to send to Antioch with Paul and Barnabas, Judas  
τὸν ἑπικαλούμενον<sup>2</sup> Ὑποσχέ<sup>2</sup> γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κη-  
surnamed Barnabas, and Silas, <sup>2</sup>men <sup>2</sup>lead-  
μένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες διὰ χειρὸς αὐτῶν  
among the brethren, having written by their hand  
τάδε, 24 Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι· καὶ οἱ ἀδελφοί,  
thus: The <sup>2</sup>apostles and the elders and the brethren,  
τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς  
to those in Antioch and Syria and Cilicia, brethren  
τοῖς ἐξ ἐθνῶν, χαίρειν. 24 Ἐπειδὴ ἠκούσαμεν ὅτι  
from among [the] nations, greeting. Inasmuch as we have heard that  
τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις,  
certain from amongst us having gone out troubled you by words,  
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι  
upsetting your souls, saying [ye must] be circumcised  
καὶ τηρεῖν τὸν νόμον, 25 οἷς οὐ διεστείλαμεθα· 25 ἔδοξεν  
and keep the law; to whom we gave no [such] command; it seemed good  
ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους<sup>2</sup> ἄνδρας πέμψαι  
to us having come with one accord, chosen men to send  
πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,  
to you, with our beloved Barnabas and Paul,  
26 ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ  
men who have given up their lives for the  
ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 27 ἀπεστάλκαμεν  
name of our Lord Jesus Christ. We have sent there-

I will set it up: 17 that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas, chief men among the brethren; 23 and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, <sup>2</sup>ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent there-

<sup>1</sup> — ὁ LITR. <sup>2</sup> — πάντα GLTTAW. <sup>3</sup> γνωστὸν LW. <sup>4</sup> τῷ κυρίῳ τὸ ἔργον αὐτοῦ to the Lord his work L; ἐστὶν τῷ θεῷ τὸ ἔργον αὐτοῦ W; — ἐστὶν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ GLTR. <sup>5</sup> — ἀπὸ (read τῶν from the) LITTAJ. <sup>6</sup> — τοῦ LTR. <sup>7</sup> Μωσῆς GLTTAW. <sup>8</sup> καλοῖμενον called LITTAW. <sup>9</sup> Βαρσαβᾶν LITRA. <sup>10</sup> — τάδε LITRA. <sup>11</sup> — καὶ οἱ (and elder brethren) LITRA. <sup>12</sup> — λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον LITRA. <sup>13</sup> ἐκλεξαμένους having chosen LITW.



fore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding he pleased Silas to abide there still. 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and

οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι [you] the same things. For it seemed good to the Holy Spirit καὶ ἡμῖν, μηδὲν πλεον ἐπιτίθεσθαι ἡμῖν βάρος πλὴν τῶν ἐπιτάγῃς· 29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτού καὶ πορνείας· ἐξ ὧν from blood and from what is strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Farewell. They οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες therefore, being let go went to Antioch, and having gathered τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολὴν. 31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφηταὶ ὄντες, διὰ λόγον πολλὸν παρεκάλεσαν τοὺς σελφς ὡς προφῆται ὄντες, διὰ λόγον πολλὸν παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριζαν. 33 Ποίησαντες δὲ χρόνον ἀπεβρέθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους· 34 ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμείναι αὐτοῦ. 35 Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελίζοντες μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου. 1 with also others many—the word of the Lord.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν Παῦλος πρὸς Βαρνάβαν, ὅτι Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς· ἡμῶν κατὰ Having turned back indeed let us look after our brethren in every city in which we have announced the word of the Lord, and see how they are. 37 Βαρνάβας δὲ ἐβουλεύσατο συμπαράλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον· 38 Παῦλος δὲ ἤϊον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραβῇ τούτων. 39 Ἐγένετο οὖν παροξύσμος, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παρα- departed they from one another, and Barnabas having

<sup>b</sup> τῷ πνεύματι τῷ ἁγίῳ TTRW. <sup>c</sup> τούτων τῶν ἐπιτάγῃς LTTG; — τούτων A. <sup>d</sup> πνικτῶν LTTA.

<sup>e</sup> κατῆλθον LTTA. <sup>f</sup> δὲ E. <sup>g</sup> τοὺς ἀποστείλαντας αὐτοὺς, those who sent them GLTTAW.

<sup>h</sup> — verse 34 LTTAW. <sup>i</sup> πρὸς Βαρνάβαν Παῦλος, LTTA. <sup>k</sup> — ἡμῶν (read the brethren) GLTTAW.

<sup>l</sup> πόλιν πᾶσαν LTTA. <sup>m</sup> ἐβούλετο LTTAW. <sup>n</sup> συν- TA.

<sup>o</sup> + καὶ also GLTTA. <sup>p</sup> — τὸν GLA.

<sup>q</sup> Ἰωάννην Tr. <sup>r</sup> συμ- (συν- TA) παραλαμβάνειν LTTA.

<sup>s</sup> δὲ and (arose) LTTA.

λαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· 40 Παῦλος δὲ  
 taken Mark sailed to Cyprus; but Paul  
 ἐπιτεξαμένος Σίλαν ἐξήλθεν, παραδοθείς τῇ χάριτι  
 having chosen Silas went forth, having been committed to the grace  
 'τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν  
 of God by the brethren. And he passed through Syria  
 καὶ ὡς Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας. 16 Κατήντησεν δὲ  
 and Cilicia, establishing the assemblies. And he arrived  
 εἰς Δέρβην καὶ Ὑδύτραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ,  
 at Derbe and Lystra: and behold, a disciple certain was there,  
 ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς  
 by name Timotheus, son of a woman Jewish believing  
 πατρὸς δὲ Ἑλλήνος· 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύσ-  
 but [the] father a Greek, who was borne witness to by the in Lys-  
 τροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν  
 tra and Iconium brethren. This one wished Paul with  
 αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοῦς  
 him to go forth, and having taken he circumcised him on account of the  
 Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδισαν γάρ  
 Jews who were in those places, for they knew  
 ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλληνα ὑπῆρχεν. 4 ὥς δὲ  
 all his father that a Greek he was. And as  
 διεπορεύοντο τὰς πόλεις παρεδίδουν αὐτοῖς φυλάσσειν  
 they passed through the cities they delivered to them to keep  
 τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν  
 the decrees τὰ decided on by the apostles and the  
 πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. 5 αἱ μὲν οὖν ἐκ-  
 elders in Jerusalem. The therefore as-  
 κλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ  
 assemblies were strengthened in the faith, and abounded in number  
 καθ' ἡμέραν.  
 every day.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν  
 Having passed through and Phrygia and the Galatian  
 χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι  
 country, having been forbidden by the Holy Spirit to speak  
 τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείρα-  
 the word in Asia, having come down to Mysia they at-  
 ζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν  
 tempted to Bithynia to go; and did not suffer  
 αὐτοὺς τὸ πνεῦμα. 8 παρελθόντες δὲ τὴν Μυσίαν κατέβη-  
 them the Spirit; and having passed by Mysia they came  
 σαν εἰς Τρωάδα. 9 καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ  
 down to Troas. And a vision during the night appeared  
 Παύλῳ· Ἄνθρωπος ὅτις ἦν Μακεδὼν ἐστώς, παρακαλῶν  
 to Paul: A man certain was of Macedonia standing, beseeching  
 αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον  
 him and saying, Having passed over into Macedonia help  
 ἡμῖν. 10 Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν  
 us. And when the vision he saw, immediately we sought to go forth  
 we endeavoured to go

sailed unto Cyprus; 40 and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches. XVI. Then came he to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go

τὸν κυρίου of the Lord LTTAW. \* + τὴν L. \* + καὶ also L[Tr]. † + εἰς at LTTT.  
 2 — τινος GLTTAW. 3 πάντες (πάντες Tr) ὅτι Ἕλληνα ὁ πατὴρ αὐτοῦ LTr. 4 παρεδίδουν  
 LTTAW. 5 — τὴν LTTAW. 6 Ἱερουσαλὴμ GLTTAW. 7 διήλθον they passed through  
 LTTAW. 8 — τὴν LTTAW. 9 + δὲ and (having come) LTTAW. 10 εἰς GLTTAW.  
 1 — τὴν W. 2 πορεύεσθαι LTTAW. 3 + Ἰησοῦ of Jesus GLTTAW. 4 — τῆς LTT[A]W  
 5 τῷ Παύλῳ ὥφθη LTTAW. 6 Μακεδὼν τις ἦν (— ἦν A) LTTAW. 7 + καὶ and LTTT.





τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγοράν  
Paul and Silas they dragged [them] into the market  
ἐπὶ τοὺς ἄρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς  
before the magistrates; and having brought up them to the  
στρατηγοῖς· ἔειπον,· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν  
captains said, These men exceedingly trouble our  
τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθνη  
city, Jews being, and announce customs

ἃ οὐκ ἐξέστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοι  
which it is not lawful for us to receive nor to do, Romans  
οὖσιν. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρα-  
being. And rose up together the crowd against them, and the cap-

τηγοὶ ἐπεριόρηξαν· αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδί-  
tains having torn off of them the garments commanded to beat [them]

ζειν· 23 πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἐβαλον  
with rods. And many having laid on them stripes they cast [them]

εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν  
into prison, charging the jailor safely to keep

αὐτούς· 24 ὃς παραγγελίαν τοιαύτην ἔειληφώς· ἔβαλεν αὐτοὺς  
them; who a charge such having received thrust them

εἰς τὴν ἑσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλί-  
into the inner prison, and their feet secured

σατο· εἰς τὸ ξύλον. 25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ  
to the stocks. And towards midnight Paul and

Σίλας προσευχόμενοι ὕμνον τὸν θεόν· ἐπηκροῶντο  
Silas praying were singing praises to God, listened to

δὲ αὐτῶν οἱ δέσμοι. 26 ἄφνω δὲ σεισμός ἐγένετο μέγας,  
and them the prisoners. And suddenly earthquake there was a great,

ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἠνεψύχθησαν  
so that were shaken the foundations of the prison, were opened

τὰ παρακρήματα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.  
and immediately the doors all, and of all the bonds were loosed.

27 ἔξυπνον δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεψύ-  
And awoke out of sleep being the jailor, and seeing opened

μένας τὰς θύρας τῆς φυλακῆς, σπασάμενος ἡ μάχαιραν ἔμελ-  
the doors of the prison, having drawn a sword was

λεῖν· ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.  
about himself to put to death, supposing had escaped the prisoners.

28 ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος· λέγων, Μὴ δέν  
But called out with a voice loud Paul saying, No

πράξεις σεαυτῷ κακόν· ὅτι πάντες ἵσμεν ἐνθάδε. 29 Αἰ-  
do to thyself injury; for all we are here. Having

τήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσ-  
asked for and lights he rushed in, and trembling fell

έπεσεν τῷ Παύλῳ καὶ τῷ Σίλᾳ· 30 καὶ προσαγῶν αὐτοὺς  
down before Paul and Silas. And having brought them

ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;  
out he said, Sirs, what is necessary for me to do that I may be saved?

31 Οἱ δὲ εἰπόν, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν χριστόν,  
And they said, Believe on the Lord Jesus Christ,

καὶ σωθήσῃ, σὺ καὶ ὁ οἶκός σου. 32 Καὶ ἐλάλησαν αὐτῷ  
and thou shalt be saved, thou and thy house. And they spoke to him

Paul and Silas, and drew them into the marketplaces unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the

ἢ — τὸν Α. ὁ εἶπαν LTTA. ὁ περιήξαντες LTTA. ὁ λαβὼν LTTAW. ὁ ἡσφαλίσατο αὐτῶν LTTA. ὁ ἡνεψύχθησαν LTTA; ὁ ἡνοιχθήσαν T. ὁ δὲ LTTA. ὁ + τὴν the (sword) LTTA. ὁ ἡμελλεν LTTA. ὁ — ὁ LTT; Παῦλος φωνῇ μεγάλῃ L. ὁ — τῷ LTTA. ὁ εἶπαν LTTA.  
1 — χριστόν LTTA.



θεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

⁴ ὁ χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 Καὶ τινες of the Christ Jesus, whom I announce to you. And some of them were obedient, and joined themselves to Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

⁶ ὁμοθυμαδὸν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον. 6 μὴ εὑρόντες δὲ αὐτοὺς ἐξορῶντες τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς αὐτοὺς ἐξορῶντες τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, "Οτι οἱ τὴν οἰκουμένην ἀναστατώνουσιν οὗτοι καὶ ἐνθάδε πάρεσιν, 7 οὓς ὑποδέδεκται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πρᾶττόνουσιν," βασιλεῖα ἐλέγοντες ἕτερον εἶναι, Ἰησοῦν. do, king saying another there is— Jesus.

8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. 9 καὶ λαβόντες τὸ ἰκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βεριοιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήρσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχουν ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. 13 ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ καταγγέλλη ὑπὸ τοῦ

⁴ — ὁ LTT. ⁵ + ὁ A. ⁶ + καὶ L. ⁷ πλήθος πολὺ LTTAW. ⁸ προσλαβόμενοι δὲ οἱ Ἰουδαῖοι G; — ἀπειθοῦντες LTTAW. ṽ ἄνδρας τινὰς LTTAW. \* καὶ ἐπιστάτες LTTA. ḁ προαγαγεῖν LTTA. \* — τὸν LTT[A]. ῥ πρᾶσσουν LTTAW. \* ἕτερον λέγοντες LTT. Ḃ — τῆς LTTA. ῖ ἀπήρσαν τῶν Ἰουδαίων A. ῑ — τὸ LTT.



ther also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed.

Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κάκεϊ σαλεύοντες<sup>1</sup> τὸν Paul the word of God, they came also there stirring up the ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον ἔξαπέστειλαν οἱ crowds. And immediately then \*Paul \*sent away \*the ἀδελφοὶ πορεύεσθαι<sup>2</sup> ὡς<sup>3</sup> ἐπὶ τὴν θάλασσαν<sup>4</sup>. ὁ ὑπέμενον δὲ<sup>5</sup> both Silas and Timothy abode there. 15 Οἱ δὲ \*καθίστῶντες<sup>6</sup> τὸν Paul brought him unto Athens; and having received a commandment unto Silas and Timothy for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou spakest, is? 20 For thou bringest certain strange things to our ears, we would know therefore what these things mean. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, But in Athens \*waiting \*for \*them \*Paul, παρωζύνητο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ<sup>1</sup> θεωροῦντι<sup>2</sup> κατ- \*was \*painfully \*excited \*his \*spirit in him seeing \*full εἰδῶλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ \*of \*idols \*being \*the \*city. He reasoned indeed therefore in the συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ synagogue with the Jews and those who worshipped, and in the ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνον- market-place every day with those who met with τας. 18 τινὲς δὲ τῶν Ἐπικουρείων<sup>3</sup> καὶ ἄλλων<sup>4</sup> ὁ Στωϊκῶν<sup>5</sup> [him]. But some of the Epicureans and the Stoicks, φιλοσόφων συνέβαλλον αὐτῷ<sup>6</sup> καὶ τινες ἔλεγον, Τί ἂν θέλοι philosophers, encountered him. And some said, What may \*desire ὁ σπερμιολόγος οὗτος λέγειν; Οἱ δὲ, Ἕνων δαιμονίων δοκεῖ \*this \*chatterer \*to say? And some, Of foreign gods, he seems καταγγελεὺς εἶναι<sup>7</sup> ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν a proclaimer to be, because [of] Jesus and the resurrection αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοι<sup>8</sup> τὴν αὐτοῦ, to them he announced the glad tidings. And having taken hold of him, ἐπὶ τὸν Ἄρειον<sup>9</sup> πάγον ἤγαγον λέγοντες, Δυνάμεθα to the Mars' hill they brought [him], saying, Are we able γνῶναι τίς ἡ καινὴ αὕτη<sup>10</sup> ἢ ὑπὸ σοῦ λαλουμένη διδασχά; to know what [is] this new \*which \*by \*thee \*is \*spoken \*teaching? 20 ξενίζοντα γὰρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. βου- For \*strange \*things \*certain thou bringest to our ears. We λόμεθα οὖν γνῶναι<sup>11</sup> τί ἂν θέλοι<sup>12</sup> ταῦτα εἶναι. 21 Ἀθη- wish therefore to know what \*may \*mean \*these \*things. \*Athe- ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον nians \*now \*all and the sojourning strangers in nothing else εὐκαίρουν<sup>13</sup> ἢ λέγειν τι<sup>14</sup> καὶ ἀκοεῖν<sup>15</sup> καινότερον. spent their leisure than to tell \*something \*and \*to \*hear newer. 22 Σταθείς δὲ<sup>16</sup> ἐν τῷ Παύλῳ<sup>17</sup> ἐν μέσῳ τοῦ Ἄρειου<sup>18</sup> πάγου and \*having \*stood \*Paul in [the] midst of Mars' hill ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς εἰσδιδάμενοι σεβόμενοι<sup>19</sup> said, Men Athenians, in all things very religious (lit. very reverent to demons)

1 + καὶ ταρασσόντες and troubling LITTA. 2 ὡς as far as LITTA. 3 ὑπέμενεν (-νάν TTR) τε LITTA. 4 καθιστάνοντες LITTA. 5 — αὐτὸν (read [him]) LITTA. 6 + τὸν TTR. 7 θεωροῦντος LITTA. 8 + καὶ also LITTA. 9 Ἐπικουρίων T. 10 — τῶν LITTA. 11 Στωϊκῶν LTA. 12 εὐηγγελίζετο αὐτοῖς ([αὐτοῖς] A) LA; — αὐτοῖς TTR. 13 Ἄριον T. 14 — ἡ L[TR]. 15 τίνα θέλει what mean LITTA. 16 ἡκαίρουν LITTA. 17 ἢ οἱ LITTA. 18 + τι something LITTA. 19 — ὁ LITTA. 20 Ἄριον T.

ὑμᾶς θεωρῶ. 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ ἑσβάσ-  
 you I behold; for, passing through and beholding "objects" of  
 ματα ὑμῶν, εἶρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,  
 "veneration" of you, I found also an altar on which had been inscribed,  
 Ἀγνώστῳ θεῷ ἡὲν<sup>h</sup> οὖν ἀγνοοῦντες ἐσεβείτε; τοῦτον<sup>h</sup>  
 To an unknown God. Whom therefore not knowing ye reverence, him  
 ἐγὼ καταγγέλλω ὑμῖν. 24 ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ  
 I announce to you. The God who made the world and  
 πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος<sup>h</sup>  
 all things that [are] in it, he of heaven and earth Lord  
 ὑπάρχων,<sup>h</sup> οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ  
 being, not in hand-made temples dwells, nor by  
 χειρῶν ἀνθρώπων<sup>h</sup> θεραπεύεται προσδεόμενός τινας, αὐτὸς  
 hands of men is served as needing anything, himself  
 διδούς πᾶσιν ζωὴν καὶ πνοὴν κατὰ πάντα. 26 ἐποίησέν τε  
 giving to all life and breath in every [respect]; and he made  
 ἐξ ἐνός αἵματος<sup>h</sup> πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ ὅπᾶν<sup>h</sup>  
 of one blood every nation of men, to dwell upon all  
 τὸ πρόσωπον<sup>h</sup> τῆς γῆς, ὁρίσας<sup>h</sup> προτεταγμένους<sup>h</sup> και-  
 the face of the earth, having determined fore-arranged times  
 ρούς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. 27 ζητεῖν ἄν-  
 and the boundaries of their dwelling—to seek the  
 κύριον,<sup>h</sup> εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιν,  
 Lord; if perhaps they might feel after him and might find him,  
 καίτοιγε<sup>h</sup> οὐ μακρὰν ἀπὸ ἐνός ἐκάστου ἡμῶν ὑπάρχοντα.  
 though indeed "not" far "from" one "each" of us "being";  
 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν<sup>h</sup> ὥς καὶ τινες  
 for in him we live and move and are; as also some  
 τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος<sup>h</sup>  
 of the "among" you "poets" have said, For of him "also" offspring  
 ἐσμεν. 29 Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν<sup>h</sup>  
 we are, Offspring therefore being of God, we ought not  
 νομίζειν χρυσοῦ ἢ ἀργύρου ἢ λίθου, χαράγματι τέχνης καὶ  
 to think to gold or to silver or to stone, a graven thing of art and  
 ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοῦς<sup>h</sup>  
 imagination of man, that which [is] divine to be like. The  
 μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ<sup>h</sup>  
 "indeed" therefore "times" of ignorance "having" overlooked "God,"  
 νῦν<sup>h</sup> παραγγέλλει<sup>h</sup> τοῖς ἀνθρώποις πᾶσιν<sup>h</sup> πανταχοῦ μετα-  
 now charges men all everywhere to re-  
 νοεῖν. 31 διότι<sup>h</sup> ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν  
 pent, because he set a day in which he is about to judge the  
 οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν<sup>h</sup>  
 habitable world in righteousness, by a man whom he appointed; "proof"  
 παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.  
 "having" given to all [in] having raised him from among [the] dead.  
 32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον.  
 And having heard a resurrection of [the] dead, some mocked,  
 οἱ δὲ εἶπον, Ἀκουσομεθά σου πάλιν περὶ τοῦτου.<sup>h</sup>  
 and some said, We will hear thee again concerning this.

are too superstitious.  
 23 For as I passed by, and beheld your devo-  
 tions, I found an altar with this inscription,  
 TO THE UNKNOWN  
 GOD. Whom therefore  
 ye ignorantly worship,  
 him declare I unto you.  
 24 God that made the  
 world and all things  
 therein, seeing that he  
 is Lord of heaven and  
 earth, dwelleth not in  
 temples made with  
 hands; 25 neither is  
 worshipped with men's  
 hands, as though he  
 needed any thing, see-  
 ing he giveth to all  
 life, and breath, and  
 all things; 26 and hath  
 made of one blood all  
 nations of men for to  
 dwell on all the face of  
 the earth, and hath  
 determined the times  
 before appointed, and  
 the bounds of their ha-  
 bitation; 27 that they  
 should seek the Lord,  
 if haply they might  
 feel after him, and find  
 him, though he be not  
 far from every one of  
 us: 28 for in him we  
 live, and move, and  
 have our being; as  
 certain also of your  
 own poets have said,  
 For we are also his off-  
 spring. 29 Forasmuch  
 then as we are the  
 offspring of God, we  
 ought not to think  
 that the Godhead is  
 like unto gold, or sil-  
 ver, or stone, graven  
 by art and man's de-  
 vice. 30 And the times  
 of this ignorance God  
 winked at; but now  
 commandeth all men  
 every where to repent:  
 31 because he hath ap-  
 pointed a day, in the  
 which he will judge  
 the world in right-  
 eousness by that man  
 whom he hath ordin-  
 ed; whereof he hath  
 given assurance unto  
 all men, in that he  
 hath raised him from  
 the dead. 32 And when  
 they heard of the re-  
 surrection of the dead,  
 some mocked: and  
 others said, We will  
 hear thee again of this

<sup>h</sup> ὁ what LTT-AW.

(read human hands) LTT-A.

(read made from one) LTT-[A].

LTT-AW; πρὸς τεταγμένους L.

κατεγε T.

<sup>2</sup> καθὼς inasmuch as LTT-AW.<sup>i</sup> τοῦτο this LTT-AW.<sup>m</sup> καὶ τὰ πάντα and all things EGLTT-AW.<sup>o</sup> παντὸς προσώπου LTT-A.<sup>q</sup> τὸν θεόν God GLTT-A.<sup>r</sup> ἀπαγγέλλει sends word (to all) T.<sup>3</sup> εἶπον TT-A.<sup>k</sup> ὑπάρχων κύριος LTT-A.<sup>l</sup> ἀνθρωπίνων<sup>n</sup> — αἵματος<sup>p</sup> προτεταγμένους arranged<sup>q</sup> ἢ or L.<sup>s</sup> καὶ γε LTT-A;<sup>w</sup> πάντας LTT-A.

matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

33 <sup>a</sup>Καὶ <sup>b</sup>οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ <sup>c</sup>μέσου αὐτῶν. And thus Paul went out from [the] midst of them.

34 <sup>a</sup>Τινὲς δὲ ἄνδρες κολληθέντες· αὐτῷ ἐπίστευσαν· ἐν οἷς But some men joining themselves to him believed; among whom καὶ Διονύσιος <sup>b</sup>ὁ <sup>c</sup>Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς. also [was] Dionysius the Areopagite, and a woman by name Damaris, and others with them.

18 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν And after these things having departed Paul from

Ἀθηνῶν ἦλθεν εἰς Κόρινθον· 2 καὶ εὗρων τινα Ἰουδαῖον Athens, came to Corinth; and having found a certain Jew

ὀνόματι Ἀκῦλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα by name Aquila, of Pontus by race, lately come

ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ from Italy, and Priscilla his wife, because

διατεταχέναι· Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους· <sup>a</sup>had <sup>b</sup>ordered <sup>c</sup>Claudius to depart all the Jews

ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3 καὶ διὰ τὸ ὁμό- out of Rome, he came to them, and because of the same

τεχνον εἶναι, ἔμενεν παρ' αὐτοῖς καὶ ἐργάζετο· ἥσαν γὰρ <sup>a</sup>trade <sup>b</sup>being, he abode with them and worked; for th y were

σκηνοποιοὶ τὴν τέχνην. 4 διελέγετο δὲ ἐν τῇ συναγωγῇ tent makers by trade. And he reasoned in the synagogue

κατὰ πᾶν σάββατον, ἐπειθὲν τε Ἰουδαίους καὶ Ἕλληνας. every sabbath, and persuaded Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τι- And when came down from Macedonia both Silas and Ti-

μόθεος <sup>a</sup>συνείχετο τῷ πνεύματι· ὁ Παῦλος διαμαρτυρούμενος motheus <sup>b</sup>was <sup>c</sup>pressed <sup>d</sup>in <sup>e</sup>spirit <sup>f</sup>Paul earnestly testifying

τοῖς Ἰουδαίοις· τὸν χριστὸν Ἰησοῦν. 6 ἀντιπα- to the Jews <sup>a</sup>to <sup>b</sup>be <sup>c</sup>the <sup>d</sup>Christ <sup>e</sup>Jesus. <sup>f</sup>As <sup>g</sup>set <sup>h</sup>themselves <sup>i</sup>in

σομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναζόμενος <sup>a</sup>opposition <sup>b</sup>but <sup>c</sup>they and were blaspheming, having shaken [his]

τὰ ἱμάτια, εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν garments, he said to them, Your blood [be] upon

κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη your head: <sup>a</sup>pure <sup>b</sup>from <sup>c</sup>it <sup>d</sup>I from henceforth to the nations

πορεύσομαι. 7 Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς οἰκίαν will go. And having departed thence he came to [the] house

τινὸς ὀνόματι Ἰούστον, σεβομένου τὸν θεόν, οὗ of a certain one by name Justus, who worshipped God, of whom

ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ the house was adjoining the synagogue. But Crispus the

ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐ- ruler of the synagogue believed in the Lord with <sup>a</sup>whole <sup>b</sup>his house; and many of the Co-

ρινθίαν hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· 10 διότι to Paul, Fear not, but speak and be not silent; because

<sup>a</sup> — καὶ LITTA. <sup>b</sup> — ὁ I[Tr]. <sup>c</sup> Ἀρεοπαγίτης T; Ἀρεοπαγίτης W. <sup>d</sup> — δὲ and LITTA[Α]. <sup>e</sup> — ὁ Παῦλος (read he having departed) LITTA. <sup>f</sup> tetraχέαι T. <sup>g</sup> ἀπὸ from LITTAW. <sup>h</sup> ἡργάζετο LITTA: ἡργάζοντο they worked T. <sup>i</sup> τῇ τέχνῃ LITTAW.

<sup>k</sup> συνείχετο τῷ λόγῳ <sup>a</sup>was <sup>b</sup>engrossed <sup>c</sup>with <sup>d</sup>the <sup>e</sup>word GLITTAW. <sup>f</sup> εἶναι to be LITTA. <sup>g</sup> εἰσῆλθεν LT. <sup>h</sup> + Τιτίου Titius T[Tr]. <sup>i</sup> ἐν νυκτὶ δι' ὁράματος LITTA.

XVIII. After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:



ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε·  
 I am with thee, and no one shall set on thee to hurt thee;  
 διότι λαὸς ἐστὶν μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11 Ἐκάθισεν  
 because people there is to me much in this city. <sup>11</sup>He remained  
 ἔτη ἑνιαυτὸν καὶ μῆνας ἕξ διδάσκων ἐν αὐτοῖς τὸν λόγον  
 'and a year and 'months 'six, teaching among them the word  
 τοῦ θεοῦ.  
 of God.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατε-  
 But Gallio being proconsul of Achaia, <sup>12</sup>rose  
 ἔστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον  
 'against 'with 'one 'accord 'the 'Jews Paul, and led  
 αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, "Οτι παρὰ τὸν νόμον  
 him to the judgment seat, saying, That contrary to the law  
 οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.  
 this [man] persuades men to worship God.

14 Μελλίωνος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ  
 But 'being 'about 'Paul to open [his] mouth, <sup>14</sup>said  
 Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδί-  
 'Gallio to the Jews, If indeed therefore it was 'unrighteous-  
 κησά τι ἡ ἁδαιούργημα πονηρόν, ὧ Ἰουδαῖοι, κατὰ λόγον  
 ness 'some or 'criminality 'wicked, O Jews, according to reason  
 ἂν ἦν ἐσχεομένη ὑμῶν, 15 εἰ δὲ ζήτημά ἐστιν περὶ  
 I should have borne 'with you, but if a question it be about  
 λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὅψεσθε  
 a word and names and a law which [is] among you, ye will see  
 αὐτοί· κριτῆς γάρ ἐγώ τούτων οὐ βούλομαι εἶναι.  
 [to it] yourselves; for a judge I of these things do not wish to be.

16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 Ἐπιλαβό-  
 And he drove them from the judgment seat. <sup>17</sup>'Having 'laid  
 μενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον  
 'held 'on 'and 'all 'the 'Greeks Sosthenes the ruler of the synagogue,  
 ἔτυπον ἔμπροσθεν τοῦ βήματος καὶ οὐδὲν τού-  
 they beat [him] before the judgment seat. And 'nothing 'about 'these  
 των τῷ Γαλλίῳ ἐμελεν.  
 'things 'to 'Gallio 'it 'mattered.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελ-  
 But Paul yet having remained 'days 'many, 'the 'breth-  
 φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ  
 ren 'having 'taken 'leave 'of sailed away to Syria, and with him  
 Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κε-  
 'Priscilla and Aquila, having shorn [his] head in Cen-  
 χρεαῖς· εἶχεν γὰρ εὐχὴν. 19 κατήνησεν δὲ εἰς Ἐφεσον, κά-  
 chrea: for he had a vow: and he came to Ephesus, and  
 κείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν  
 'them 'left there. But he himself having entered into the  
 συναγωγὴν βεβλήθη τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ  
 synagogue reasoned with the Jews. And 'asking 'him  
 αὐτῶν ἐπὶ πλεῖον χρόνον μέναι παρ' αὐτοῖς οὐκ ἐπένευσεν·  
 'they for a longer time to remain with them he did not accede,  
 21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν  
 but took leave of them, saying, It behoves me by all means the

and no man shall set on thee to hurt thee: for I have much people in this city. <sup>11</sup>And he continued there a year and six months, teaching the word of God among them.

<sup>12</sup> And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, <sup>13</sup>saying, This fellow persuadeth men to worship God contrary to the law. <sup>14</sup>And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names and of your law, I will not judge of such matters. <sup>16</sup>And he drove them from the judgment seat. <sup>17</sup>Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

<sup>18</sup> And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. <sup>19</sup> And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. <sup>20</sup> When they desired him to tarry longer time with them, he consented not; <sup>21</sup> but bade them farewell, saying, I must by all means keep this

Ρ δὲ LITTA. ἂν θυπάτον οὗτος LITTA. ἂν ἀπείθει οὗτος LITTA. W. — οὐν LITTA. [A] W.  
 ἂν ἐσχεομένη LITTA. ἂν ζητήματα questions LITTA. — γὰρ LITTA. W. — οἱ Ἕλληνες  
 LITTA. W. ἂν Κερχρεαῖς (Κερχρεαῖς T) τὴν κεφαλὴν LITTA. κατήνησαν they came  
 LITTA. ἂν ἐκεῖ L. διελέξατο LITTA. — παρ' αὐτοῖς LITTA. ἀλλὰ ἀποταξάμενος  
 καὶ but taking leave and LITTA. — Δεῖ με .... Ἱεροσόλυμα LITTA.

feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

ἔορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα·<sup>2</sup> πάλιν δὲ<sup>1</sup> ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. Ἐκαὶ<sup>3</sup> ἀνήχθη ἀπὸ I will return to you, God willing. And he sailed from τῆς Ἐφέσου· 22 καὶ κατελθὼν εἰς Ἡμισάρεα,<sup>4</sup> ἀναβὰς Ephesus. And having landed at Caesarea, having gone up καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. and having saluted the assembly he went down to Antioch. 23 καὶ ποιῆσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθέξῃς And having stayed time some he went forth, passing through in order τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, <sup>1</sup>ἐπιστηρίζων<sup>2</sup> πάντας the Galatian country and Phrygian, establishing all τοὺς μαθητάς. the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

24 Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ But a Jew certain, Apollos by name, an Alexandrian γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν by birth, man an eloquent, came to Ephesus, mighty being ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ in the scriptures. He was instructed in the way of the κυρίου, καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν Lord, and being fervent in spirit, he spoke and taught ἀκριβῶς τὰ περὶ τοῦ κυρίου, <sup>1</sup>ἐπιστάμενος μόνον τὰ accurately the things concerning the Lord, knowing only the βάπτισμα Ἰωάννου.<sup>2</sup> 26 οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν baptism of John. And he began to speak boldly in τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα the synagogue. And having heard him Aquila and Priscilla προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν they took to [them] him, and more accurately to him expounded the τοῦ θεοῦ ὁδόν.<sup>3</sup> 27 βουλόμενον δὲ αὐτοῦ διελθεῖν εἰς τὴν of God way. And being minded he to pass through into Ἀχαΐαν, προτρέψαντο οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς Achaia, exhorting [them] the brethren wrote to the disciples ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολλὴ τοῖς to welcome him, who having arrived helped much those who πεπιστευκόσιν διὰ τῆς χάριτος.<sup>4</sup> 28 εὐτόμως γὰρ τοῖς Ἰουδαίοις διακατηλέγετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν, he confuted publicly, shewing by the scriptures εἶναι τὸν χριστὸν Ἰησοῦν. to be the Christ Jesus.

XIX. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλ· And it came to pass, while Apollos was in Corinth, Paul, λον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον· having passed through the upper parts, came to Ephesus, καὶ ρεῖν<sup>2</sup> τινὰς μαθητάς 2 εἶπεν<sup>3</sup> πρὸς αὐτούς, Εἰ and having found certain disciples he said to them, [The] πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον<sup>4</sup> πρὸς Spirit Holy did ye receive, having believed? And they said to αὐτόν, Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν. him, Not even if [the] Spirit Holy is, did we hear.

<sup>1</sup> — δὲ but LITTA.  
<sup>2</sup> Ἰησοῦ Jesus LITTA.  
LITTA: — τοῦ θεοῦ A.  
— εἶπον (read [said]) LITTA.

<sup>3</sup> — καὶ LITTA.  
<sup>1</sup> Ἰωάνου T.  
<sup>2</sup> κατελθεῖν T.

<sup>3</sup> Καισαρίαν T.  
<sup>1</sup> Πρίσκιλλα καὶ Ἀκύλας LITTA.  
<sup>2</sup> εὐρεῖν found LITTA.  
<sup>3</sup> + τε and (he said) LITTA.  
<sup>4</sup> οὐδὲ LITTA.

3 Ἐπὲν.τε<sup>1</sup> πρὸς αὐτούς,<sup>2</sup> Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ  
And he said to them, To what then were ye baptized? And they  
ἔειπον,<sup>3</sup> Εἰς τὸ Ἰωάννου<sup>4</sup> βάπτισμα. 4 Εἰπεν δὲ Παῦλος,  
said, To the of John baptism. And said Paul,  
Ἰωάννης<sup>5</sup> μὲν<sup>6</sup> ἐβάπτισεν βάπτισμα μετανοίας, τῷ  
John indeed baptized [with] a baptism of repentance, to the  
λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν,  
people saying, On him coming after him that they should believe,  
τουτέστιν<sup>7</sup> εἰς τὸν χριστὸν<sup>8</sup> Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπ-  
that is, on the Christ Jesus. And having heard they  
τίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντος  
were baptized to the name of the Lord Jesus. And having laid  
αὐτοῖς τοῦ Παύλου τὰς<sup>9</sup> χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον  
on them Paul hands came the Spirit the Holy  
ἐπ' αὐτούς, ἐλάλουν.τε γλώσσαις καὶ<sup>10</sup> προεφώνουν.<sup>11</sup>  
upon them, and they were speaking with tongues and prophesying.  
7 ἦσαν δὲ οἱ πάντες ἀνδρες ὥσει δεκάδύο.<sup>12</sup> 8 Εἰσελθὼν δὲ  
And were the all men about twelve. And having entered  
εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγό-  
into the synagogue he spoke boldly, for months three reason-  
μενος καὶ πείθων τὰ<sup>13</sup> περὶ τῆς βασιλείας τοῦ θεοῦ.  
ing and persuading the things concerning the kingdom of God.  
9 Ὡς δὲ τινες ἐκκληρύνοντο καὶ ἠπειθουν, κακολογοῦντες τὴν  
But when some were hardened and disobeyed, speaking evil of the  
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισεν  
way before the multitude, having departed from them he separated  
τούς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράν-  
the disciples, daily reasoning in the school of Tyrannus.  
10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας  
nus a certain. And this was for years two, so that all  
τούς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν λόγον τοῦ κυρίου  
those who inhabited Asia heard the word of the Lord  
Ἰησοῦ, Ἰουδαίους.τε καὶ Ἕλληνας.<sup>11</sup> 11 Δυνάμεις.τε οὐ τὰς  
Jesus, both Jews and Greeks. And works of power not  
τιχυόσας ἐποίησεν ὁ θεὸς διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ  
common wrought God by the hands of Paul, so that even  
ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι<sup>13</sup> ἀπὸ τοῦ χρωτὸς αὐτοῦ  
to those being sick were brought from his skin  
σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς  
handkerchiefs or aprons, and departed from them the  
νόσους, τὰ.τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.<sup>14</sup>  
diseases, and the spirits wicked went out from them.  
13 Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων  
But took in hand certain from the wandering Jews,  
ἐξορκιστῶν ὀνομαίνειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ  
exorcists, to name over those who had the spirits  
πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν<sup>15</sup>  
wicked the name of the Lord Jesus, saying, We adjure  
ὑμᾶς τὸν Ἰησοῦν ὃν ὁ<sup>16</sup> Παῦλος κηρύσσει. 14 Ἦσαν δὲ  
you [by] Jesus whom Paul proclaims. And there were

unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons

<sup>1</sup> ὁ δὲ εἶπεν T.<sup>2</sup> πρὸς αὐτούς LITTAW.<sup>3</sup> εἶπεν LITTA.<sup>4</sup> Ἰωάννου Tr.<sup>5</sup> Ἰωάννης Tr.<sup>6</sup> μὲν GLITTA.<sup>7</sup> τοῦτ' ἐστίν GT.<sup>8</sup> χριστὸν GLITTA.<sup>9</sup> τὰς<sup>10</sup> LITTA.<sup>11</sup> ἐπροφώνουν LITTAW.<sup>12</sup> δώδεκα LITTAW.<sup>13</sup> τὰ LIT.<sup>14</sup> τινός Tr.<sup>15</sup> Ἰησοῦ GLITTAW.<sup>16</sup> ὁ θεὸς ἐποίει LITTAW.<sup>17</sup> ἀποφέρεισθαι LITTA.<sup>18</sup> ἐκ-<sup>19</sup> πορεύεσθαι (— ἀπ' αὐτῶν) GLITTAW.<sup>20</sup> καὶ τῶν also of the LITTA.<sup>21</sup> Ὁρκίζω I adjure<sup>22</sup> GLITTAW.<sup>23</sup> ὁ LITTA.





περί τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ  
<sup>2</sup>in <sup>2</sup>such <sup>2</sup>things <sup>1</sup>workmen, he said, Men, <sup>ye</sup> know that from  
 ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἔστιν. 26 καὶ θεωρεῖτε  
 this <sup>gain</sup> the wealth of us is; and <sup>ye</sup> see  
 καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ ἡ σχεδὸν πάσης τῆς  
 and <sup>hear</sup> that not only of Ephesus but <sup>almost</sup> of all  
 Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,  
 Asia this Paul having persuaded turned away a great multitude,  
 λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ  
 saying that they are not gods which by hands are made. <sup>2</sup>Not  
 μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν  
<sup>2</sup>only <sup>1</sup>now <sup>2</sup>this <sup>1</sup>is dangerous to us [lest] the business <sup>2</sup>into <sup>2</sup>disrepute  
 ἔλθῃν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἑρτέμιδος ἱερὸν εἰς  
<sup>1</sup>come, but also the <sup>2</sup>of <sup>2</sup>the <sup>2</sup>great <sup>2</sup>goddess <sup>2</sup>Artemis <sup>2</sup>temple for  
 οὐδὲν ἰσχυρῶσαι, μέλλειν. <sup>2</sup>οὐδὲ καὶ καθαιρεῖσθαι τὴν μεγα-  
 nothing be reckoned, and be about also to be destroyed the ma-  
 λειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.  
 jesty of her, whom all Asia and the habitable world worship.  
 28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκρα-  
 And having heard, and having become full of indignation, they cried  
 ζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἑφεσίων. 29 Καὶ  
 out saying, Great the Artemis of [the] Ephesians. And  
 ἐπλήσθη ἡ πόλις ὅλη ἡ συγχύσεως ὡρμησάν τε ὁμοθυ-  
 was <sup>2</sup>filled <sup>2</sup>the <sup>2</sup>city <sup>2</sup>whole with confusion, and they rushed with one  
 μαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρί-  
 accord to the theatre, having seized with [them] Gaius and Ari-  
 starchon Μακεδόνας, συνεκδήμους τοῦ Παύλου. 30 τοῦ δὲ  
 starchus, Macedonians, fellow-travellers of Paul. But  
 Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν  
 Paul intending to go in to the people, <sup>2</sup>did <sup>2</sup>not <sup>2</sup>suffer <sup>2</sup>him  
 οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῶ  
<sup>2</sup>the <sup>2</sup>disciples, and some also of the chiefs of Asia being <sup>2</sup>to <sup>2</sup>him  
 φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν  
<sup>2</sup>friends, having sent to him, urged [him] not to venture himself  
 εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον.  
 into the theatre. Some therefore one thing and some another were crying out;  
 ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν  
 for <sup>2</sup>was <sup>2</sup>the <sup>2</sup>assembly <sup>2</sup>confused, and the most <sup>2</sup>did not know  
 τίνος ἕνεκεν συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου  
 for what cause they had come together. But from among the crowd  
 προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν  
 they put forward Alexander, <sup>2</sup>thrusting <sup>2</sup>forward <sup>2</sup>him <sup>2</sup>the  
 Ἰουδαίων. ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα,  
<sup>2</sup>Jews. And Alexander, having made a sign with the hand,  
 ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἑπιγινόντων δὲ ὅτι  
 wished to make a defence to the people. But having recognized that  
 Ἰουδαῖος ἔστιν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας  
 a Jew he is, <sup>2</sup>cry <sup>2</sup>there <sup>2</sup>was <sup>2</sup>one from all, for about <sup>2</sup>hours  
 δύο κρᾶζόντων, Μεγάλη ἡ Ἄρτεμις Ἑφεσίων. 35 Κατα-  
 two crying out, Great the Artemis of [the] Ephesians. <sup>2</sup>Having  
 στείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἑφέσιοι,  
<sup>2</sup>calmed <sup>2</sup>and <sup>2</sup>the <sup>2</sup>recorder the crowd says, Men Ephesians,

men of like occupa-  
 tion, and said, Sirs, ye  
 know that by this craft  
 we have our wealth.  
 26 Moreover ye see and  
 hear that not alone at  
 Ephesus, but almost  
 throughout all Asia,  
 this Paul hath per-  
 suaded and turned a-  
 way much people, say-  
 ing that they be no  
 gods, which are made  
 with hands; 27 so that  
 not only this our craft  
 is in danger to be set  
 at nought; but also  
 that the temple of the  
 great goddess Diana  
 should be despised,  
 and her magnificence  
 should be destroyed,  
 whom all Asia and  
 the world worshippeth.  
 28 And when they  
 heard these sayings,  
 they were full of wrath,  
 and cried out, saying,  
 Great is Diana of the  
 Ephesians. 29 And the  
 whole city was filled  
 with confusion: and  
 having caught Gaius  
 and Aristarchus, men  
 of Macedonia, Paul's  
 companions in travel,  
 they rushed with one  
 accord into the thea-  
 tre. 30 And when Paul  
 would have entered in  
 unto the people, the  
 disciples suffered him  
 not. 31 And certain of  
 the chief of Asia, which  
 were his friends, sent  
 unto him, desiring <sup>2</sup>him  
 that he would not ad-  
 venture himself into  
 the theatre. 32 Some  
 therefore cried one  
 thing, and some an-  
 other: for the as-  
 sembly was confused;  
 and the more part  
 knew not wherefore  
 they were come to-  
 gether. 33 And they  
 drew Alexander out  
 of the multitude, the  
 Jews putting him for-  
 ward. And Alexander  
 beckoned with the  
 hand, and would have  
 made his defence unto  
 the people. 34 But  
 when they knew that  
 he was a Jew, all with  
 one voice about the  
 space of two hours,  
 cried out, Great is  
 Diana of the Ephe-  
 sians. 35 And when the  
 townclerk had ap-  
 peared the people, he  
 said, Ye men of Ephe-

ἡ μὲν τοῦς LITTA. <sup>h</sup> + καὶ also L. <sup>i</sup> ἱερὸν Ἀρτέμιδος TA. <sup>k</sup> οὐδὲν LITTA.  
<sup>1</sup> λογισθῆσεται (shall be counted), μέλλει L. <sup>m</sup> TE GLITTA. <sup>n</sup> τῆς μεγαλειότητος LITTA.  
<sup>o</sup> [η] Tr. <sup>p</sup> — ὅλη LITTA. <sup>q</sup> + τῆς GLITTA. <sup>r</sup> — τοῦ GLITTA. <sup>s</sup> Παύλου δὲ LITTA.  
<sup>t</sup> συν- T. <sup>u</sup> ἕνεκα LITTA. <sup>v</sup> συνεβίβασαν they instructed LITTA. <sup>w</sup> προβαλόντων EGL.  
<sup>x</sup> ἐπιγινόντες GLITTA. <sup>y</sup> κρᾶζόντες T.

sus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

τίς γάρ ἐστιν ἄνθρωπος ὃς οὐκ ἰσχύει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων τούτων ὅτι οὐκ ἐστιν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς ἐπράττειν. 37 ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεᾶν ἡμῶν. 38 εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινὰ λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλους. 39 εἰ δέ τι σπερὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μὴδενὸς αἰτίου ὑπάρχοντος περὶ οὗ ἂν δυνήσομεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. 41 Καὶ ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος

XX. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece. 3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at

ὁ Παῦλος τοὺς μαθητάς, καὶ ἄσπασάμενος, ἐξῆλθεν αὐτοὺς ἐμπαρῶντα εἰς τὴν Μακεδονίαν. 2 διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. 3 ποιήσας τε μῆνας τρεῖς, γενόμενος αὐτῷ ἐπιβουλής ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγειν αὐτὸν εἰς τὴν Συρίαν, ἐγένετο αὐτῷ πρὸς ὑποστρέφειν διὰ τὴν Μακεδονίαν. 4 συνεπέμπετο δὲ αὐτῷ ὥσθι ὡς ἄχρι τῆς Ἀσίας Σώπατρος ὁ Βεροιαῖος, Θεσσαλονικῶν δὲ Ἀρίσταρχος καὶ Σκευῶνδος, καὶ Γάιος ὁ Δερβαιοῦς καὶ Τιμόθεος ὁ Ἀσιανοῦς, καὶ Τυχικός καὶ Τρόφιμος. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς

<sup>a</sup> ἀνθρώπων (read τις who) of men LTTA.  
<sup>d</sup> θεὸν GLTTAW.

<sup>e</sup> περαιτέρω further LTR. <sup>h</sup> + οὐ TTT[A].

<sup>f</sup> μεταπεψάμενος having sent for TTR.

<sup>g</sup> πορεύεσθαι LTTT. <sup>n</sup> — τὴν LTTT[A].

<sup>q</sup> — ἄχρι τῆς Ἀσίας TTTT. <sup>r</sup> + Πύρρον of Pyrrhus GLTTAW.

<sup>s</sup> προσελθόντες having gone to.

<sup>b</sup> — θεᾶς GLTTAW.

<sup>c</sup> πράσσειν LTTA.

<sup>i</sup> ἔχουσιν πρὸς τινὰ λόγον GLTTAW.

<sup>l</sup> + περὶ concerning (this concourse) LTTT.

<sup>l</sup> + παρακαλέσας having exhorted [and] LTTA.

<sup>o</sup> ἐπιβουλῆς αὐτῷ LTTT.

<sup>p</sup> γνώμης TTTA.

<sup>u</sup> + δὲ and (these) LTTT[A].



ἐν Τρωάδι·<sup>11</sup> 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν  
in Troas; but we sailed away after the days of the  
ἀζύμων ἀπὸ Φιλιππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς  
unleavened bread from Philippi, and came to them at  
τὴν Τρωάδα·<sup>12</sup> ἄχρις ἡμερῶν πέντε, ὅπου διετρίψαμεν ἡμέρας  
Troas in days where we stayed days  
ἑπτὰ. 7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένοι  
seven. And on the first [day] of the week, having been assembled  
τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελάγETO αὐτοῖς,  
the disciples to break bread, Paul discoursed to them,  
μέλλων ἐξίεναι τῇ ἐπαύριον, παρέτεινέν τε τὸν λόγον μέχρι  
about to depart on the morrow; and he continued the discourse till  
μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερίῳ οὐ  
midnight. And were lamps many in the upper room where  
ἦσαν συνηγμένοι. 9 καθήμενος δὲ τις νεανίας ὀνόματι  
they were assembled. And was sitting a certain youth, by name  
Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθειᾷ, δια-  
Eutychus, by the window, overpowered by sleep deep, as  
λεγόμενου τοῦ Παύλου ἐπὶ πλεῖον, κατενέχθεις ἀπὸ  
discoursed Paul for a longer time, having been overpowered by  
τοῦ ὑπνίου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη  
the sleep he fell from the third story down, and was taken up  
νεκρός. 10 καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμ-  
dead. But having descended Paul fell upon him, and having  
περιλαβὼν εἶπεν, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν  
embraced [him] said, Do not make a tumult, for the life of him in  
αὐτῷ ἐστιν. 11 Ἀναβάς δὲ καὶ κλάσας ἄρτον καὶ γευσά-  
him is. And having gone up and having broken bread and having  
μενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλ-  
eaten, and for long having conversed until day-break, so he de-  
θεν. 12 ἡγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ  
parted. And they brought the boy alive, and were comforted not  
μετρίως. 13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν  
a little. But we having gone before to the ship sailed  
εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦ-  
to Assos, there being about to take in Paul;  
λον· οὕτως γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεῦεν.  
for so he had appointed, being about himself to go on foot.  
14 ὥς δὲ ἰσυνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν  
And when he met with us at Assos, having taken in him  
ἤλθομεν εἰς Μιτυλήνην· 15 κατέκλειον ἀποπλεύσαντες τῇ  
we came to Mitylene; and thence having sailed away, on the  
ἑποῦσιν κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἐτέρα  
following [day] arrived opposite Chios, and the next [day]  
παρεβάλομεν εἰς Σάμον· καὶ μέιναντες ἐν Τρωγυλλίῳ, τῇ  
we arrived at Samos; and having remained at Trogyllium, the  
ἑχομένη ἤλθομεν εἰς Μίλητον. 16 ἐκρινεν γὰρ ὁ Παῦλος  
next [day] we came to Miletus for had decided Paul  
παρὰ πλεῦσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρόνο-  
to sail by Ephesus, so that it might not happen to him to spend  
τριβῆσαι ἐν τῇ Ἀσίᾳ· ἐσπευδεν γὰρ εἰ δυνατόν ὦν αὐτῷ  
time in Asia; for he hastened if possible it was for him

Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them at Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. 9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not thyself; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted. 13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he feared, if it were possible for him, to be at

<sup>11</sup> Τρωάδι LT. <sup>12</sup> Τρωάδα LT. <sup>13</sup> ἄχρι LTtrA. <sup>14</sup> ὅπου T. <sup>15</sup> ἡμῶν we (having been assembled) GLTtrAW. <sup>16</sup> ἦμεν we were GLTtrAW. <sup>17</sup> καταφερόμενος LTtrAW. <sup>18</sup> συν- T. <sup>19</sup> + τὸν the LTtrAW. <sup>20</sup> ἄχρι TtrA. <sup>21</sup> προσελθόντες having gone tr. <sup>22</sup> ἐπὶ LTtrA. <sup>23</sup> διατεταγμένος ἦν LTtrA. <sup>24</sup> συνέβαλλεν LTtrA. <sup>25</sup> ἀντικρὺ LTtrA. <sup>26</sup> Τρωγυλλίῳ A; — καὶ μέιναντες ἐν Τρω. LTtr. <sup>27</sup> + δὲ and (the) LTtr. <sup>28</sup> κεκρίκει GLTtrAW. <sup>29</sup> εἴη it might be LTtrA.

Jerusalem the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the coun-

τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱερουσόλυμα.<sup>1</sup>  
 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον μετεκαλέαστο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ παρεγένοντο πρὸς αὐτὸν<sup>2</sup> εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μετ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν<sup>3</sup> δακρῶν καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὥς οὐδὲν ὑπεστείλαμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὅτιν, καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρτύνοντες Ἰουδαίους τε καὶ Ἕλλησιν τὴν εἰς τὸν<sup>4</sup> θεὸν ἐμὴν μετάνοιαν καὶ πίστιν τὴν<sup>5</sup> εἰς τὸν κύριον ἡμῶν Ἰησοῦν χριστόν.<sup>6</sup> 22 καὶ νῦν ἰδοὺ ἡγῶν δεδεμένος<sup>7</sup> τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουσιν μοι<sup>8</sup> μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται<sup>9</sup> λέγον<sup>10</sup> ὅτι δεσμά<sup>11</sup> με καὶ θλίψεις<sup>12</sup> μένουσιν. 24 ἀλλ' οὐδενὸς λόγον<sup>13</sup> ποιῶμαι, οὐδὲ ἔχω<sup>14</sup> τὴν ψυχὴν μου<sup>15</sup> τιμᾶν ἐμὰντῷ, ὥς τελειῶσαι τὸν δρόμον μου<sup>16</sup> μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου<sup>17</sup> ὅτι καθαρὸς ἕξω<sup>18</sup> ἀπὸ τοῦ αἵματος πάντων· 27 οὐ γὰρ ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν<sup>19</sup> πᾶσαν τὴν βουλὴν

Ἱερουσαλὴμ T. ὁμοῦ ὄντων αὐτῶν they being together L. πολλῶν GLTTAW.  
 τὸν TTA. τὴν LTTA. χριστόν LTTA. δεδεμένος ἐγὼ GLTTAW.  
 μοι T. + μοι to me GLTTAW. λέγων A. καὶ θλίψεις με LTTA. λόγον TTA.  
 ἔχω, οὐδὲ ποιῶμαι L; οὐδὲ ἔχω TTA. μου LTTA. μετὰ χαρᾶς LTTA.  
 τοῦ θεοῦ LTTAW. διότι TΑ. εἰμι am LTTA. ὑμῖν LTTA.

τοῦ θεοῦ<sup>1</sup>. 28 προσέχετε<sup>2</sup> ἑαυτοῖς καὶ παντὶ τῷ  
of God. Take heed therefore to yourselves and to all the  
ποιμνίῳ. ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,  
flock, wherein<sup>3</sup> you<sup>4</sup> the<sup>5</sup> Spirit<sup>6</sup> the<sup>7</sup> Holy<sup>8</sup> did<sup>9</sup> set<sup>10</sup> overseers,  
ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ,<sup>11</sup> ἣν περιποιήσατο διὰ  
to shepherd the assembly of God, which he purchased with  
τοῦ<sup>12</sup> ἰδίου<sup>13</sup> αἵματος.<sup>14</sup> 29 ἐγὼ<sup>15</sup> γάρ<sup>16</sup> οἶδα<sup>17</sup> τοῦτο,<sup>18</sup> ὅτι εἰσελεύ-  
the<sup>19</sup> of his<sup>20</sup> own<sup>21</sup> blood. For I<sup>22</sup> know this, that after my de-  
σονται μετὰ τὴν ἀφίξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ  
come in after my departure<sup>23</sup> wolves<sup>24</sup> grievous amongst you, not  
φειδόμενοι τοῦ ποιμνίου· 30 καὶ ἐξ ὑμῶν αὐτῶν ἀγα-  
sparing the flock; and from amongst your own selves will  
στήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς  
rise up men speaking perverted things, to draw away the  
μαθητὰς ὅπως Ραυτῶν.<sup>31</sup> 31 διὸ γρηγορεῖτε, μνημονεύοντες  
disciples after themselves. Wherefore watch, remembering  
ὅτι τριετία νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων  
that three years night and day I ceased not with tears  
νουθετῶν ἕνα ἕκαστον. 32 καὶ ἵτανυν<sup>33</sup> παρατίθεμαι ὑμᾶς,  
admonishing<sup>34</sup> one<sup>35</sup> each. And now I commit you,  
ἀδελφοί,<sup>36</sup> τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυνα-  
brethren, to God and to the word of his grace, which is  
μένω<sup>37</sup> ἐποικοδομῆσαι<sup>38</sup> καὶ δοῦναι<sup>39</sup> ὑμῖν<sup>40</sup> κληρονομίαν ἐν  
able to build up and to give you an inheritance among  
τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ<sup>41</sup>  
the<sup>42</sup> sanctified<sup>43</sup> all, Silver or gold or clothing  
οὐδενός<sup>44</sup> ἐπεθύμησα· 34 αὐτοὶ<sup>45</sup> δὲ<sup>46</sup> γινώσκετε ὅτι ταῖς  
of no one I desired. But yourselves know that  
χρείαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ  
to my needs and to those who were with me did<sup>47</sup> minister  
χεῖρες αὐταί.<sup>48</sup> 35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας  
these<sup>49</sup> hands. All things I shewed you that thus labouring  
δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε  
it behoves [us] to aid those being weak, and to remember  
τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν  
the words of the Lord Jesus that himself said, Blessed<sup>50</sup> it is  
ἰδόναι μᾶλλον<sup>51</sup> ἢ λαμβάνειν. 36 Καὶ ταῦτα εἰπὼν,  
to give<sup>52</sup> more than to receive. And these things having said  
θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσηύξατο.  
having bowed his knees with<sup>53</sup> all<sup>54</sup> them<sup>55</sup> he prayed.  
37 Ἰκανός δὲ ἐγένετο κλαυθμός<sup>56</sup> πάντων<sup>57</sup> καὶ ἐπιτεσάντες  
And<sup>58</sup> much<sup>59</sup> there<sup>60</sup> was weeping<sup>61</sup> of all: and falling  
ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· 38 οὐδυνώ-  
upon the neck of Paul they ardently kissed him, dis-  
μενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλ-  
tressed most of all for the word which he had said, that no more they  
λουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτόν  
are about his face to see. And they accompanied him  
εἰς τὸ πλοῖον.  
to the ship.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ'  
And when it was sailed<sup>1</sup> we, having drawn away from

sel of God. 28 Take heed therefore unto your-  
selves, and to all the flock, over the which  
the Holy Ghost hath made you overseers, to  
feed the church of God, which he hath pur-  
chased with his own blood. 29 For I know  
this, that after my departing shall grievous  
wolves enter in among you, not sparing the  
flock. 30 Also of your own selves shall men  
arise, speaking per-  
verse things, to draw  
away disciples after  
them. 31 Therefore  
watch, and remember,  
that by the space of  
three years I ceased  
not to warn every one  
night and day with  
tears. 32 And now,  
brethren, I commend  
you to God, and to the  
word of his grace,  
which is able to build  
you up, and to give you  
an inheritance among  
all them which are  
sanctified. 33 I have  
coveted no man's sil-  
ver, or gold, or ap-  
parel. 34 Yea, ye your-  
selves know, that these  
hands have ministered  
unto my necessities,  
and to them that were  
with me. 35 I have  
shewed you all things,  
how that so labouring  
ye ought to support  
the weak, and to re-  
member the words of  
the Lord Jesus, how  
he said, It is more  
blessed to give than to  
receive. 36 And when  
he had thus spoken, he  
kneeled down, and  
prayed with them all.  
37 And they all wept  
sore, and fell on Paul's  
neck, and kissed him,  
38 sorrowing most of  
all for the words which  
he spake, that they  
should see his face no  
more. And they ac-  
companied him unto  
the ship.

XXI. And it came to  
pass, that after we  
were gotten from

1 + ὑμῖν to you LITTA. 2 — οὖν [L] TTR. 3 τοῦ κυρίου of the Lord GLTTR. 4 αἵματος  
τοῦ ἰδίου GLTTRAW. 5 — γάρ for LITTAW. 6 — τοῦτο LITTAW. 7 Ραυτῶν TTR. 8 τὰ  
νῦν GLTTR. 9 — ἀδελφοί LITTA. 10 οἰκοδομῆσαι to build LITTAW. 11 — ὑμῖν LITTA. 12 + τὴν  
(read the inheritance) TTR. 13 οὐθένος T. 14 — δὲ but GLTTRAW. 15 μᾶλλον διδόναι  
GLTTRAW. 16 κλαυθμός ἐγένετο LITTAW.



them, and had launched, we came with a straight course unto Cos, and the day following unto Rhodes, and from thence unto Patara : 2 and finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre : for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till we were out of the city : and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took ship ; and they returned home again. 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Cæsarea : and we entered into the house of Philip the evangelist, which was one of the seven ; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that

αὐτῶν, εὐθὺς ὁρμήσαντες ἤλθομεν εἰς τὴν ᾠκῶν, τῇ δὲ ἐξῆς  
 them, having run direct we came to Cos, and on the next  
 εἰς τὴν Ῥόδον, ἀκείθεν εἰς Πάταρα. 2 καὶ εὐρόντες  
 [day] to Rhodes, and thence to Patara. And having found  
 πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.  
 a ship passing over into Phenicia, having gone on board we sailed ;  
 3 ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν  
 and having sighted Cyprus, and having left it  
 ἐνώνυμον ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον  
 on the left we sailed to Syria, and brought to at Tyre,  
 ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. 4 καὶ  
 for there was the ship discharging the lading. And  
 ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ ;  
 having found out the disciples, we remained there days seven ;  
 οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν  
 who to Paul said by the Spirit, not to go up  
 εἰς Ἱερουσαλὴμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέ-  
 to Jerusalem. But when it was we completed the days,  
 ρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων  
 having set out we journeyed, accompanying us all  
 σὺν γυναῖξιν καὶ τέκνοις ὥς ἐξω τῆς πόλεως καὶ θίντες  
 with wives and children as far as outside the city. And having bowed  
 τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμεθα. 6 καὶ ἀσπασά-  
 the knees on the shore we prayed. And having  
 μενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέ-  
 saluted one another we went up into the ship, and they re-  
 στρεψαν εἰς τὰ ἴδια. 7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες  
 turned to their own [homes]. And we, the voyage having completed  
 ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι  
 from Tyre, arrived at Ptolemais, and having saluted  
 τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ  
 the brethren we abode day one with them. And on the  
 ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ὅληθον εἰς  
 morrow having gone forth Paul and those with him they came to  
 Καίσαρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ  
 Cæsarea ; and having entered into the house of Philip the  
 εὐαγγελιστοῦ, αὐτοῦ ὄντος ἐκ τῶν ἐπτά, ἐμείναμεν παρ' αὐτῷ.  
 evangelist, being of the seven, we abode with him.  
 9 τοῦτ' οὖν δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφη-  
 Now to this [man] there were daughters virgins four who pro-  
 τεύουσαι. 10 ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθον  
 And remaining we days many came down  
 τις ἀπὸ τῆς Ἰουδαίας προφῆτης ὀνόματι Ἀγαβος  
 a certain one from Judæa, a prophet, by name Agabus ;  
 11 καὶ ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ  
 and having come to us, and having taken the girdle of  
 Παύλου, ὤσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας  
 of Paul, and having bound of himself the hands and the feet  
 εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν  
 said, Thus says the Spirit the Holy, The man of whom is

\* ᾠκῶ GLTTAW. <sup>b</sup> ἀναφάναντες EGLTAW. <sup>c</sup> κατήχθημεν landed LTTAW. <sup>d</sup> τὸ πλοῖον ἦν LTTAW. <sup>e</sup> ἀνευρόντες δὲ LTTAW. <sup>f</sup> αὐτοῖς with them L. <sup>g</sup> ἐπιβαίνειν LTTAW. <sup>h</sup> Ἱεροσόλυμα GLTTAW. <sup>i</sup> ἐξαρτίσαι ἡμᾶς LTTAW. <sup>k</sup> προσευξάμενοι ἀπασπάμεθα having prayed we took our leave LTTAW. <sup>l</sup> + καὶ and LTTAW. <sup>m</sup> ἐνέβημεν LTTAW. <sup>n</sup> ἀνέβημεν TAW. <sup>o</sup> — οἱ περὶ τὸν Παῦλον GLTTAW. <sup>p</sup> ὅληθον we came EGLTAW. <sup>q</sup> ἡμῶν LTTAW. <sup>r</sup> Καίσαρειαν T. <sup>s</sup> — τοῦ GLTTAW. <sup>t</sup> τέσσαρες παρθένοι LTTAW. <sup>u</sup> — ἡμῶν LTTAW. <sup>v</sup> — τε and LTTAW. <sup>w</sup> αὐτοῦ τοὺς πόδας καὶ τὰς χεῖρας LTTAW.

ἡ ζώνη· αὕτη οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ  
 this girdle thus shall bind in Jerusalem the Jews, and  
 παραδύσουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ ἤκουσαμεν  
 deliver up into [the] hands of [the] nations. And when we heard  
 ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ  
 these things, besought both we and those of [the] place  
 μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. 13 ἠ ἀπεκρίθη· ἔδε<sup>1</sup> ὁ  
 not to go up him to Jerusalem. But answered  
 Παῦλος, ὦ Τι ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν  
 Paul, What do ye weeping and breaking my  
 καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς  
 heart? for I not only to be bound but also to die at  
 Ἱερουσαλὴμ ἐτοίμως· ἐχὼ ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.  
 Jerusalem am ready for the name of the Lord Jesus.  
 14 Μὴ· πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες, ὅτι θελήμα  
 And not being persuaded he we were silent, saying, The will  
 τοῦ κυρίου γενέσθω.<sup>2</sup>  
 of the Lord be done.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἁποσκευασάμενοι<sup>3</sup> ἀνε-  
 And after these days, having packed the baggage we  
 βαίνομεν εἰς Ἱερουσαλὴμ. 16 συνήλθον δὲ καὶ τῶν  
 went up to Jerusalem. And went also [some] of the  
 μαθητῶν ἀπὸ Καίσαρειας<sup>4</sup> σὺν ἡμῖν, ἀγογες παρ' ᾧ  
 disciples from Caesarea with us, bringing [one] with whom  
 ξεισιθώμεν, Μνάσωνι· τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. 17 Γενο-  
 we might lodge, a certain Mnason, a Cypriot, an old disciple. Having  
 μένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως<sup>5</sup> ἐδέξαντο<sup>6</sup> ἡμᾶς οἱ  
 arrived and we at Jerusalem gladly received us the  
 ἀδελφοί. 18 τῇ δὲ ἐπιούσῃ εἰσήει ὁ Παῦλος σὺν ἡμῖν  
 brethren. And on the following [day] went in Paul with us  
 πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ  
 to James, and all assembled the elders. And  
 ἀσπασάμενος αὐτοὺς ἐξηγήτο καθ' ἑνὲς ἕκαστον ὧν ἐποίησεν  
 having saluted them he related one by one what things wrought  
 ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. 20 οἱ δὲ  
 God among the nations by his ministry. And they  
 ἀκούσαντες ἐδόξαζον τὸν κύριον· ἐλπόντες αὐτῷ, θεωρεῖς,  
 having heard glorified the Lord. And they said to him, Thou seest,  
 ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπι-  
 brother, how many myriads there are of Jews who have be-  
 στενκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου υπάρχουσιν.  
 lieved, and all zealous ones of the law are.  
 21 κατήχηθον δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις  
 And they were informed concerning thee, that apostasy thou teachest  
 ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,  
 from Moses the among the nations all Jews,  
 λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθνεσιν  
 telling not to circumcise them the children, nor in the customs  
 περιπατεῖν. 22 τί οὖν ἐστιν; πάντως δεῖ πληθεῖ  
 to walk. What then is it? certainly must a multitude

owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must

<sup>1</sup> + τότε then LIT<sup>1</sup>AW. <sup>2</sup> — δὲ but LIT<sup>1</sup>AW. <sup>3</sup> + καὶ εἶπεν and said T. <sup>4</sup> Τοῦ κυρίου τὸ θέλημα γινέσθω LIT<sup>1</sup>AW. <sup>5</sup> ἀποσκευασάμενοι LIT<sup>1</sup>AW. <sup>6</sup> Καίσαριαν T. <sup>7</sup> ἀπεδέξαντο welcomed LIT<sup>1</sup>AW. <sup>8</sup> τε T. <sup>9</sup> τὸν θεόν God GLIT<sup>1</sup>AW. <sup>10</sup> εἰπόντες saying L; εἰπὼν τε TTr. <sup>11</sup> ἐν τοῖς Ἰουδαίοις among the Jews LIT<sup>1</sup>AW; — Ἰουδαίων T. <sup>12</sup> Μωσέως GLIT<sup>1</sup>AW. <sup>13</sup> — πάντας LIT<sup>1</sup>Tr. <sup>14</sup> δεῖ συναλθεῖν πλήθος LTA; — δεῖ πλήθος συναλθεῖν Tr.

needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from fornication, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31 And as they went about to kill him, tidings came un-

συνελθεῖν· ἁκούσονται· γὰρ ὅτι ἐλθὼν εἶπες. 23 τοῦτο οὖν ποιήσου· ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· 24 τοὺς παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ἡζυρῶνται τὴν κεφαλὴν, καὶ ὁγνώσῃ πάντες ὅτι ὧν κατήχηται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς περὶ τὸν νόμον φυλάσσει. 25 περὶ δὲ τῶν πεπιστευκόντων ἔθνων ἡμεῖς ἀπέστειλαμεν· κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πικτόν καὶ πορνείαν. 26 τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆλθε εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ προσφορά. 27 ὥς δὲ ἐμελλόν αἱ ἐπτά ἡμέραι συντελεῖσθαι οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, 28 κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου· τοῦτον πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκεν τὸν ἅγιον τόπον· τοῦτον. 29 Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. 30 ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, ἔλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθὺς ἐκλείσθησαν αἱ θύραι. 31 ζητούντων δὲ αὐτὸν

<sup>m</sup> — γὰρ for Tr.

GLTTrAW. P φυλάσσει τὸν νόμον LTrAW.

τηρεῖν αὐτοὺς, εἰ μὴ LTr. <sup>n</sup> — τὸ LTr[A]W.

<sup>p</sup> ἀπέστειλαμεν LTr.

<sup>q</sup> γὰρ — μηδὲν τοιοῦτον

αὐτὸν τὰς χεῖρας GLTTrAW.

<sup>r</sup> συνέχεον L.

<sup>s</sup> ἐπέβαλον Tr.

<sup>t</sup> ἐπ' αὐτόν

<sup>u</sup> — γὰρ for Tr.

<sup>v</sup> ἀπέστειλαμεν LTr.

<sup>w</sup> γὰρ — μηδὲν τοιοῦτον

<sup>x</sup> συνέχεον L.

<sup>y</sup> ἐπέβαλον Tr.

<sup>z</sup> ἐπ' αὐτόν

<sup>aa</sup> — γὰρ for Tr.

<sup>ab</sup> ἀπέστειλαμεν LTr.

<sup>ac</sup> γὰρ — μηδὲν τοιοῦτον

<sup>ad</sup> συνέχεον L.

<sup>ae</sup> ἐπέβαλον Tr.

<sup>af</sup> ἐπ' αὐτόν

<sup>ag</sup> — γὰρ for Tr.

<sup>ah</sup> ἀπέστειλαμεν LTr.

<sup>ai</sup> γὰρ — μηδὲν τοιοῦτον

<sup>aj</sup> συνέχεον L.

<sup>ak</sup> ἐπέβαλον Tr.

<sup>al</sup> ἐπ' αὐτόν

<sup>am</sup> — γὰρ for Tr.

<sup>an</sup> ἀπέστειλαμεν LTr.

<sup>ao</sup> γὰρ — μηδὲν τοιοῦτον

<sup>ap</sup> συνέχεον L.

<sup>aq</sup> ἐπέβαλον Tr.

<sup>ar</sup> ἐπ' αὐτόν

<sup>as</sup> — γὰρ for Tr.

<sup>at</sup> ἀπέστειλαμεν LTr.

<sup>au</sup> γὰρ — μηδὲν τοιοῦτον

<sup>av</sup> συνέχεον L.

<sup>aw</sup> ἐπέβαλον Tr.

<sup>ax</sup> ἐπ' αὐτόν

<sup>ay</sup> — γὰρ for Tr.

<sup>az</sup> ἀπέστειλαμεν LTr.

<sup>ba</sup> γὰρ — μηδὲν τοιοῦτον

<sup>bb</sup> συνέχεον L.

<sup>bc</sup> ἐπέβαλον Tr.

<sup>bd</sup> ἐπ' αὐτόν

<sup>be</sup> — γὰρ for Tr.

<sup>bf</sup> ἀπέστειλαμεν LTr.

<sup>bg</sup> γὰρ — μηδὲν τοιοῦτον

<sup>bh</sup> συνέχεον L.

<sup>bi</sup> ἐπέβαλον Tr.

<sup>bj</sup> ἐπ' αὐτόν

<sup>bk</sup> — γὰρ for Tr.

<sup>bl</sup> ἀπέστειλαμεν LTr.

<sup>bm</sup> γὰρ — μηδὲν τοιοῦτον

<sup>bn</sup> συνέχεον L.

<sup>bo</sup> ἐπέβαλον Tr.

<sup>bp</sup> ἐπ' αὐτόν

<sup>bq</sup> — γὰρ for Tr.

<sup>br</sup> ἀπέστειλαμεν LTr.

<sup>bs</sup> γὰρ — μηδὲν τοιοῦτον

<sup>bt</sup> συνέχεον L.

<sup>bu</sup> ἐπέβαλον Tr.

<sup>bv</sup> ἐπ' αὐτόν

<sup>bw</sup> — γὰρ for Tr.

<sup>bx</sup> ἀπέστειλαμεν LTr.

<sup>by</sup> γὰρ — μηδὲν τοιοῦτον

<sup>bz</sup> συνέχεον L.

<sup>ca</sup> ἐπέβαλον Tr.

<sup>cb</sup> ἐπ' αὐτόν

<sup>cc</sup> — γὰρ for Tr.

<sup>cd</sup> ἀπέστειλαμεν LTr.

<sup>ce</sup> γὰρ — μηδὲν τοιοῦτον

<sup>cf</sup> συνέχεον L.

<sup>cg</sup> ἐπέβαλον Tr.

<sup>ch</sup> ἐπ' αὐτόν

<sup>ci</sup> — γὰρ for Tr.

<sup>cj</sup> ἀπέστειλαμεν LTr.

<sup>ck</sup> γὰρ — μηδὲν τοιοῦτον

<sup>cl</sup> συνέχεον L.

<sup>cm</sup> ἐπέβαλον Tr.

<sup>cn</sup> ἐπ' αὐτόν

<sup>co</sup> — γὰρ for Tr.

<sup>cp</sup> ἀπέστειλαμεν LTr.

<sup>cq</sup> γὰρ — μηδὲν τοιοῦτον

<sup>cr</sup> συνέχεον L.

<sup>cs</sup> ἐπέβαλον Tr.

<sup>ct</sup> ἐπ' αὐτόν

<sup>cu</sup> — γὰρ for Tr.

<sup>cv</sup> ἀπέστειλαμεν LTr.

<sup>cw</sup> γὰρ — μηδὲν τοιοῦτον

<sup>cx</sup> συνέχεον L.

<sup>cy</sup> ἐπέβαλον Tr.

<sup>cz</sup> ἐπ' αὐτόν

<sup>da</sup> — γὰρ for Tr.

<sup>db</sup> ἀπέστειλαμεν LTr.

<sup>dc</sup> γὰρ — μηδὲν τοιοῦτον

<sup>dd</sup> συνέχεον L.

<sup>de</sup> ἐπέβαλον Tr.

<sup>df</sup> ἐπ' αὐτόν

<sup>dg</sup> — γὰρ for Tr.

<sup>dh</sup> ἀπέστειλαμεν LTr.

<sup>di</sup> γὰρ — μηδὲν τοιοῦτον

<sup>dj</sup> συνέχεον L.

<sup>dk</sup> ἐπέβαλον Tr.

<sup>dl</sup> ἐπ' αὐτόν

<sup>dm</sup> — γὰρ for Tr.

<sup>dn</sup> ἀπέστειλαμεν LTr.

<sup>do</sup> γὰρ — μηδὲν τοιοῦτον

<sup>dp</sup> συνέχεον L.

<sup>dq</sup> ἐπέβαλον Tr.

<sup>dr</sup> ἐπ' αὐτόν

<sup>ds</sup> — γὰρ for Tr.

<sup>dt</sup> ἀπέστειλαμεν LTr.

<sup>du</sup> γὰρ — μηδὲν τοιοῦτον

<sup>dv</sup> συνέχεον L.

<sup>dw</sup> ἐπέβαλον Tr.

<sup>dx</sup> ἐπ' αὐτόν

<sup>dy</sup> — γὰρ for Tr.

<sup>dz</sup> ἀπέστειλαμεν LTr.

<sup>ea</sup> γὰρ — μηδὲν τοιοῦτον

<sup>eb</sup> συνέχεον L.

<sup>ec</sup> ἐπέβαλον Tr.

<sup>ed</sup> ἐπ' αὐτόν

<sup>ee</sup> — γὰρ for Tr.

<sup>ef</sup> ἀπέστειλαμεν LTr.

<sup>eg</sup> γὰρ — μηδὲν τοιοῦτον

<sup>eh</sup> συνέχεον L.

<sup>ei</sup> ἐπέβαλον Tr.

<sup>ej</sup> ἐπ' αὐτόν

<sup>ek</sup> — γὰρ for Tr.

<sup>el</sup> ἀπέστειλαμεν LTr.

<sup>em</sup> γὰρ — μηδὲν τοιοῦτον

<sup>en</sup> συνέχεον L.

<sup>eo</sup> ἐπέβαλον Tr.

<sup>ep</sup> ἐπ' αὐτόν

<sup>eq</sup> — γὰρ for Tr.

<sup>er</sup> ἀπέστειλαμεν LTr.

<sup>es</sup> γὰρ — μηδὲν τοιοῦτον

<sup>et</sup> συνέχεον L.

<sup>eu</sup> ἐπέβαλον Tr.

<sup>ev</sup> ἐπ' αὐτόν

<sup>ew</sup> — γὰρ for Tr.

<sup>ex</sup> ἀπέστειλαμεν LTr.

<sup>ey</sup> γὰρ — μηδὲν τοιοῦτον

<sup>ez</sup> συνέχεον L.

<sup>fa</sup> ἐπέβαλον Tr.

<sup>fb</sup> ἐπ' αὐτόν

<sup>fc</sup> — γὰρ for Tr.

<sup>fd</sup> ἀπέστειλαμεν LTr.

<sup>fe</sup> γὰρ — μηδὲν τοιοῦτον

<sup>ff</sup> συνέχεον L.

<sup>fg</sup> ἐπέβαλον Tr.

<sup>fh</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.

<sup>fi</sup> ἐπέβαλον Tr.

<sup>fi</sup> ἐπ' αὐτόν

<sup>fi</sup> — γὰρ for Tr.

<sup>fi</sup> ἀπέστειλαμεν LTr.

<sup>fi</sup> γὰρ — μηδὲν τοιοῦτον

<sup>fi</sup> συνέχεον L.



ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης,  
to kill there came a representation to the chief captain of the band,

ὅτι ὅλη <sup>a</sup>συνέκχυται<sup>1</sup> Ἱερουσαλὴμ. 32 ὃς <sup>b</sup>ἔξαυτις<sup>2</sup> <sup>c</sup>πα-  
that all <sup>2</sup>was <sup>in</sup> <sup>a</sup> <sup>1</sup>tumult Jerusalem; who at once having

λαβὼν<sup>1</sup> στρατιώτας καὶ <sup>d</sup>ἐκατοντάρχους<sup>2</sup> κατέδραμεν ἐπ'  
taken with [him] soldiers and centurions ran down upon

αὐτούς. οἱ δὲ ἰδόντες <sup>e</sup>τὸν<sup>1</sup> χιλιάρχον καὶ τοὺς στρατιώτας<sup>2</sup>  
them. And they having seen the chief captain and the soldiers

ἐπάυσαντο τύπτοντες τὸν Παῦλον. 33 τότε <sup>f</sup>ἐγγίσας<sup>2</sup>  
ceased beating Paul. Then <sup>1</sup>having <sup>2</sup>drawn <sup>3</sup>near

ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν <sup>g</sup>δεθῆναι<sup>2</sup>  
<sup>1</sup>the <sup>2</sup>chief <sup>3</sup>captain laid hold of him, and commanded [him] to be bound

ἀλύσειν <sup>h</sup>δυσίν<sup>2</sup> καὶ ἐπυνθάνετο <sup>i</sup>τίς <sup>j</sup>ἂν<sup>2</sup> εἴη, καὶ τί  
with <sup>2</sup>chains <sup>1</sup>two, and inquired who he might be, and what

ἔστιν. πεποιθώς. 34 ἄλλοι δὲ <sup>k</sup>ἄλλοι τι <sup>l</sup>ἐβόων<sup>2</sup>  
he had been doing. But some <sup>1</sup>one <sup>2</sup>thing <sup>3</sup>and <sup>4</sup>some <sup>5</sup>another <sup>6</sup>were <sup>7</sup>crying

ἐν τῷ ὄχλῳ· <sup>m</sup>ἡμὴ δυνάμενος δὲ<sup>2</sup> γινῶναι τὸ ἀσφαλές <sup>n</sup>διὰ  
in the crowd. And not being able to know the certainty on account of

τὸν θόρυβον, ἐκέλευσεν <sup>o</sup>ἄγεσθαι αὐτὸν εἰς τὴν παρεμ-  
the tumult, he commanded <sup>2</sup>to <sup>3</sup>be <sup>4</sup>brought <sup>5</sup>him into the for-

βολὴν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη  
tres. But when he came on the stairs it happened

βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν  
<sup>2</sup>was <sup>3</sup>borne <sup>1</sup>he by the soldiers because of the violence

τοῦ ὄχλου. 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ <sup>p</sup>ἰκράζον<sup>2</sup>,  
of the crowd. For followed the multitude of the people, crying,

Αἶρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν  
Away with him. But being about to be brought into the fortress

ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ <sup>q</sup>ἔξεστιν μοι εἰπεῖν τι  
Paul says to the chief captain, Is it permitted to me to say something

πρὸς σε; <sup>r</sup>Ὁ δὲ <sup>s</sup>ἔφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα  
to thee? And he said, Greek dost thou know? <sup>2</sup>Not <sup>3</sup>then

σύ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστα-  
<sup>2</sup>thou <sup>1</sup>art the Egyptian who before these days caused a

τῶσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλιους  
confusion and led out into the desert the four thousand

ἄνδρας τῶν σικαριῶν; 39 Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ <sup>t</sup>ἄνθρωπος  
men of the assassins? But <sup>2</sup>said <sup>1</sup>Paul, I <sup>3</sup>a man

μέν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ <sup>u</sup>ἀσήμου πόλεως  
indeed am a Jew of Tarsus, <sup>2</sup>of <sup>3</sup>Cilicia <sup>4</sup>no <sup>5</sup>of <sup>6</sup>insignificant <sup>7</sup>city

πολίτης· <sup>v</sup>δέομαι δὲ σου, ἐπιτρέψον μοι λαλῆσαι πρὸς τὸν  
<sup>1</sup>a <sup>2</sup>citizen, and I beseech thee, allow me to speak to the

λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος <sup>w</sup>ἑστώς ἐπὶ  
people. And <sup>1</sup>having <sup>2</sup>allowed <sup>3</sup>him <sup>4</sup>he, Paul standing on

τῶν ἀναβαθμῶν κατέσεισεν <sup>x</sup>τῇ χειρὶ τῷ λαῷ· πολλὰ δὲ  
the stairs made a sign with the hand to the people; and great

σιγῆς <sup>y</sup>γενομένης προσεφώνησεν <sup>z</sup>τῇ Ἑβραϊδὶ διαλέκτῳ  
silence having taken place he spoke to [them] in the Hebrew language

λέγων, 22 Ἄνδρες ἀδελφοί καὶ πατέρες, ἀκούσατέ μου τῆς  
saying, Men, brethren and fathers, hear my

πρὸς ὑμᾶς <sup>1</sup>κ'νῦν<sup>2</sup> ἀπολογία. 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ  
<sup>2</sup>to <sup>3</sup>you <sup>4</sup>now <sup>5</sup>defence. And having heard that in the Hebrew

to the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, XXII. Men, brethren, and fathers, hear my defence, which I make now unto you. 2 (And when they heard that he spake in the Hebrew tongue to

<sup>a</sup> συν(συν- Τ)χύννεται LITtrA; <sup>b</sup> ἐξ αὐτῆς A. <sup>c</sup> λαβὼν having taken L.

<sup>d</sup> ἐκατοντάρχας LITtrAW. <sup>e</sup> — τὸν W. <sup>f</sup> — ἂν LITtrA W. <sup>g</sup> ἐπεφώνουν IITtrAW.

<sup>h</sup> μὴ δυναμένου δὲ αὐτοῦ he not being able LITtrAW. <sup>i</sup> κράζοντες LITtrAW. <sup>j</sup> νῦν

GLTt W.

them, they kept the more silence: and he saith, 3 I am verily a man *which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.* 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there, 13 came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the

διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ language he spoke to them, <sup>3</sup>the <sup>4</sup>more <sup>5</sup>they <sup>6</sup>kept quiet; and φησιν, 3 Ἐγὼ <sup>1</sup>μέν<sup>2</sup> εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν he says, I indeed am a man a Jew, born in Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ Tarsus of Cilicia, but brought up in this city παρὰ τοῖς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ at the feet of Gamaliel, having been instructed according to [the] ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ, exactness of the ancestral law, <sup>2a</sup>a <sup>2b</sup>zealous <sup>3</sup>one <sup>4</sup>being for God, καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4 ὃς ταύτην τὴν ὁδὸν even as all ye are this day; who this way ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φύλακας persecuted unto death, binding and delivering up to prisons ἀνδρας τε καὶ γυναῖκας, 5 ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, both men and women; as also the high priest bears witness to me, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολάς δεξάμενος and all the elderhood; from whom also letters having received πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορεύον, ἄξων καὶ τοὺς to the brethren, to Damascus I went, to bring also those ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρῇ there who were, bound to Jerusalem, in order that they might θῶσιν. 6 ἐγένετο δὲ μοι πορευομένην καὶ ἐγγίζοντι τῇ be punished. And it came to pass to me journeying and drawing near Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περὶ- to Damascus, about mid-day suddenly out of the heaven αστράφαι φῶς ἰκανὸν περὶ ἐμέ· 7 <sup>1</sup>ἐπεσον<sup>2</sup> τε εἰς τὸ ἔδαφος, shone a light <sup>3</sup>great about me. And I fell to the ground, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώ- and heard a voice saying to me, Saul, Saul, why me perse- κεις; 8 Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ, κύριε; Εἰπέν τε cutes thou? And I answered, Who art thou, Lord? And he said πρὸς <sup>1</sup>με, <sup>2</sup>Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. to me, I am Jesus the Nazarean, whom thou persecutest. 9 Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, <sup>ο</sup>καὶ ἐμ- But those <sup>2</sup>with <sup>3</sup>me <sup>4</sup>being the <sup>5</sup>indeed <sup>6</sup>light <sup>7</sup>beheld, and ἐμ- φοβοὶ ἐγένοντο· <sup>11</sup> τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός larmed were, but the voice did not hear of him speaking μοι. 10 εἶπον δὲ, Τί ποιήσω κύριε; Ὁ δὲ κύριος εἶπεν to me. And I said, What shall I do, Lord? And the Lord said πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν, <sup>καὶ</sup> σοι λα- to me, Having risen up go to Damascus, and there thee it ληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. shall be forgot concerning all things which it has been appointed thee to do. 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, And as I did not see from the glory of that light, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. 12 Ἀνανίας δέ τις, ἀνὴρ Ρεῦσεβης<sup>1</sup> κατὰ τὸν νόμον, cus. And a certain Ananias, a <sup>2</sup>man. <sup>3</sup>pious according to the law, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, borne witness to by all the <sup>4</sup>dwelling [<sup>5</sup>there] <sup>6</sup>Jews, 13 ἔλθων πρὸς <sup>1</sup>με<sup>2</sup> καὶ ἐπιστάς εἶπέν μοι, Σαούλ ἀδελφέ, coming to me and standing by said to me, <sup>3</sup>Saul <sup>4</sup>brother

1 — μέν LTTTrAW.  
2 σύλλαβης LTTTrA.

3 ἐπεσά LTTTrA.

4 ἐμέ LTTTr.

5 ἐμέ LTTTr.

6 — καὶ ἐμφοβοὶ ἐγένοντο LTTTr[A].

ἀνάβλεψον. Κἀγὼ αὐτῇ·τῇ·ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ  
look up. And I in the same hour looked up on him. And he  
εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι  
said, The God of our fathers appointed thee to know  
τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν  
his will, and to see the Just One, and to hear a voice  
ἐκ τοῦ στόματος αὐτοῦ. 15 ὅτι ἔσθι μάρτυρ αὐτῷ  
out of his mouth; for thou shalt be a witness for him  
πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ  
to all men of what thou hast seen and heard. And  
νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς  
now why tarriest thou? Having arisen be baptized and wash away  
ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου. 17 Ἐ-  
thy sins, calling on the name of the Lord. 17 Ἐ-  
γένετο δὲ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευ-  
to pass and to me having returned to Jerusalem, and on pray-  
χόμενον μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν  
ing my in the temple, I became in a trance, and saw  
αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἐξελεθε ἐν τάχει ἐξ Ἱε-  
him saying to me, Make haste and go away with speed out of Je-  
ρουσαλὴμ, διότι οὐ παραδέξονται σοῦ τὴν μαρτυρίαν  
rusalem, because they will not receive thy testimony  
περὶ ἐμοῦ. 19 Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται,  
concerning me. And I said, Lord, themselves know  
ὅτι ἐγὼ ἤμην φυλακίζων καὶ ἔδρων κατὰ τὰς συναγωγὰς τοὺς  
that I was imprisoning and beating in every synagogue those  
πιστεύοντας ἐπὶ σέ. 20 καὶ ὅτε ἔξεχεῖτο τὸ αἷμα Στεφάνου  
believing on thee; and when was poured out the blood of Stephen  
τῷ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστῶς καὶ συνενδοκῶν  
thy witness, also myself was standing by and consenting  
τῷ ἀναίρεσει αὐτοῦ, καὶ φυλάσσω τὰ ἱμάτια τῶν  
to the putting to death of him, and keeping the garments of those who  
ἀναιρουμένων αὐτόν. 21 Καὶ εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ  
killed him. And he said to me, Go, for I  
εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. 22 Ἦκουον δὲ αὐτοῦ ἄχρι  
to nations afar off will send forth thee. And they heard him until  
τοῦτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες,  
this word, and lifted up their voice, saying,  
Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκον αὐτὸν  
Away with from the earth such a one, for not it is fit he  
ζῇ. 23 Κραυγάζοντων δὲ αὐτῶν, καὶ ῥιπτούντων  
should live. And as were crying out they, and casting off [their]  
τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, 24 ἐκέλευσεν  
garments, and dust throwing into the air, commanded  
αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν  
him the chief captain to be brought into the fortress, bidding  
μάστιξιν ἀνεγάζεσθαι αὐτόν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν  
by scourges to be examined him, that he might know for what cause  
οὕτως ἐπρώονον αὐτῷ. 25 ὡς δὲ πρότεινεν αὐτόν  
thus they cried out against him. But as he stretched forward him  
τοῖς ἱμάσιν εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ  
with the thongs said to the who stood by centurion

same hour I looked up upon him. 14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. 15 For thou shalt be his witness unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and cast off their clothes, and threw dust into the air, 24 the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. 25 And as they bound him with thongs, Paul said unto the centurion that

ἰ αὐτοῦ (read his name) GLT:FAW.

ἰδοὺ τ.

τ — τὴν LTT[A].

ἰ ἐξεχύνετο LTT:RA.

τ — τῇ ἀναίρεσει αὐτοῦ GLT:FAW.

καθήκεν GLT:FAW.

τ τε LTT:FAW.

ἰ ὁ χιλιάρχος

εἰσάγεσθαι αὐτόν GLT:FAW.

εἴπας LTT:FAW.

ἰ πρότειναν they stretched forward

GLT:FAW. c [ὁ Παῦλος] A.



stood by. Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Παῦλος, Ἐἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν  
Paul, A man a Roman and uncondemned is it lawful  
ὑμῖν μαστίζειν; 26 Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσ-  
for you to scourge? And having heard [it] the centurion, having  
ελθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλ-  
gone he reported [it] to the chief captain saying, See what art  
λεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.  
thou about to do? For this man a Roman is.  
27 Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ  
And having come up the chief captain said to him, Tell me, thou  
Ῥωμαῖός εἰ; Ὁ δὲ ἔφη, Ναί. 28 Ἀπεκρίθη ὁ χιλιάρχος,  
a Roman art? And he said, Yes. And answered the chief captain,  
Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.  
I with a great sum this citizenship bought.  
Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι. 29 Εὐθέως οὖν  
And Paul said, But I also was [free] born. Immediately therefore  
ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν καὶ  
departed from him those being about him to examine, and  
ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγινούς ὅτι Ῥωμαῖός ἐστιν,  
the chief captain also was afraid, having ascertained that a Roman he is,  
καὶ ὅτι ἦν αὐτὸν δεδεκώς. 30 Τῇ δὲ ἐπαύριον βουλόμενος  
and because he had bound him. And on the morrow, desiring  
γινῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων,  
to know the certainty wherefore he is accused by the Jews,  
ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν μελθεῖν τοὺς  
he loosed him from the bonds, and commanded to come the  
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν καὶ καταγαγὼν  
chief priests and whole their sanhedrim, and having brought down  
τὸν Παῦλον ἔστησεν εἰς αὐτούς.  
Paul he set [him] among them.

XXIII. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees,

23 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,  
And having looked intently Paul on the sanhedrim said,  
Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι  
Men brethren, I in all conscience good have conducted myself  
τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνα-  
towards God unto this day. But the high priest Ana-  
νίας ἐπέταξεν τοῖς παρεστώσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα  
nias ordered those standing by him to smite his mouth.  
3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ  
Then Paul to him said, To smite thee is about  
θεός, τοῖς κεκοιμημένοις καὶ σὺ κἀθὼ κρίνων με κατὰ  
God, wall whited. And thou dost thou sit judging me according to  
τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4 Οἱ δὲ  
the law, and contrary to law commandest me to be smitten? And those who  
παρεστώτες εἶπον, Τὸν ἀρχιερεῖα τοῦ θεοῦ λοιδορεῖς;  
stood by said, The high priest of God raillest thou at?  
5 Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχ-  
And said Paul, I was not conscious, brethren, that he is a high  
ιερεὺς· γέγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐ-  
priest; for it has been written, A ruler of thy people not thou shalt  
ρεῖς κακῶς. 6 Γινούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν  
speak of evil. But having known Paul that the one part consists

<sup>d</sup> ἑκατόνταρχος LIT. <sup>e</sup> τῷ χιλιάρχῳ ἀπήγγειλεν GLTTAW. <sup>f</sup> — Ὅρα GLTTAW. <sup>g</sup> — εἰ GLTTAW. <sup>h</sup> δὲ LIT; — τε A. <sup>i</sup> αὐτὸν ἦν LITAW. <sup>k</sup> ὑπὸ LITAW. <sup>l</sup> — ἀπὸ τῶν δεσμῶν GLTTAW. <sup>m</sup> συνελθεῖν to come together GLTTAW. <sup>n</sup> πάν all GLTTAW. <sup>o</sup> — αὐτῶν (read the sanhedrim) GLTTAW. <sup>p</sup> τῷ συνεδρίῳ ὁ Παῦλος LIT. <sup>q</sup> εἶπαν TIT. <sup>r</sup> + ὅτι TT[A].

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν<sup>1</sup> ἐν τῷ συν-  
of Sadducees and the other of Pharisees cried out in the sanhe-  
εδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου<sup>2</sup>.  
drim, Men brethren, I a Pharisee am, son of a Pharisee :

περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.  
concerning a hope and resurrection of [the] dead I am judged.

7 Τοῦτο δὲ αὐτοῦ ἡ ἀλήθειαν<sup>3</sup> ἐγένετο στάσις τῶν Φαρι-  
And this he having spoken there was a dissension of the Phari-  
σαίων καὶ τῶν<sup>4</sup> Σαδδουκαίων, καὶ ἐσχίσθη<sup>5</sup> τὸ πλῆθος.  
sees and the Sadducees, and was divided the multitude.

8 Σαδδουκαῖοι ἔμην<sup>6</sup> γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν<sup>7</sup> μηδὲ<sup>8</sup>  
Sadducees indeed for say there is no resurrection nor

ἄγγελον μήτε πνεῦμα<sup>9</sup> Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.  
angel nor spirit ; but Pharisees confess both.

9 ἐγένετο δὲ κραυγὴ μεγάλη<sup>10</sup> καὶ ἀναστάντες<sup>11</sup> οἱ<sup>12</sup> β γραμ-  
And there was a clamour great, and having risen up the scribes

ματεῖς τοῦ μέρους<sup>13</sup> τῶν Φαρισαίων διεμάχοντο λέγοντες,  
of the part of the Pharisees they were contending, saying,

Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ<sup>14</sup> εἰ δὲ πνεῦμα  
Nothing evil we find in this man ; and if a spirit

ἐλάλησεν αὐτῷ ἢ ἄγγελός<sup>15</sup>, μὴ θεομαχῶμεν<sup>16</sup>. 10 Πολλῆς δὲ  
spoke to him or an angel, let us not fight against God. And a great

ᾠομένης στάσεως, ἐλαβηθεὶς<sup>17</sup> ὁ χιλιάρχος μὴ δια-  
arising dissension, fearing the chief captain lest should be

σπασθῇ<sup>18</sup> ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στράτευμα  
torn in pieces Paul by them, commanded the troop

καταβάν<sup>19</sup> ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἀγειν τε  
having gone down to take by force him from midst their, and to bring

εἰς τὴν παρεμβολήν<sup>20</sup>. 11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστάς<sup>21</sup>  
[him] into the fortress. But the following night standing by

αὐτῷ ὁ κύριος εἶπεν, Θάρσει<sup>22</sup> Παῦλε<sup>23</sup> ὥς γὰρ διε-  
him the Lord said, Be of good courage, Paul ; for as thou didst

μαρτύρῳ τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτως σε δεῖ<sup>24</sup>  
fully testify the things concerning me at Jerusalem, so thou must

καὶ εἰς Ῥώμην μαρτυρῆσαι. 12 Γενομένης δὲ ἡμέρας, ποιῇ<sup>25</sup>  
also at Rome bear witness. And it being day, having

σαντὲς τινες τῶν Ἰουδαίων συστροφὴν<sup>26</sup> ἀνεθεμάτισαν<sup>27</sup>  
made some of the Jews a combination put under a curse

ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτεί-  
themselves, declaring neither to eat nor to drink till they should

νωσιν τὸν Παῦλον<sup>28</sup>. 13 Ἦσαν δὲ πλείους ἑτεσσαράκοντα<sup>29</sup> οἱ  
kill Paul. And they were more than forty who

ταύτην τὴν συνωμοσίαν<sup>30</sup> ἐποιήκατες<sup>31</sup>. 14 οἵτινες προσελ-  
this conspiracy had made ; who having

θόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον<sup>32</sup>, Ἄνα-  
come to the chief priests and the elders said, With a

θήματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς<sup>33</sup> γεύσασθαι ἕως οὗ  
curse we have cursed ourselves, nothing to taste until

ἀποκτείνωμεν τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς ἐμφανίσате<sup>34</sup>  
we should kill Paul. Now therefore ye make a representation

and the other Phari-  
sees, he cried out in  
the council, Men and  
brethren, I am a Pha-  
risee, the son of a Pha-  
risee : of the hope and  
resurrection of the  
dead I am called in  
question. 7 And when  
he had so said, there  
arose a dissension be-  
tween the Pharisees  
and the Sadducees :  
and the multitude was  
divided. 8 For the  
Sadducees say that  
there is no resurrec-  
tion, neither angel,  
nor spirit : but the  
Pharisees confess both.  
9 And there arose a  
great cry : and the  
scribes that were of  
the Pharisees' part a-  
rose, and strove, say-  
ing, We find no evil in  
this man : but if a  
spirit or an angel hath  
spoken to him, let us  
not fight against God.  
10 And when there a-  
rose a great dissen-  
sion, the chief cap-  
tain, fearing lest Paul  
should have been pull-  
ed in pieces of them,  
commanded the sol-  
diers to go down, and  
to take him by force  
from among them, and  
to bring him into the  
castle. 11 And the  
night following the  
Lord stood by him,  
and said, Be of good  
cheer, Paul : for as  
thou hast testified of  
me in Jerusalem, so  
must thou bear wit-  
ness also at Rome.  
12 And when it was  
day, certain of the  
Jews banded together,  
and bound themselves  
under a curse, saying  
that they would nei-  
ther eat nor drink till  
they had killed Paul.  
13 And they were more  
than forty which had  
made this conspiracy.  
14 And they came to  
the chief priests and  
elders, and said, We  
have bound ourselves  
under a great curse,  
that we will eat no-  
thing until we have  
slain Paul. 15 Now  
therefore ye with the

<sup>1</sup> ἔκραζεν TTrA.

<sup>2</sup> Φαρισαίων of Pharisees LITRAW.

<sup>3</sup> εἰπόντος LTRW.

<sup>4</sup> — τῶν

LITRAW. <sup>5</sup> + μὲν indeed L.

<sup>6</sup> — μὲν L[Tr].

<sup>7</sup> μήτε LITRAW.

<sup>8</sup> τινες some LITRAW.

<sup>9</sup> τῶν γραμματέων τοῦ μέρους TTrA ; — γραμ. τοῦ μέρους L.

<sup>10</sup> — μὴ θεομαχῶμεν (leaving the sentence incomplete) GLITRAW.

<sup>11</sup> στάσεως γινομένης φοβηθεὶς L ; γενομένης (γιν- T)

στάσεως φοβηθεὶς TTrA.

<sup>12</sup> — Παῦλε GLITRAW.

<sup>13</sup> συστροφὴν οἱ Ἰουδαῖοι GLITRAW.

<sup>14</sup> ἑτεσσαράκοντα TTrA.

<sup>15</sup> ποιησάμενοι LITRAW.

<sup>16</sup> εἶπαν LITRAW.

<sup>17</sup> μηθένος C.

council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. 17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and

τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐριον<sup>1</sup> αὐτὸν  
to the chief captain with the sanhedrim, so that to-morrow him  
καταγάγῃ πρὸς<sup>2</sup> ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἄκρι-  
he may bring down to you, as being about to examine more  
βέστερον τὰ περὶ αὐτοῦ ἡμεῖς· δέ, πρὸ τοῦ ἐγγίσαι  
accurately the things concerning him, and we, before <sup>2</sup>drawing<sup>3</sup> near  
αὐτὸν ἑτοιμοὶ ἔσμεν τοῦ ἀνελεῖν αὐτόν. 16 Ἀκούσας δὲ  
<sup>3</sup>his <sup>2</sup>ready <sup>4</sup>are to put to death him. But <sup>5</sup>having<sup>6</sup> heard<sup>7</sup> of  
ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρὸν,<sup>8</sup> παραγενόμενος  
the <sup>9</sup>son of the <sup>10</sup>sister of Paul the lying in wait, having come near  
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ,  
and entered into the fortress he reported [it] to Paul.  
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων,  
And <sup>11</sup>having<sup>12</sup> called<sup>13</sup> to [him] Paul one of the centurions,  
ἔφη, Τὸν νεανίαν· τοῦτον ἀπάγαγε<sup>14</sup> πρὸς τὸν χιλιάρχον· ἔχει  
said, <sup>15</sup>This <sup>16</sup>young <sup>17</sup>man <sup>18</sup>take to the chief captain, <sup>19</sup>he has  
γάρ <sup>20</sup>ῤι ἀπαγγεῖλαι<sup>21</sup> αὐτῷ. 18 Ὁ μὲν οὖν παραλαβὼν  
for something to report to him. He indeed therefore having taken  
αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμιος  
him brought [him] to the chief captain, and says, The prisoner  
Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν  
Paul <sup>22</sup>having called<sup>23</sup> to [him] me asked [me] this  
νεανίαν<sup>24</sup> ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοί.  
young man to lead to thee, having something to say to thee.  
19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ  
And <sup>25</sup>having<sup>26</sup> taken<sup>27</sup> hold of his hand the chief captain, and  
ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, τί ἐστὶν ὃ ἔχεις  
having withdrawn apart inquired, What is it which thou hast  
ἀπαγγεῖλαι μοι; 20 Εἶπεν δέ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο  
to report to me? And he said, The Jews agreed  
τοῦ ἐρωτήσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον κατα-  
to request thee, that to-morrow into the sanhedrim thou mayest  
γάγῃς τὸν Παῦλον, ὡς μέλλοντός<sup>28</sup> τι ἄκριβέστερον  
bring down Paul, as being about something more accurately  
πυνθάνεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς·  
to inquire concerning him. Thou therefore be not persuaded by them,  
ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους<sup>29</sup> τεσσαρά-  
for lie in wait for him, of them <sup>30</sup>men more than <sup>31</sup>forty  
κοντα,<sup>32</sup> οἵτινες ἀνθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε  
who put under a curse themselves neither to eat nor  
πείν<sup>33</sup> ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσιν<sup>34</sup>  
to drink till they put to death him; and now ready they are  
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. 22 Ὁ μὲν οὖν  
waiting the from thee promise. The therefore  
χιλιάρχος ἀπέλυσεν τὸν νεανίαν,<sup>35</sup> παραγγείλας μηδενὶ  
chief captain dismissed the young man, having charged [him] to no one  
ἐκκαλεῖσθαι ὅτι ταῦτα ἐνεφάνισας πρὸς<sup>36</sup> με. 23 Καὶ  
to utter that these things thou didst represent to me. And  
προσκαλεσάμενος<sup>37</sup> δύο τινάς<sup>38</sup> τῶν ἑκατοντάρχων εἶπεν,  
having called to [him] two certain of the centurions he said,  
Ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν<sup>39</sup> ἕως  
Prepare soldiers two hundred, that they may go as far as

1 — αὐριον GLTtrAW.

2 καταγάγῃ αὐτὸν εἰς LTrAW.

3 τὴν ἐνεδρὸν EGLTtrA.

4 ἀπάγαγε TTr. 5 ἀπαγγεῖλαι τι LTrAW.

6 νεανίσκον LTrA.

7 τὸν Παῦλον καταγάγῃ.

8 εἰς τὸ συνέδριον ὡς μέλλων LTrAW.

9 τεσσαράκοντα TTrA.

10 εἰσὶν ἑτοιμοὶ LTrAW.

11 ἐμέ TTr.

12 τινας δύο TTr.



**\*Καισαρείας,** καὶ ἰππεῖς ἐβδομήκοντα, καὶ δεξιολάβους δια-  
Cæsarea, and horsemen seventy, and spearmen two  
κοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός. 24 κτῆνη. τε παραστῆ-  
hundred, for the third hour of the night. And \*beasts to have pro-  
σαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν  
vided, that having set on Paul they may carry [him] safe through  
πρὸς Φήλικα τὸν ἡγεμόνα. 25 γράψας ἐπιστολὴν Ἰερι-  
to Felix the governor, having written a letter hav-  
έχουσιν τὸν τύπον τοῦτον. 26 Κλαύδιος Λυσίας τῷ κρατίστῳ  
ing this form: Claudius Lysias to the most excellent  
ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν ἀνδρα. τοῦτον συλληφθέντα  
governor, Felix, greeting. This man, having been seized  
ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν,  
by the Jews, and being about to be put to death by them,  
ἐπιστὰς σὺν τῷ στρατεύματι ἐξιλόμην<sup>α</sup>, αὐτόν, μαθὼν  
having come up with the troop I rescued him, having learnt  
ὅτι Ῥωμαῖός ἐστιν. 28 βουλόμενος· δὲ γνῶναι<sup>β</sup> τὴν αἰτίαν  
that a Roman he is. And desiring to know the charge  
δὲ ἦν ἐνεκάλουν αὐτῷ κατήγαγον αὐτόν<sup>γ</sup> εἰς τὸ  
on account of which they accused him I brought down him to  
συνέδριον αὐτῶν. 29 ὃν εἶρον ἐγκαλούμενον περὶ ζητη-  
their sanhedrim: whom I found to be accused concerning ques-  
μάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν  
tions of their law, but no \*worthy or of bonds  
ἐγκλημα ἔχοντα. 30 μνηστῆσις δὲ μοι ἐπιβουλῆς εἰς  
accusation having. And it having been intimated to me of a plot against  
τὸν ἄνδρα μέλλειν<sup>δ</sup> ἔσεσθαι ὑπὸ τῶν Ἰουδαίων<sup>ε</sup>  
the man about to be [carried out] by the Jews  
ἡξαυτῆς<sup>ς</sup> ἐπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κα-  
at once I sent [him] to thee, having charged also the ac-  
τηγόρους λέγειν ἰτά<sup>ς</sup> πρὸς αὐτόν<sup>ζ</sup> ἐπὶ σοῦ. 1<sup>ς</sup> Ἐρῶσο.<sup>ς</sup>  
cusers to say the things against him before thee. Farewell.  
31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον  
The therefore soldiers, according to the orders given  
αὐτοῖς, ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς<sup>ς</sup> νυκτός  
to them, having taken Paul brought [him] by night  
εἰς τὴν Ἀντιπαρίδα. 32 τῇ δὲ ἐπαύριον ἔασαντες τοὺς  
to Antipatris, and on the morrow having left the  
ἰππεῖς πορεύεσθαι<sup>ς</sup> σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμ-  
horsemen to go with him, they returned to the for-  
βολήν. 33 οὔτινες εἰσελθόντες εἰς τὴν Καισάρειαν,<sup>ς</sup> καὶ  
tress. Who having entered into Cæsarea, and  
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν  
given up the letter to the governor, presented also  
Παῦλον αὐτῷ. 34 ἀναγνούς δὲ ῥὸ ἡγεμῶν, καὶ ἐπερω-  
Paul to him. And having read [it] the governor, and having  
τήσας ἐκ ποίας ἐπαρχίας<sup>ς</sup> ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ  
asked of what province he is, and having learnt that from  
Κιλικίας, 35 Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατηγοροί  
Cilicia [he is], I will hear fully thee, he said, when also accusers

horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 24 and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting. 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. 31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. 32 On the morrow they left the horsemen to go with him, and returned to the castle. 33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. 34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia: 35 I will hear thee, said he, when thou art

\* Καισαρίας T.  
α ἐξελάμην LTTA.W.

τον (καὶ [him]) [T]T.

τῶν Ἰουδαίων LTTA.

for them (to speak) LT.

away LTTA.

ο Καισαρίαν T.

γ ἔχουσιν LTT; [περι]έχουσιν A.

δ αὐτόν LTT[A]W.

ε τε (δὲ W) ἐπιγνῶναι LTTA.W.

ς ἔχοντα ἐγκλημα LTTA.W.

ζ ἐξ αὐτῶν by them LTT; ἐξ αὐτῆς A.

1 — Ἐρῶσο LTTA.

2 — τῆς LTTA.W.

3 — ὁ ἡγεμῶν GLTTA.W.

4 ἐπαρχίας T.

\* συλληφθέντα LTTA.

δ — αὐ-

ς — μέλλειν LTTA.

ε — ἵπο

α αὐτοῦς

α ἀπέρχεσθαι το γυ

cusers are also come. And he commanded him to be kept in Herod's judgment hall.

σου παραγίνονται. Ἐκέλευσέν τε αὐτὸν ἐν τῷ πραιτωρίῳ  
'thine may have arrived. And he commanded him in the praetorium  
τοῦ Ἡρώδου φυλάσσεσθαι.  
of Herod to be kept.

XXIV. And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. 2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 3 we accept it always, and in all places, most noble Felix, with all thankfulness. 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: 6 who also hath gone about to profane the temple: whom we took, and would have judged according to our law. 7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8 commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 because that thou mayest understand, that there are yet but twelve days since I

24 Μετά δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας  
And after five days came down the high priest Ananias  
μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες  
with the elders and an orator Tertullus a certain, who  
ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2 κληθέν-  
made a representation to the governor against Paul. 2 Having been  
τος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τερτύλλος λέγων,  
'called and he began to accuse Tertullus, saying,  
3 Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων  
'Great peace obtaining through thee, and excellent measur-  
γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε  
being done for this nation through thy forethought, both in every way  
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φηλίξ, μετὰ πάσης  
and everywhere we gladly accept [it], most excellent Felix, with all  
εὐχαριστίας. 4 ἵνα δὲ μὴ ἐπὶ πλεῖον σε ἐγκόπτω  
thankfulne-s. But that not to longer I may be a hindrance  
παρακαλῶ ἀκοῦσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. 5 εὐ-  
I beseech to hear thee us briefly in thy clemency. 5 Having  
ρόντες γὰρ τὸν ἄνδρα τοῦτον λοιπόν, καὶ κινούντα ἁστάσιν  
'found for this man a pest, and moving insurrection  
πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην  
among all the Jews in the habitable world, a leader  
τε τῆς τῶν Ναζωραίων αἵρέσεως. 6 ὃς καὶ τὸ ἱερόν  
'and of the of the Nazareans sect; who also the temple  
ἐπειράσας βεβηλώσαι, ὃν καὶ ἐκρατίσαμεν καὶ κατὰ  
attempted to profane, whom also we seized, and according to  
τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. 7 παρελθὼν δὲ  
our law wished to judge; but having come up  
Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν  
'Lysias the chief captain with great force out of our hands  
ἀπήγαγεν, 8 κελεύσας τοὺς κατηγοροῦν αὐτοῦ ἔρχεσθαι  
took away [him], having commanded his accusers to come  
ἐπὶ σέ παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ  
to thee, from whom thou wilt be able thyself, having examined concerning  
πάντων τούτων ἐπιγνῶναι ὧν ἡμῖς κατηγοροῦμεν  
all these things to know of which we accuse  
αὐτοῦ. 9 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα  
'him. And agreed also the Jews, declaring these things  
οὕτως ἔχειν. 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος  
'thus to be. But answered Paul, having made a sign  
αὐτῷ τῷ ἡγεμόνι λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε  
'to him the governor to speak, For many years as being thee  
κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ  
'judge to this nation knowing, more cheerfully [as to] the things  
περὶ ἑμαυτοῦ ἀπολογοῦμαι. 11 δυναμένου σου γινῶναι  
concerning myself I make defence. 11 Being able thou to know  
ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ δεκάτῳ ἀφ' ἧς  
that not more than there are to me days a twelve since

<sup>1</sup> κελύσας having commanded LITTA.

<sup>2</sup> + αὐτόν him LITTA.

<sup>3</sup> πρεσβυτέρων τινῶν

certain elders LITTA.

<sup>4</sup> διορθωμάτων reforms LITTA.

<sup>5</sup> ἐγκόπτω T.

<sup>6</sup> ἁστάσεις

insurrections LITTA.

<sup>7</sup> — καὶ κατὰ ... ἐπὶ σέ (verse 8) LITTA.

<sup>8</sup> κρίναι A.

<sup>9</sup> πρὸς A.

<sup>10</sup> συνεπένθεντο joined in attack GLITTA.

<sup>11</sup> τε und LITTA.

<sup>12</sup> εὐθυμῶς cheerfully LITTA.

<sup>13</sup> ἐπιγνῶναι LITTA.

<sup>14</sup> — ἡ GLITTA.

<sup>15</sup> δώδεκα LITTA.

ἀνέβην προσκυνήσων<sup>h</sup> ἐν<sup>h</sup> Ἱερουσαλὴμ 12 καὶ οὐτε ἐν τῷ<sup>h</sup>  
 I went up to worship at Jerusalem, and neither in the  
 ἱερῷ εἰδὼν με πρὸς τινὰ διαλεγόμενον ἢ ἰσπιούσασιν<sup>h</sup>  
 temple did they find me with anyone reasoning, or a tumultuous gathering  
 ποιούντα ὄχλου οὐτε ἐν ταῖς συναγωγαῖς οὐτε κατὰ τὴν<sup>h</sup>  
 making of a crowd neither in the synagogues nor in the  
 πόλιν 13<sup>h</sup> οὐτε<sup>h</sup> παραστήσαι<sup>h</sup> μὲ<sup>h</sup> δύνανται<sup>m</sup> περὶ<sup>h</sup>  
 city; neither<sup>h</sup> to<sup>h</sup> prove<sup>h</sup> are<sup>h</sup> they<sup>h</sup> able<sup>h</sup> [the things] concerning  
 ὧν<sup>h</sup> νῦν<sup>h</sup> κατηγοροῦσίν μου. 14 ὁμολογῶ δὲ τοῦτό σοι,  
 which now they accuse me. But I confess this to thee,  
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ<sup>h</sup>  
 that in the way which they call sect, so I serve the  
 πατρὶψ θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον· καὶ<sup>o</sup>  
 ancestral God, believing all things which throughout the law and in the  
 τοῖς προφήταις γεγραμμένοις, 15 ἐλπίδα ἔχων<sup>h</sup> εἰς<sup>h</sup> τὸν θεόν,  
 the prophets have been written, a hope having in God,  
 ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν<sup>h</sup>  
 which also they themselves receive, [that] a resurrection is about  
 ἔσεσθαι<sup>h</sup> νεκρῶν,<sup>h</sup> δικαίων τε καὶ ἀδίκων 16 ἐν<sup>h</sup> τοῦτῃ<sup>h</sup> δὲ<sup>h</sup>  
 to be of [the] dead, both of just and of unjust. And in this  
 αὐτὸς ἀσκῶ, ἀπρόσκοπον συνειδήσιν ἔχων πρὸς τὸν θεόν<sup>h</sup>  
 myself I exercise, without<sup>h</sup> offence<sup>h</sup> a<sup>h</sup> conscience<sup>h</sup> to<sup>h</sup> have towards God  
 καὶ τοὺς ἀνθρώπους<sup>h</sup> διαπαντός<sup>h</sup> 17 δι<sup>h</sup> ἐτῶν δὲ πλείονων<sup>h</sup>  
 and men continually. And after<sup>h</sup> years<sup>h</sup> many<sup>h</sup>  
 παρεγενόμην<sup>h</sup> ἐλεημοσύνας ποιήσω εἰς τὸ ἔθνος μου<sup>h</sup> καὶ<sup>h</sup>  
 I arrived<sup>h</sup> alms<sup>h</sup> bringing to my nation and  
 προσφοράς<sup>h</sup> 18 ἐν<sup>h</sup> οἷς<sup>h</sup> εἶδόν με ἡγνισμένον ἐν τῷ ἱερῷ<sup>h</sup>  
 offerings. Amidst which they found me purified in the temple,  
 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινές<sup>h</sup> δὲ<sup>h</sup> ἀπὸ τῆς<sup>h</sup>  
 not with crowd nor with tumult. But [it was] certain<sup>h</sup> from<sup>h</sup>  
 Ἀσίας<sup>h</sup> Ἰουδαίῳ, 19 οὓς<sup>h</sup> εἰ<sup>h</sup> ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν<sup>h</sup>  
 Asia<sup>h</sup> Jews, who ought before thee to appear and to accuse  
 εἰ τι ἔχοιεν πρὸς<sup>h</sup> ἡμεῖς<sup>h</sup> 20 ἡ αὐτοὶ οὗτοι εἰπάτωσαν,  
 if anything they may have against me; or these themselves let them say,  
 εἰ<sup>h</sup> τι εἶδόν<sup>h</sup> ἐν<sup>h</sup> ἐμοὶ<sup>h</sup> ἀδίκημα, στάντος μου ἐπὶ τοῦ<sup>h</sup>  
 if any<sup>h</sup> they<sup>h</sup> found<sup>h</sup> in<sup>h</sup> me<sup>h</sup> unrighteousness, when I stood before the  
 συνεδρίου, 21 ἡ περὶ μίας ταύτης φωνῆς, ἧς<sup>h</sup> ἐκράξα<sup>h</sup>  
 sanhedrim, [other] than concerning this one voice, which I cried out  
 ἐστὼς ἐν αὐτοῖς, "Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ<sup>h</sup>  
 standing among them: Concerning a resurrection of [the] dead I  
 κρίνομαι σήμερον ὑφ' ὑμῶν. 22 Ἀκούσας δὲ ταῦτα ὁ<sup>h</sup>  
 am judged this day by you. And<sup>h</sup> having<sup>h</sup> heard<sup>h</sup> these<sup>h</sup> things<sup>h</sup>  
 Φῆλιξ ἀνέβηλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ<sup>h</sup>  
 Felix he put<sup>h</sup> off<sup>h</sup> them, more accurately knowing the things concerning  
 τῆς ὁδοῦ, εἰπὼν, "Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ,  
 the way, saying, When Lysias the chief captain may have come down,  
 διαγνώσομαι τὰ καθ' ὑμᾶς 23 διαταξάμενός τε τῷ ἑκα-  
 I will examine the things as to you; having ordered the  
 τοντάρχη τηρεῖσθαι<sup>h</sup> τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ<sup>h</sup>  
 centurion to keep Paul, and to [let him] have ease, and

went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee, and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that

<sup>h</sup> εἰς LIT<sup>h</sup>AW. <sup>i</sup> ἐπιστάσιν LIT<sup>h</sup>RA. <sup>k</sup> οὐδὲ LT. <sup>l</sup> — με EGLIT<sup>h</sup>AW. <sup>m</sup> + σοι to  
 thee LIT<sup>h</sup>AW. <sup>n</sup> νῦν LIT<sup>h</sup>RA. <sup>o</sup> + ἐν in ELW; + τοῖς ἐν GTT[A]. <sup>p</sup> πρὸς towards τ.  
 q — νεκρῶν LIT<sup>h</sup>RA. <sup>r</sup> καὶ LIT<sup>h</sup>AW. <sup>s</sup> διὰ παντός LIT<sup>h</sup>RA. <sup>t</sup> παρεγενόμην placed after μου  
 LIT<sup>h</sup>RA. <sup>v</sup> αἰς LIT<sup>h</sup>RA. <sup>w</sup> — δὲ but E. <sup>x</sup> εἰ GLIT<sup>h</sup>AW. <sup>y</sup> ἐμέ LIT<sup>h</sup>RA. <sup>z</sup> — εἰ (read  
 τὴν what) GLIT<sup>h</sup>AW. <sup>a</sup> — ἐν ἐμοὶ LT[TR]A. <sup>b</sup> ἐκράξα TIT<sup>h</sup>A. <sup>c</sup> ἐν αὐτοῖς ἐστὼς LIT<sup>h</sup>AW.  
 d ἐφ' LIT<sup>h</sup>AW. <sup>e</sup> Ἀνεβάλτο δὲ αὐτούς ὁ Φῆλιξ GLIT<sup>h</sup>AW. <sup>f</sup> εἰπας LIT<sup>h</sup>AW. <sup>g</sup> — τε  
 TIT<sup>h</sup>AW. <sup>h</sup> αὐτὸν him GLIT<sup>h</sup>AW.



he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι<sup>1</sup> <sup>none to forbid of his own to minister or to come</sup>  
 αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς<sup>2</sup> παραγενόμενος ὁ Φηλιξ<sup>3</sup> <sup>And after days certain having arrived Felix</sup>  
 οὐκ δρουσίλλῃ τῇ γυναικί<sup>4</sup> αὐτοῦ<sup>5</sup> οὐστ<sup>6</sup> Ἰουδαία, μετε-  
 with Drusilla his wife, who was a Jewess, he  
 πέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς  
 sent for Paul, and heard him concerning the  
 χριστὸν<sup>7</sup> πίστει<sup>8</sup>. 25 διαλεγόμενον δὲ αὐτοῦ περὶ δικαιο-  
 Christ faith. And as reasoned he concerning right-  
 σῆνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος<sup>9</sup> ἐσεσθαι<sup>10</sup>,  
 ousness and self-control and the judgment about to be,  
 ἔμφοβος γενόμενος ὁ Φηλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου<sup>11</sup>  
 afraid becoming Felix answered, For the present go,  
 καὶ ἔλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου,  
 also hoping that riches will be given him by Paul,  
 ὅπως λύσῃ αὐτόν<sup>12</sup> διὸ καὶ πικνότερον αὐτὸν μετα-  
 that he might loose him: wherefore also oftener him send-  
 πεμπόμενος ὠμίλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης  
 ing for he conversed with him. But two years being completed  
 ἔλαβεν διάδοχον ὁ Φηλιξ Πόρκιον Φηστον<sup>13</sup> θέλων τε  
 received [as] successor Felix Porcius Festus; and wishing  
 χάριτα<sup>14</sup> καταθέσθαι τοῖς Ἰουδαίοις ὁ Φηλιξ κατέλιπεν  
 favours to acquire for himself with the Jews Felix left  
 τὸν Παῦλον δεδεμένον.  
 Paul bound.

XXV. Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down

25 Φήστος οὖν ἐπιβὰς τῇ ἑπαρχίᾳ<sup>1</sup> μετὰ τρεῖς  
 Festus therefore being come into the province, after three  
 ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας<sup>2</sup>. 2 ἐνε-  
 days went up to Jerusalem from Caesarea. 2 Made a re-  
 φάνισαν<sup>3</sup> δὲ αὐτῷ ὁ ἀρχιερεὺς<sup>4</sup> καὶ οἱ πρῶτοι τῶν  
 presentation before and him the high priest and the chief of the  
 Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν, 3 αἰτού-  
 at Jews against Paul, and besought him, ask-  
 μενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς  
 ing for a favour against him, that he would send for him to the  
 Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτόν κατὰ τὴν  
 Jerusalem, an ambush forming to put to death him on the  
 ὁδόν. 4 ὁ μὲν οὖν Φήστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον  
 way. Festus therefore answered, should be kept Paul  
 ἐν Καισαρείᾳ<sup>5</sup>, εαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.  
 at Caesarea, and himself was about shortly to set out.  
 5 Οἱ οὖν ἰδυνάτοι ἐν ὑμῖν, φησὶν<sup>6</sup>, συγκαταβάντες<sup>7</sup>,  
 Those therefore in-power among you, says he, having gone down too,  
 εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ<sup>8</sup> τούτῳ<sup>9</sup>, κατηγορεῖτωσάν αὐτόν.  
 if anything is in man this, let them accuse him.  
 6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας<sup>10</sup> πλείους ἢ δέκα, κατα-  
 And having spent among them days more than ten, having

<sup>1</sup> — ἡ προσέρχεσθαι LITTAW. <sup>2</sup> τινὰς ἡμέρας L. <sup>3</sup> + ἰδίᾳ LITTAW. <sup>4</sup> — αὐτοῦ GLITTAW.  
<sup>5</sup> + Ἰησοῦν Jesus LT. <sup>6</sup> — ἐσεσθαι (real μέλλοντος coming) GLITTAW. <sup>7</sup> — δὲ GLITTAW.  
<sup>8</sup> — ὅπως λύσῃ αὐτόν LITTAW. <sup>9</sup> χάριτα a favour LITTAW. <sup>10</sup> ἐπαρχεῖω T. <sup>11</sup> Καισαρίας T.  
<sup>12</sup> T LITTAW. <sup>13</sup> οἱ ἀρχιερεῖς the chief priests LITTAW. <sup>14</sup> εἰς Καισαρείαν LITTAW; + εἰς Και-  
σαρίαν T. <sup>15</sup> ἐν ὑμῖν, φησὶν, δυνάτοι GLITTAW. <sup>16</sup> συν- T. <sup>17</sup> ἀποπον amiss (in the man)  
LITTAW; — τούτῳ G. <sup>18</sup> οὐ πλείους ὀκτὼ ἢ not more than eight or GLITTAW.

βὰς εἰς <sup>1</sup>Καيسάρειαν, <sup>2</sup>τῇ ἐπαύριον καθίσας ἐπὶ τοῦ  
gone down to Caesarea, on the morrow having sat on - the  
βήματος ἐκέλευσεν τὸν Παῦλον ἄχθῃναι. <sup>3</sup>7 παρανομόνου  
judgment seat he commanded Paul to be brought. <sup>4</sup>Being come

δὲ αὐτοῦ, περιέστησαν <sup>1</sup>οἱ ἀπὸ Ἱεροσολύμων καταβε-  
<sup>2</sup>and <sup>3</sup>he, stood round the <sup>4</sup>from <sup>5</sup>Jerusalem <sup>6</sup>who <sup>7</sup>had <sup>8</sup>come  
βηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα <sup>9</sup>αἰτιάματα <sup>10</sup>φέροντες  
<sup>11</sup>down <sup>12</sup>Jews, many and weighty charges bringing  
κατὰ τοῦ Παύλου, <sup>13</sup>ἃ οὐκ ἴσχυον ἀποδείξαι, <sup>14</sup>8 εἰ ἀπο-  
against Paul, which they were not able to prove: <sup>15</sup>said <sup>16</sup>in

λογουμένου αὐτοῦ, <sup>17</sup>Ἡ οὐτε εἰς τὸν νόμον τῶν Ἰουδαίων  
<sup>18</sup>defence <sup>19</sup>he, Neither against the law of the Jews

οὔτε εἰς τὸ ἱερόν οὔτε εἰς Καίσαρά τι ἥμαρτον.  
nor against the temple nor against Caesar [in] anything sinned I.

9 Ὁ Φῆστος δὲ <sup>1</sup>ἡ τοῖς Ἰουδαίοις θέλων <sup>2</sup>χάριν κατα-  
But Festus, <sup>3</sup>with <sup>4</sup>the <sup>5</sup>Jews <sup>6</sup>wishing <sup>7</sup>favour <sup>8</sup>to <sup>9</sup>acquire <sup>10</sup>for

θῆσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν, <sup>1</sup>Θέλεις εἰς Ἱεροσόλυμα  
<sup>2</sup>himself answering Paul said, Art thou willing to Jerusalem

ἀναβάς, ἐκεῖ περὶ τούτων κρίνεσθαι <sup>1</sup>ἐπ' ἐμοῦ;  
naving gone up there concerning these things to be judged before me?

10 Εἶπεν δὲ ὁ Παῦλος, <sup>1</sup>Ἐπὶ τοῦ βήματος Καίσαρος κέ-  
But <sup>2</sup>said <sup>3</sup>Paul, Before the judgment seat of Caesar stand-

στώς <sup>1</sup>εἰμι, οὗ με δεῖ κρίνεσθαι. <sup>2</sup>Ἰουδαίους οὐδὲν ἡδὶ-  
ing I am, where it behoves me to be judged. To Jews <sup>3</sup>nothing <sup>4</sup>I <sup>5</sup>did

κησα, <sup>1</sup>ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. <sup>2</sup>11 εἰ μὲν <sup>3</sup>ἄρ-  
wrong, as also thou very well knowest. <sup>4</sup>If <sup>5</sup>indeed <sup>6</sup>for

ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι  
I do wrong and worthy of death have done anything, I do not deprecate

τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστίν ὧν οὗτοι κατηγοροῦσιν  
to die; but if nothing there is of which they accuse

μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. <sup>1</sup>Καίσαρα ἐπι-  
me, no one me can to them give up. To Caesar I ap-

καλοῦμαι. <sup>2</sup>12 Τότε ὁ Φῆστος <sup>3</sup>συλλαλήσας <sup>4</sup>μετὰ τοῦ συμ-  
peal. Then Festus, having conferred with the coun-

βουλίου, ἀπεκρίθη, <sup>1</sup>Καίσαρα ἐπικέκλησαι, <sup>2</sup>ἐπὶ Καίσαρα  
cil, answered, To Caesar thou hast appealed, to Caesar

πορεύθη.  
thou shalt go.

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς  
And <sup>2</sup>days <sup>3</sup>having <sup>4</sup>passed <sup>5</sup>certain, Agrippa the king

καὶ Βερνίκη κατήντησαν εἰς <sup>1</sup>Καيسάρειαν, <sup>2</sup>ῥαστασόμενοι <sup>3</sup>τὸν  
and Bernice came down to Caesarea, saluting

Φῆστον. <sup>1</sup>14 ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ ὁ Φῆστος  
Festus. And when many days they stayed there Festus

τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων,  
<sup>2</sup>the <sup>3</sup>king <sup>4</sup>laid <sup>5</sup>before the things relating to Paul, saying,

Ἀνὴρ τις ἐστίν καταλειμμένος ὑπὸ Φήλικος δέσμιος,  
<sup>1</sup>A <sup>2</sup>man <sup>3</sup>certain there is left by Felix a prisoner,

15 περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, <sup>1</sup>ἐνε-  
concerning whom, <sup>2</sup>being <sup>3</sup>on <sup>4</sup>my in Jerusalem, <sup>5</sup>made <sup>6</sup>a <sup>7</sup>re-

φάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων,  
presentation <sup>2</sup>the <sup>3</sup>chief <sup>4</sup>priests and the elders of the Jews,

unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offend-

ed any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix: 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to

16 I have done wrong Ttr. 17 οὖν therefore LTTraW. 18 συλλαλήσας T.

19 Καίσαρα T. 20 ἀσπασάμενοι TTTra.

21 αἰτιάματα GLTTraW. 22 καταφέροντες

23 κατὰ τοῦ Παύλου LTTra. 24 τοῦ Παύλου ἀπολογουμένου Paul said in defence LTTra.

25 θέλων τοῖς Ἰουδαίοις LTTraW. 26 κριθῆναι LTTraW. 27 ἐστὶς placed before Ἐπὶ T.

28 ἡδὶκῶ I have done wrong Ttr. 29 οὖν therefore LTTraW. 30 συλλαλήσας T.

31 Καίσαρα T. 32 ἀσπασάμενοι TTTra.

33 αἰτιάματα GLTTraW. 34 καταφέροντες

35 κατὰ τοῦ Παύλου LTTra. 36 τοῦ Παύλου ἀπολογουμένου Paul said in defence LTTra.

37 θέλων τοῖς Ἰουδαίοις LTTraW. 38 κριθῆναι LTTraW. 39 ἐστὶς placed before Ἐπὶ T.

40 ἡδὶκῶ I have done wrong Ttr. 41 οὖν therefore LTTraW. 42 συλλαλήσας T.

43 Καίσαρα T. 44 ἀσπασάμενοι TTTra.

45 αἰτιάματα GLTTraW. 46 καταφέροντες

47 κατὰ τοῦ Παύλου LTTra. 48 τοῦ Παύλου ἀπολογουμένου Paul said in defence LTTra.

49 θέλων τοῖς Ἰουδαίοις LTTraW. 50 κριθῆναι LTTraW. 51 ἐστὶς placed before Ἐπὶ T.

52 ἡδὶκῶ I have done wrong Ttr. 53 οὖν therefore LTTraW. 54 συλλαλήσας T.

55 Καίσαρα T. 56 ἀσπασάμενοι TTTra.

57 αἰτιάματα GLTTraW. 58 καταφέροντες

59 κατὰ τοῦ Παύλου LTTra. 60 τοῦ Παύλου ἀπολογουμένου Paul said in defence LTTra.

61 θέλων τοῖς Ἰουδαίοις LTTraW. 62 κριθῆναι LTTraW. 63 ἐστὶς placed before Ἐπὶ T.

64 ἡδὶκῶ I have done wrong Ttr. 65 οὖν therefore LTTraW. 66 συλλαλήσας T.

67 Καίσαρα T. 68 ἀσπασάμενοι TTTra.

69 αἰτιάματα GLTTraW. 70 καταφέροντες

71 κατὰ τοῦ Παύλου LTTra. 72 τοῦ Παύλου ἀπολογουμένου Paul said in defence LTTra.

73 θέλων τοῖς Ἰουδαίοις LTTraW. 74 κριθῆναι LTTraW. 75 ἐστὶς placed before Ἐπὶ T.

76 ἡδὶκῶ I have done wrong Ttr. 77 οὖν therefore LTTraW. 78 συλλαλήσας T.

79 Καίσαρα T. 80 ἀσπασάμενοι TTTra.

have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men, which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought

αἰτούμενοι κατ' αὐτοῦ ῥόκην· 16 πρὸς οὓς ἀπεκρίθην, asking <sup>2</sup>against <sup>2</sup>him <sup>1</sup>judgment: to whom I answered, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον. It is not a custom with Romans to give up any man τῆς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον to destruction, before he <sup>1</sup>being accused face to face ἔχῃ τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι, may have the accusers, and opportunity of defence he may get περὶ τοῦ ἐγκλήματος. 17 συνελθόντων οὖν αὐτῶν concerning the accusation. <sup>2</sup>Having <sup>2</sup>come <sup>1</sup>together <sup>2</sup>therefore <sup>1</sup>they ἐνθάδε, ἀναβολὴν μὴδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας. here, delay none having made, the next [day] having sat ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα 18 περὶ on the judgment seat I commanded to be brought the man; concerning οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἑπέφερον· ὧν whom standing up the accusers <sup>2</sup>no <sup>2</sup>charge <sup>1</sup>brought of which ὑπενόουν ἐγώ· 19 ζητήματα δὲ τινα περὶ τῆς ἰδίας <sup>2</sup>supposed <sup>1</sup>I; but <sup>2</sup>questions <sup>1</sup>certain concerning their own δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ τινος Ἰησοῦ system of religion they had against him, and concerning a certain Jesus (lit. demon-worship) τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 ἀπορούμενος δὲ who is dead, whom <sup>2</sup>affirmed <sup>1</sup>Paul to be alive. And <sup>2</sup>being <sup>1</sup>perplexed ἐγὼ τῆς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιο <sup>1</sup>I as to the <sup>2</sup>concerning <sup>2</sup>this <sup>1</sup>inquiry said, Would he be willing πορεύεσθαι εἰς Ἱερουσαλὴμ, κακῇ κρίνεσθαι περὶ to go to Jerusalem, and there to be judged concerning τούτων. 21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τῇρηθῆναι αὐ- these things. But Paul having appealed for <sup>2</sup>to be <sup>1</sup>kept <sup>1</sup>him- τὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι self for the <sup>2</sup>of <sup>2</sup>Augustus <sup>1</sup>cognizance, I commanded <sup>2</sup>to be <sup>1</sup>kept αὐτὸν ἕως οὗ ἀπέμψω αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας <sup>1</sup>him till <sup>1</sup>I might send him to Caesar. <sup>2</sup>Agrippa δὲ πρὸς τὸν Φῆστον βῆφν, Εβουλόμην καὶ αὐτὸς τοῦ and to Festus said, I was desiring also myself the ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Ἀῦριον, φησὶν, ἀκούσθ' αὐτοῦ. man to hear. And he <sup>2</sup>To-morrow <sup>1</sup>says, thou shalt hear him.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς On the <sup>2</sup>therefore <sup>1</sup>morrow <sup>2</sup>having <sup>2</sup>come <sup>1</sup>Agrippa and τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ Bernice, with great pomp, and having entered into the ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσιν τοῖς hall of audience, with both the chief captains and men κατ' ἐξοχὴν οὖσιν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου of eminence being of the city, and <sup>2</sup>having <sup>1</sup>commanded <sup>1</sup>Festus ἡχθη ὁ Παῦλος. 24 καὶ φησὶν ὁ Φῆστος, Ἀγρίππα βασι- <sup>2</sup>was <sup>1</sup>brought <sup>2</sup>Paul. And <sup>2</sup>says <sup>1</sup>Festus, <sup>2</sup>Agrippa <sup>2</sup>king λεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοὺς and all the <sup>2</sup>being <sup>2</sup>present <sup>2</sup>with <sup>1</sup>us <sup>1</sup>men, ye see this τὸν περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέντηχόν one concerning whom all the multitude of the Jews pleaded μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβιώντες μὴ with me in both Jerusalem and here, crying out [that]

<sup>1</sup> καταδίκην LTT<sup>1</sup>AW.

<sup>2</sup> — εἰς ἀπώλειαν GLT<sup>1</sup>AW.

<sup>3</sup> [αὐτῶν] A.

<sup>4</sup> ἔφερον LTT<sup>1</sup>AW.

<sup>5</sup> ἐγὼ ὑπενόουν LTT<sup>1</sup>AW.

<sup>6</sup> + ποιηράν (read evil charge) LT[A]W; ποιηρῶν of evils Tr.

<sup>7</sup> — εἰς TT[A].

<sup>8</sup> τούτων these things LTT<sup>1</sup>AW.

<sup>9</sup> Ἱεροσόλυμα LTT<sup>1</sup>AW.

<sup>10</sup> ἀναπέμψω

I might send up LTT<sup>1</sup>AW.

<sup>11</sup> — ἔφην (read [said]) LTT<sup>1</sup>AW.

<sup>12</sup> — Ὁ δὲ (read φησὶν says he) LTT<sup>1</sup>AW.

<sup>13</sup> — τοῖς LTT<sup>1</sup>AW.

<sup>14</sup> — οὖσιν LTT<sup>1</sup>AW.

<sup>15</sup> συν- T.

<sup>16</sup> ἔπαν LTT<sup>1</sup>AW.

<sup>17</sup> βωνιτες crying LTT<sup>1</sup>; [ἐπι]βωνιτες A.



δεῖν ἰζῆν αὐτὸν<sup>1</sup> μηκέτι<sup>2</sup> 25 ἐγὼ δὲ<sup>3</sup> καταλαβόμενος<sup>4</sup> μηδὲν<sup>5</sup>  
 ought 'to live 'he no longer. But I having perceived nothing  
 ἄξιον ἰθανάτου αὐτοῦ<sup>6</sup> πεπραχέναι, καὶ<sup>7</sup> αὐτοῦ δὲ<sup>8</sup> τούτου<sup>9</sup>  
 worthy of death he had done, also 'himself 'and 'this 'one  
 ἐπικαλεσαμένον τὸν Σεβαστὸν. ἔκρινα πέμπειν<sup>10</sup> αὐτόν<sup>11</sup>.  
 having appealed to Augustus, I determined to send him,

26 περὶ οὗ ἀσφαλές<sup>12</sup> τι γράψαι τῷ κυρίῳ οὐκ ἔχω<sup>13</sup>  
 concerning whom 'certain 'anything to write to [my] lord I have not.  
 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ.  
 Wherefore I brought forth him before you, and specially before thee,  
 βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης  
 king Agrippa, so that the examination having taken place

σχῶ<sup>14</sup> τι ὀράσαι.<sup>15</sup> 27 ἄλογον γάρ μοι δοκεῖ πέμ-  
 I may have something to write; for irrational to me it seems send-  
 ποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.  
 ing a prisoner, not also the against him 'charges to signify.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι<sup>16</sup>  
 And Agrippa to Paul said, It is allowed thee  
 ὤπερ<sup>17</sup> σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας<sup>18</sup>  
 for thyself to speak. Then Paul made a defence, stretching out  
 τὴν χεῖρα,<sup>19</sup> 2 Περὶ πάντων ὧν ἐκαλοῦμαι ὑπὸ Ἰου-  
 the hand: Concerning all of which I am accused by Jews,  
 δαίων, βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον ὡς μέλλων<sup>20</sup>  
 king Agrippa, I esteem myself happy being about

ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον.<sup>21</sup> 3 μάλιστα γνώστην ὄντα<sup>22</sup>  
 to make defence before thee to-day, especially 'acquainted 'being  
 σε<sup>23</sup> πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ ζητημάτων.  
 'thom of all the 'among 'Jews 'customs 'and 'also 'questions;

διὸ δέομαι<sup>24</sup> σου μακροθύμως ἀκοῦσαί μου. 4 τὴν μὲν οὖν<sup>25</sup>  
 wherefore I beseech thee patiently to hear me. The 'then

βίωσιν μου τὴν<sup>26</sup> ἐκ νεότητος, τὴν ἀπ' ἀρχῆς<sup>27</sup>  
 'manner of life 'my from youth, which from [its] commencement  
 γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερουσαλὴμοις, ἵσασιν πάντες<sup>28</sup>  
 was among my nation in Jerusalem, know all

τοὶ Ἰουδαῖοι, 5 προγινώσκοντές με ἀνωθεν, ἐάν θέλωσιν<sup>29</sup>  
 the Jews, who before knew me from the first, if they would  
 μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς<sup>30</sup>  
 bear witness, that according to the strictest sect

ἡμετέρας ὁρησκείας<sup>31</sup> ἔζησα Φαρισαῖος. 6 καὶ νῦν ἐπ'<sup>32</sup>  
 of our religion I lived a Pharisee. And now for [the]

ἐλπίδι τῆς<sup>33</sup> πρὸς<sup>34</sup> τοὺς πατέρας<sup>35</sup> ἐπαγγελίας γενομένης ὑπὸ<sup>36</sup>  
 hope of the 'to 'the 'fathers 'promise 'made by

τοῦ θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν<sup>37</sup>  
 God, I stand being judged, to which our twelve tribes

ἐν ἑκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει κατανῆσαι<sup>38</sup>  
 intently 'night and day serving hope to arrive;

περὶ ἧς ἐλπίδος ἐκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ<sup>39</sup>  
 concerning which hope I am accused, O king Agrippa, by

τῶν<sup>40</sup> Ἰουδαίων. 8 τί ἀπίστον κρίνεται παρ' ὑμῖν εἰ ὁ θεός<sup>41</sup>  
 the Jews. Why incredible is it judged by you if God

νεκροὺς ἐγείρει; 9 ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς<sup>42</sup>  
 [the] dead raises? I indeed therefore thought in myself 'to

<sup>1</sup> αὐτὸν ζῆν LITTAU. <sup>2</sup> καταλαβόμενος LITTAU. <sup>3</sup> αὐτὸν θανάτου LITTAU. <sup>4</sup> καὶ LITTAU.

<sup>5</sup> αὐτόν (read [him]) LITTAU. <sup>6</sup> γράψω I shall write LITTAU. <sup>7</sup> περὶ LITTAU. <sup>8</sup> ἀπε-

λογεῖτο placed after χεῖρα LITTAU. <sup>9</sup> ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι GLTTA. <sup>10</sup> σε

ὄντα T. <sup>11</sup> σου LITTAU. <sup>12</sup> τὴν Tr[A]. <sup>13</sup> + τε and (in) LITTAU. <sup>14</sup> οἱ LITTAU.

<sup>15</sup> ὁρησκείας T. <sup>16</sup> εἰς LITTAU. <sup>17</sup> + ἡμῶν (read our fathers) LITTAU. <sup>18</sup> βασιλεῦ

Ἀγρίππα LITTAU; — Ἀγρίππα W. <sup>19</sup> τῶν GLTTA. <sup>20</sup> + βασιλεῦ O king LITTAU.

not to live any longer.  
 25 But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have some what to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 21 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 unto which promise our twelve tribes, in tantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead? 9 I verily thought with

myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. 12 Whereupon as I went to Damascus with authority and commission from the chief priests, 13 at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard* for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for, I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19 Whereupon, O king Agrippa,

τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλά ἐναντία τῆς ὀνόματος τοῦ Ἰησοῦ τοῦ Ναζωραίου. Ἔδειν πολλά ἐναντία τοῦ ἔργου. 10 ὃ καὶ ἐποίησα ἐν Ἱερουσαλὺμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκειρα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν. ἀνακουμένους τε αὐτῶν κατήνεκα. 11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλὰκις τιμωρῶν αὐτοὺς, ἡνάγκαζον βλασφημεῖν περισσῶς τε ἐμμανόμενος αὐτοῖς ἐδίωκον. ἕως καὶ εἰς τὰς ἑξῶ πόλεις. 12 ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς ἡτῆς παρὰ τῶν ἀρχιερέων, 13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, ἱερέων, 13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. 14 πάντων ἰδὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτιζειν. 15 Ἐγὼ δὲ εἶπον, Τίς ἐγώ κύριε; Ὁ δὲ ἐπέειπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου. εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπὲρ τοῦ λαοῦ καὶ μαρτυρῆσαι ἐναντίον αὐτοῦ. 17 ἐξακουόμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, 18 ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοὺς ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν, τοὺς λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. 19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὁπασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον

\* + τε also LTTA. † + ἐν in (prisons) GUTRAW. ‡ — καὶ LTTA. <sup>h</sup> — τῆς παρὰ (read τῶν from the) L; — τῆς [T]W; — παρὰ TT. <sup>i</sup> τε LTTAW. <sup>k</sup> λέγουσαν LTTA. <sup>l</sup> — καὶ λέγουσαν LTTA. <sup>m</sup> εἶπα LTTA. <sup>n</sup> + κύριος (read the Lord said) LTTAW. <sup>o</sup> + ἐκ from among TTTA. <sup>p</sup> ἐγὼ ἀποστέλλω σε (omit now) LTTA; ἐγὼ σε ἀποστ. GW. <sup>q</sup> + τε (read and also) LTTA.

καὶ ἱεροσολύμοις, <sup>2</sup>εἰς<sup>2</sup> πᾶσαν <sup>1</sup>τε τὴν <sup>1</sup>χώραν <sup>1</sup>τῆς Ἰουδαίας  
and Jerusalem, <sup>2</sup>to<sup>2</sup> all<sup>1</sup> and the<sup>1</sup> region<sup>1</sup> of Judea

καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων<sup>1</sup> μετανοεῖν καὶ ἐπιστρέφειν  
and to the nations<sup>1</sup> declaring [to them] to repent and to turn  
ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. 21 ἕνεκα  
to God, <sup>2</sup>worthy<sup>2</sup> of<sup>2</sup> repentance<sup>2</sup> works<sup>2</sup> doing. On account of

τούτων με<sup>1</sup> οἱ<sup>1</sup> Ἰουδαῖοι συλλαβόμενοι<sup>1</sup> ἐν τῷ ἱερῷ, ἐπει-  
those things me the Jews having seized in the temple, at-  
ρῶντο διαχειρίσασθαι. 22 ἐπικουρίας οὖν τυχὼν τῆς  
tempted to kill. Aid therefore having obtained

παρὰ<sup>1</sup> τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, ἡμαρτυροῦ-  
from God unto this day I have stood, bearing wit-  
νησιν<sup>1</sup> μικρῶν<sup>1</sup> καὶ μεγάλων, οὐδὲν ἔκτος λέγων ὧν τε  
ness both to small and to great, nothing else saying than what both

οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς,<sup>1</sup>  
the prophets<sup>1</sup> said<sup>1</sup> was<sup>1</sup> about<sup>1</sup> to<sup>1</sup> happen<sup>1</sup> and<sup>1</sup> Moses,<sup>1</sup>

23 εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστά-  
whether<sup>1</sup> should<sup>1</sup> suffer<sup>1</sup> Christ; whether [he] first through resurrec-

σεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ<sup>1</sup> λαῷ καὶ τοῖς  
tion of [the] dead<sup>1</sup> light<sup>1</sup> is<sup>1</sup> about<sup>1</sup> to<sup>1</sup> announce<sup>1</sup> to the people and to the  
ἔθνεσιν. 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος με-  
nations. And<sup>1</sup> these<sup>1</sup> things<sup>1</sup> uttering in his defence, Festus with

γάλῃ τῇ φωνῇ<sup>1</sup> βέβη.<sup>1</sup> Μαίρη Παῦλε<sup>1</sup> τὰ πολλά σε γράμ-  
loud voice<sup>1</sup> said, Thou art mad, Paul; much<sup>1</sup> thes<sup>1</sup> learn-  
ματα εἰς μανίαν περιτρέπει. 25 Ὁ δὲ<sup>1</sup> οὐ μαίνομαι, φησίν,  
ing<sup>1</sup> to<sup>1</sup> madness<sup>1</sup> turns<sup>1</sup>. But he,<sup>1</sup> I<sup>1</sup> am<sup>1</sup> not<sup>1</sup> mad,<sup>1</sup> says,

κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα  
most noble Festus, but of truth and discreetness words

ἀποφθέγγομαι. 26 πίσταται γὰρ περὶ τούτων ὁ βασι-  
I utter; for<sup>1</sup> is<sup>1</sup> informed<sup>1</sup> concerning<sup>1</sup> these<sup>1</sup> things<sup>1</sup> the<sup>1</sup> king

λεύς, πρὸς ὃν καὶ παρῆσταιζόμενος λαλῶ. λανθάνει γὰρ  
to whom also using boldness I speak. For hidden from

αὐτόν τι τούτων οὐ πείθομαι οὐδέν<sup>1</sup> οὐ γάρ  
him any of these things [are] not I am persuaded; not<sup>1</sup> for

ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 πιστεύεις βασιλεῦ  
in<sup>1</sup> a<sup>1</sup> corner<sup>1</sup> has<sup>1</sup> been<sup>1</sup> done<sup>1</sup> this. Believest thou, king

Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ  
Agrippa, the prophets? I know that thou believest. And

Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῃ με<sup>1</sup> ἐπείθει<sup>1</sup>  
Agrippa to Paul said, In a little<sup>1</sup> me<sup>1</sup> thou<sup>1</sup> persuadest

χριστιανὸν γενέσθαι. 29 Ὁ δὲ Παῦλος εἶπεν, Ἐυξάμην<sup>1</sup> ἂν  
a Christian to become. And Paul said, I would wish

τῷ θεῷ, καὶ ἐν ὀλίγῃ καὶ ἐν πολλῷ<sup>1</sup> οὐ μόνον σε ἀλλὰ καὶ  
to God, both in a little and in much not only thou but also

πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιοῦτους  
all those hearing me this day should become such

ὅποιοις κἀγὼ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. 30 Καὶ  
as I also am, except these bonds. And

ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν  
these things having said he, rose up the king and the governor

ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς. 31 καὶ ἀνα-  
also Bernice and those who sat with them, and having

I was not disobedient unto the heavenly vision: 20 but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles. 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they were gone

<sup>1</sup> + ἐν in L. <sup>2</sup> — εἰς LTT[A]. <sup>3</sup> ἀπαγγέλλων I was declaring EGLT[A]W. <sup>4</sup> — οἱ TTr. <sup>5</sup> + ὄντα being T. <sup>6</sup> ἀπὸ LTT[A]W. <sup>7</sup> ἡμαρτυροῦμενος LTT[A]W. <sup>8</sup> Μωϋσῆς GLTTr[A]W. <sup>9</sup> + τε (read both to the) LTT[A]. <sup>10</sup> φησίν says LTT[A]. <sup>11</sup> + Παῦλος (read Paul says) LTTTr. <sup>12</sup> ἀλλὰ LTTTr. <sup>13</sup> — οὐδέν L; οὐθέν T[Tr]A. <sup>14</sup> — ἔφη (read [said]) LTT[A]W. <sup>15</sup> ἐπείθῃ thou persuadest thyself A. <sup>16</sup> ποιῆσαι to make (me a Christian) LTTTr. <sup>17</sup> — εἶπεν (read [said]) LTTTr. <sup>18</sup> ευξάμην T. <sup>19</sup> μα- γάλῃ LTTTr. <sup>20</sup> — καὶ ταῦτα εἰπόντος αὐτοῦ GLTTr[A]W. <sup>21</sup> + τε both GLTTr[A]W. <sup>22</sup> οὖν T.



aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

χωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, "Οτι οὐδὲν withdrawn they spoke to one another saying, Nothing θανάτου ῥάξιον ἢ δεσμῶν" ἢ πράσσει ὁ ἄνθρωπος οὗτος. of death 'worthy or of bonds does this man.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολεῦσθαι ἔδυνάτο" ὁ And Agrippa to Festus said, 'Have 'been 'let 'go 'might ἄνθρωπος οὗτος εἰ μὴ. ἔπεκέκλητο" Καίσαρα. 'this 'man if he had not appealed to Cæsar.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν But when it was decided that 'should 'sail 'we to Italy

παρεδίδουν τὸν τε Παῦλον καὶ τινας ἐτέρους δεσμώτας ἐκα- they delivered up both Paul and certain other prisoners' to a τοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. 2 ἐπιβά- centurion, by name Julius, of the band of Augustus. 'Having 'gone 'on τες δὲ πλοίῳ Ἀδραμυττηνῷ ἔμελλοντες" πλεῖν τὸς κατὰ 'board 'and a ship of Adramyttium about to navigate the 'along τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου 'Asia 'places we set sail, being with us Aristarchus

Μακεδόνος Θεσσαλονικέως. 3 τῇ τε ἐτέῃ κατήχθημεν εἰς a Macedonian of Thessalonica. And the next [day] we landed at

Σιδῶνα· φιланθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χορησάμενος Sidon. And 'kindly 'Julius 'Paul 'having 'treated

ἐπέτρεψεν πρὸς τὸ φίλους πορευθέντα ἐπιμελεῖας allowed [him] 'to [his] friends 'going [their] 'care

τυχεῖν. 4 κάκειθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον 'to 'receive. And thence setting sail we sailed under Cyprus

διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τότε πέλονται τὸ because the winds were contrary. And the sea

κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν along Cilicia and Pamphylia having sailed over we came

εἰς Μύρα τῆς Λυκίας. 6 Κάκει εὐρών ὁ ἐκατόνταρχος" to Myra of Lycia. And there 'having 'found 'the 'centurion

πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν a ship of Alexandria sailing to Italy he caused 'to 'enter

ἡμᾶς εἰς αὐτό. 7 ἐν ἡμέραις δὲ ἡμέραις βραδυνποοῦντες καὶ 'us into it. And for many days sailing slowly and

μόλις γενομένοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς hardly having come over against Cnidus, 'not 'suffering 'us

τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην the 'wind, we sailed under Crete over against Salmone;

8 μόλις τε παραγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ and hardly coasting along it we came to a place certain

καλούμενον Καλοὺς Λιμένας, ὧς ἐγγὺς ἦν πόλιν Ἰασηαία. called Fair Havens, near which was a city of Lasea.

9 Ἰκανοὺ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς And much time having passed and being already dangerous

τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρελθυῖναι, the voyage, because also the fast already had past,

παρήγει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ exhorted 'Paul 'saying 'them, Men, I perceive that with

ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ of the disaster, and much loss not only of the cargo and of the

XXVII. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 8 and, hardly passing it, came unto a place which is called The fair havens; nigh whereto was the city of Lasea. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of

ῥ ἢ δεσμῶν ἄξιον LTT. ἢ + τὴ T. ἢ ἔδυνάτο LW. ἢ ἐπέκεκλητο L. ἢ μέλλοντι LTT+AW. ἢ + εἰς in LTT+[A]. ἢ + τοὺς the GLTT+AW. ἢ πορευθέντι LTT+AW. ἢ κατήλθομεν TT. ἢ Μύρα LTT+AW. ἢ ἐκατόνταρχος LTT+AW. ἢ πόλιν ἦν T. ἢ Ἀλασσα Alassa L; Λασηαία Lasea T+AW. ἢ φορτίου GLTT+AW.

πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι τον πλοῦν.  
ship but also of our lives is about to be the voyage.

11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ  
But the centurion by the steersman and the ship-owner

ἔπειθετο μάλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγο-  
was persuaded rather than by the things by Paul spoken.

μένοις. 12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παρα-  
And ill-adapted the port being to winter

χειμασίαν, οἱ πλείους ἔθεντο βουλήν ἀναχθῆναι ἑκείθεν,  
in, the most counselled to set sail thence also,

ἵεῖσιν δὲ δύναιντο κατανήσαντες εἰς Φοίνικα παρα-  
if by any means they might be able having arrived at Phoenice to

χειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα  
winter [there], a port of Crete looking towards south-west

καὶ κατὰ χώρον. 13 ὑποπνεύσαντος δὲ νότου, δόξαν-  
and towards north-west. And blowing gently a south wind, think-

τες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον-  
ing the purpose to have gained, having weighed [anchor] close by

παρελέγοντο τὴν Κρήτην. 14 μετ' οὐ πολὺ δὲ ἔβαλεν  
they coasted along Crete. After not long but there came

κατ' αὐτῆς ἄνεμος τυφονικός, ὃ καλούμενος Εὐροκλύδων.  
down it a wind tempestuous, called Euroclydon.

15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ-  
And having been caught the ship, and not able to bring

οφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. 16 νησίον  
[her] head to the wind, giving [her] up we were driven along. Small island

δὲ τι ὑποδραμόντες καλούμενον Κλαύδην μολίς  
but a certain running under called Claudia hardly

ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. 17 ἦν ἄραν-  
we were able masters to become of the boat; which having taken

τες βοήθειαι ἐχρόντο, ὑποζωννύντες τὸ πλοῖον φοβούμενοι  
up helps they used, undergirding the ship; fearing

τε μὴ εἰς τὴν σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος  
and lest into the quicksand they should fall, having lowered the gear

οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν  
so they were driven. But violently being tempest-tossed we

τῇ ἐξῆς ἐκβολὴν ἐποιούνο. 19 καὶ τῇ  
on the next day a casting out [of cargo] they made, and on the

τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐβόρυσαν.  
third [day] with [our] own hands the equipment of the ship we cast away.

20 μῆτε δὲ ἡλίου μῆτε ἀστρῶν ἐπιφανόντων ἐπὶ πλείονας  
And neither sun nor stars appearing for many

ἡμέρας, χειμῶνος τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιτῶ-  
days, and tempest no small lying on [us], henceforth was taken

ρεῖτο ὅπασα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. 21 πολλῆς πρὸς ἀστί-  
away all hope of our being saved. And a long abstinence

ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,  
there being, then standing up Paul in their midst said,

Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνά-  
It behoved [you] indeed, O men, having been obedient to me not to have

γεσθαι ἀπὸ τῆς Κρήτης κερδησαί. τε τὴν ὑβρίν ταύτην καὶ  
set sail from Crete and to have gained this disaster and

the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenice, and there to winter;

which is an haven of Crete, and lieth toward the south west and north west. 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive. 16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 and the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

<sup>1</sup> ἑκατόνταρχος GLTTra.

<sup>2</sup> μάλλον ἐπειθετο LTTra.

<sup>3</sup> — τοῦ LTT[A]W.

<sup>4</sup> πλείονες

LTTra. <sup>5</sup> ἑκείθεν thence LTTra.

<sup>6</sup> εἰ πῶς LTTra.

<sup>7</sup> εὐρακύνων Euracylon LTTraW; εὐρακλύνων Euracylon G. <sup>8</sup> Καῦδα Cauda LTr; Κλαῦδα T; K[Λ]αῦδα A <sup>9</sup> ἰσχύσαμεν μολίς

LTT[A]W. <sup>10</sup> ἐβόρυσαν they cast away GLTTraW; ἐβρίσαν T. <sup>11</sup> ἐλπίς πᾶσα LTTra. <sup>12</sup> T LTT[A]W.

22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 saying, Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28 and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take some meat: for this is for your

τὴν ζημίαν. 22 καὶ ἄνυν<sup>loss</sup> παραινῶ ὑμᾶς εὐθυμεῖν<sup>and now I exhort you to be of good cheer,</sup> ἀποβολῆ-γάρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλην τοῦ<sup>for loss of life not any shall be from among you, only of the</sup> πλοίου. 23 παρέστη-γάρ μοι τῇ-νυκτὶ ταύτῃ<sup>ship. For stood by me this night</sup> ἄγγελος<sup>an angel</sup> τοῦ θεοῦ, ὃς εἰμὶ ὧ-καὶ λατρεύω, 24 λέγων, Μή-φοβοῦ Παῦλε, of God, whose I am and whom I serve, 24 λέγων, Μή-φοβοῦ Παῦλε, Καίσαρι σε δεῖ παραστῆναι<sup>Caesar thou must stand before;</sup> καὶ ἰδοὺ κεχαρίσται σοι ὁ θεός<sup>and lo has granted to thee God</sup> πάντας τοὺς πλέοντας μετὰ σοῦ. 25 Διὸ εὐθυμεῖτε ἄνδρες<sup>all those sailing with thee. Wherefore be of good cheer, men,</sup> πιστεύω-γάρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν-τρόπον<sup>for I believe God that thus it shall be according to the way</sup> λελάληται μοι. 26 εἰς-νῆσον-δὲ τινα δεῖ-ὑμᾶς ἐκπεσεῖν. it has been said to me. But on island a certain we must fall. 27 Ὡς-δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο διαφερομένων<sup>And when the fourteenth night was come being driven about</sup> ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν<sup>we in the Adriatic, towards the middle of the night supposed</sup> οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν<sup>the sailors neared some them country, and having sounded</sup> 28 καὶ βολίσαντες<sup>they found fathoms twenty, and a little having gone farther and again</sup> εἰδον ὀργυιᾶς εἴκοσι βραχὺ-δὲ διαστήσαντες καὶ πάλιν<sup>having sounded they found fathoms fifteen; and fearing</sup> βολίσαντες εἰδον ὀργυιᾶς δεκαπέντε<sup>they found fathoms fifteen; and fearing</sup> 29 φοβούμενοί-τε<sup>and fearing</sup> μήπως<sup>lest</sup> εἰς<sup>on</sup> τραχεῖς τόπους<sup>rocky places</sup> ἐκπέσωσιν, ἐκ πρύμνης<sup>they should fall, out of the stern</sup> ῥίψαντες ἀγκύρας τέσσαρας ἤχοντο<sup>having cast anchors four they wished</sup> ἡμέραν γενέσθαι, day to come. 30 τῶν-δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ<sup>But the sailors seeking to flee out of the ship, and</sup> χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ<sup>having let down the boat into the sea, with pretext as from</sup> πρώρας<sup>the prow</sup> μελλόντων ἀγκύρας<sup>being about anchors</sup> ἐκτείνειν, 31 εἶπεν ὁ Παῦ-<sup>said Paul</sup> λος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐάν-μὴ οὐτοί<sup>to the centurion and to the soldiers, Unless these</sup> μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ-δύνασθε. 32 Τότε οἱ<sup>abide in the ship ye be saved cannot. Then the</sup> στρατιῶται ἀπέκοψαν<sup>soldiers cut away</sup> τὰ σχοινία τῆς σκάφης καὶ εἴασαν<sup>the ropes of the boat and let</sup> αὐτὴν ἐκπεσεῖν. 33 ἄχρι-δὲ-οὗ ἐμελλεν ἡμέρα<sup>her fall. And until was about day</sup> γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων,<sup>exhorted Paul all to partake of food, saying,</sup> Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν προσδοκῶντες ἄσι-<sup>The fourteenth day watching without</sup> τοι διατελεῖτε, μὴδὲν<sup>you continue, nothing</sup> ἐπροσλαβόμενοι. 34 διὸ παρα-<sup>having taken. Wherefore I ex-</sup> καλῶ ὑμᾶς<sup>hort you</sup> προσλαβεῖν<sup>to take</sup> τροφῆς<sup>food,</sup> τοῦτο-γάρ πρὸς τῆς<sup>for this for</sup>

<sup>1</sup> ἄ τὰ νῦν LITTA.

<sup>2</sup> ταύτῃ τῇ νυκτὶ GLITTAW.

<sup>3</sup> ἄγγελος placed after λατρεύω LITTAW.

<sup>4</sup> ἐ-ὡς LITTA.

<sup>5</sup> μήπω L; μήπον Tτ; μὴ που A.

<sup>6</sup> κατὰ against LITTAW.

<sup>7</sup> ἐκ-πεσόμεν we should fall GLITTAW. <sup>8</sup> εὐχοντο TτA. <sup>9</sup> πλώρης LT. <sup>10</sup> ἀγκύρας μελλόντων LITTA. <sup>11</sup> ἀπέκοψαν οἱ στρατιῶται LITTA. <sup>12</sup> ἡμέρα ἡμελλεν (ἔμελλεν T) LITTA. <sup>13</sup> μὴδὲν LITTA.

<sup>14</sup> προσλαμβάνόμενοι taking L.

<sup>15</sup> μεταλαβεῖν to partake of GLITTAW.



ὑμετέρας σωτηρίας ὑπάρχει· οὐδενός· γὰρ ὑμῶν θορίξ ἕκῃ  
 your safety is; for of no one of you a hair of  
 τῆς κεφαλῆς ἵπσεῖται. 35 Ἐἰπὼν δὲ ταῦτα καὶ λαβὼν  
 the head shall fall. And having said these things and having taken  
 ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας  
 a loaf he gave thanks to God before all, and having broken [it]  
 ἤρξατο ἐσθίειν. 36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐ-  
 began to eat. And of good cheer having become all also them-  
 τοὶ προσελάβοντο τροφῆς. 37 Ἦμεν δὲ μὲν τῷ πλοίῳ αἱ  
 selves took food. And we were in the ship the  
 πᾶσαι ψυχαὶ διακόσιαι ἑβδομηκονταεξί. 38 κορεσθέντες δὲ  
 all souls two hundred [and] seventy six. And being satisfied  
 τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν  
 with food they lightened the ship, casting out the wheat into the  
 θάλασσαν. 39 Ὅτε δὲ ἡμέρα ἐγένετο τὴν γῆν οὐκ ἐπεγίνωσκον·  
 sea. And when day it was the land they did not recognize;  
 κόλπον δὲ τίνα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν οἱ βου-  
 but a bay certain they perceived having a shore, on which they  
 λεύσαντο ἵε δύναιτο ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς  
 purposed if they should be able to drive the ship; and the  
 ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα  
 anchors having cut away they left in the sea, at the same time  
 ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν  
 having loosened the bands of the rudders, and having hoisted the  
 ῥάρτεμονα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41 περι-  
 foresail to the wind they made for the shore. 42 Having  
 πεσόντες δὲ εἰς τόπον διθάλασσον ἑπώκειλαν τὴν ναῦν·  
 fallen and into a place where two seas met they ran aground the vessel;  
 καὶ ἡ μὲν πύρρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ  
 and the prow having stuck fast remained immovable, but the  
 πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 τῶν δὲ  
 stern was broken by the violence of the waves. And of the  
 στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν,  
 soldiers [the] counsel was that the prisoners they should kill,  
 μή τις ἐκκολληθῇ· διαφύγει. 43 ὁ δὲ ἑκατόνταρχος  
 lest anyone having swum out should escape. But the centurion  
 βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς τοῦ  
 desiring to save Paul hindered them of [their]  
 βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-  
 purpose, and commanded those being able to swim, having  
 ρίψαντας πρῶτους, ἐπὶ τὴν γῆν ἐξίεναι, 44 καὶ τοὺς  
 cast [themselves] off first, on the land to go out; and the  
 λοιπούς, οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ  
 rest, some indeed on boards and others on some things from the  
 πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.  
 ship; and thus it came to pass all were brought safely to the land.  
 28 Καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ  
 And having been saved then they knew that Melita the  
 νῆσος καλεῖται. 2 Οἱ δὲ βάρβαροι Ἰπαρεῖχον οὐ τὴν  
 island is called. And the barbarians shewed no  
 τυχούσαν φιλανθρωπίας ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσ-  
 common philanthropy to us; for having kindled a fire they

health: for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took some meat. 37 And we were in all the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 44 and the rest, some on boards and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

XXVIII. And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness: for they kindled a fire,

ε οὐθ' αὐτος L.

ἡ ἀπὸ LITTA.

ἡ ἀπολείται shall perish GLITTAW.

ἡ εἶπας LITTA.

ἡ ἡμεθα LITTAW.

αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ LITTAW.

ἡ ἐβδομηκοντα εἰς GLITTAW.

οἱ βουλευόντο LITTAW.

ῥάρτεμονα LITTAW.

ἡ ἐπέκειλαν LITTA.

— τῶν κυμάτων

ἡ τῇ T-A.

ἡ διαφύγη GLITTAW.

ἡ εκατοντάρχης LITTA.

ἡ ἀπορίαντας T.

ἡ ἐπέγνωμεν

ἡ κίεω LITTAW.

ἡ τε LITTAW.

ἡ παρείχαν LITTA.

ἡ ἀψαντες LITTAW.

and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium: and

ἐλάβοντο πάντας ἡμᾶς, διὰ τὸν ὑέτον τὸν ἱφesτωτα καὶ received all of us, because of the rain that was present and διὰ τὸ ψύχος. 3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων<sup>a</sup> because of the cold. And <sup>2</sup>having <sup>3</sup>gathered <sup>1</sup>Paul <sup>2</sup>of <sup>3</sup>sticks πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν ἑχίδνα<sup>b</sup> τῆς <sup>a</sup>quantity, and having laid [them] on the fire a viper out of the θερμῆς <sup>c</sup>ἐξελοῦσα<sup>d</sup> καθήψεν τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ <sup>e</sup>εἶδον<sup>f</sup> heat having come wound about his hand. And when <sup>2</sup>saw οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ <sup>1</sup>the <sup>2</sup>barbarians <sup>3</sup>hanging <sup>4</sup>the <sup>5</sup>beast from his hand εἶλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος they said to one another, By all means a murderer is <sup>1</sup>man οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ <sup>1</sup>this, whom having been saved from the sea justice <sup>2</sup>to <sup>3</sup>live <sup>4</sup>not εἶσεν. 5 Ὁ μὲν οὖν ἀποτινάξας<sup>g</sup> τὸ θηρίον εἰς τὸ πῦρ <sup>1</sup>permitted. He indeed, then having shaken off the beast in <sup>2</sup>the fire, ἐπαθεν οὐδὲν κακόν. 6 οἱ δὲ προσεδόκων αὐτὸν μέλλειν <sup>1</sup>suffered <sup>2</sup>nothing <sup>3</sup>injury. But they were expecting him to be about <sup>4</sup>εἰς πῦρ <sup>5</sup>πρασθαί<sup>h</sup> ἢ καταπίπειν ἄφνω νεκρόν<sup>i</sup> ἐπὶ πολὺ δὲ <sup>1</sup>to become inflamed or to fall down suddenly dead. But for a long time αὐτῶν προσδοκῶντων καὶ θεωρούντων μηδὲν ἄποπον εἰς αὐτὸν <sup>1</sup>they <sup>2</sup>expecting <sup>3</sup>and seeing <sup>4</sup>nothing <sup>5</sup>amiss to him γινόμενον, <sup>1</sup>μεταβαλλόμενοι<sup>j</sup> εἶλεγον <sup>2</sup>θεὸν αὐτὸν εἶναι. <sup>1</sup>happening, changing their opinion said a god he was. 7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν χωρία Now in the [parts] about that place were lands τῶ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα- belonging to the chief of the island, by name Publius, who having δεξάμενος ἡμᾶς <sup>k</sup>τρεῖς ἡμέρας<sup>l</sup> φιλοφρόνως ἐξένισεν. <sup>1</sup>received <sup>2</sup>us <sup>3</sup>three <sup>4</sup>days in a friendly way lodged [us]. 8 Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ <sup>1</sup>δυσει- And it happened the father of Publius <sup>2</sup>fevers <sup>3</sup>and <sup>4</sup>dyseu- <sup>5</sup>τερία<sup>m</sup> συνεχόμενον κατακείσθαι πρὸς ὃν ὁ Παῦλος εἰσελ- <sup>1</sup>terry <sup>2</sup>oppressed <sup>3</sup>with <sup>4</sup>lay, to whom Paul having en- <sup>5</sup>θῶν καὶ προσευξάμενος, ἐπιθεῖς τὰς χεῖρας αὐτοῦ ἰάσθη- <sup>1</sup>tered and having prayed, having laid on [his] <sup>2</sup>hands <sup>3</sup>him <sup>4</sup>cured αὐτόν. 9 τούτου οὖν<sup>n</sup> γενομένου καὶ οἱ λοιποὶ οἱ ἔχον- <sup>1</sup>him. This therefore having taken place also the rest who had <sup>2</sup>τες ἀσθενείας ἐν τῇ νήσῳ<sup>o</sup> προσήρχοντο καὶ ἰερατεύοντο <sup>1</sup>infirmities in the island came and were healed: 10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις <sup>1</sup>who also with many honours honoured us, and on setting sail <sup>2</sup>ἐτίθεντο <sup>3</sup>τὰ πρὸς <sup>4</sup>τὴν χρεῖαν. <sup>1</sup>they laid on [us] the things for [our] <sup>2</sup>need.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει- And after three months we sailed in a ship which had μακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασημῷ Διοσκοῦροις, wintered in the island, an Alexandrian, with an ensign [the] Dioscuri. 12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν <sup>1</sup>ἡμέρας And having been brought to at Syracuse we remained <sup>2</sup>days <sup>3</sup>τρεῖς<sup>l</sup> 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ <sup>1</sup>three. Whence having gone round we arrived at Rhegium; and

<sup>a</sup> + τι (read a certain quantity) LTTAW.

<sup>b</sup> ἀπὸ from LTTAW.

<sup>c</sup> διεξελοῦσα AW.

<sup>d</sup> εἶδαν Tr.

<sup>e</sup> πρὸς ἀλλήλους εἶλεγον LTTA.

<sup>f</sup> ἀποτινάξας W.

<sup>g</sup> ἐμπιπράσαι T.

<sup>h</sup> μεταβαλλόμενοι Tr.

<sup>i</sup> αὐτὸν εἶναι θεόν LTTAW.

<sup>j</sup> ἡμέρας τρεῖς A.

<sup>k</sup> δυσειτερία

<sup>l</sup> LTTAW.

<sup>m</sup> δὲ and (the) LTTA.

<sup>n</sup> ἐν τῇ νήσῳ ἔχοντες ἀσθενείας LTTA.

<sup>o</sup> τὰς

χρεῖας needs LTTAW.

<sup>p</sup> ἡμέρας τρεῖς L.

μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι  
 after one day, <sup>a</sup>having <sup>c</sup>come <sup>on</sup> <sup>a</sup> <sup>2</sup>south <sup>wind</sup>, on the second day  
 ἦλθον εἰς Ποτιόλους· 14 οὗ εὐρόντες ἀδελφούς παρε-  
 we came to Puteoli; where having found brethren we were  
 κλήθημεν <sup>a</sup>εἰς <sup>2</sup>αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως <sup>a</sup>εἰς  
 entreated <sup>a</sup>with <sup>a</sup>them <sup>to</sup> <sup>to</sup>remain <sup>2</sup>days <sup>seven</sup>. And thus <sup>a</sup>εἰς  
 τὴν Ῥώμην ἦλθον. 15 κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες  
 Rome we came. And thence the brethren having heard  
 τὰ περὶ ἡμῶν <sup>a</sup>ἐξῆλθον <sup>a</sup>εἰς ἀπάντησιν ἡμῖν <sup>a</sup>ἄχρις  
 the things concerning us came out to meet us as far as  
 Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦ-  
 [the] market-place of Appius and Three Taverns; whom <sup>a</sup>seeing <sup>a</sup>Paul,  
 λος, εὐχαριστήσας τῷ θεῷ ἔλαβεν θάρσος.  
 having given thanks <sup>a</sup>to God he took courage.

16 Ὅτε δὲ ἦλθον εἰς Ῥώμην <sup>a</sup>ὁ ἐκατόνταρχος παρέ-  
 And when we came to Rome the centurion de-  
 ὠκεν τοὺς δεσμίους τῷ στρατοπεδάρχῃ· <sup>a</sup>τῷ δὲ Παύλῳ  
 livered the prisoners to the commander of the camp, but Paul  
 ἐπετρόπη <sup>a</sup>μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτόν  
 was allowed to remain by himself, with the <sup>a</sup>who <sup>a</sup>kept <sup>a</sup>him  
 στρατιώτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς <sup>a</sup>συγκαλέσσα-  
 soldier, after <sup>a</sup>days <sup>three</sup> <sup>a</sup>called <sup>a</sup>to-  
 θαι <sup>a</sup>τὸν Παῦλον <sup>a</sup>τοὺς ὄντας τῶν Ἰουδαίων <sup>a</sup>πρώτους·  
<sup>a</sup>gether <sup>a</sup>Paul those who were <sup>a</sup>of <sup>a</sup>the <sup>a</sup>Jews <sup>a</sup>chief <sup>a</sup>ones.  
 συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς, <sup>a</sup>Ἄνδρες  
 And <sup>a</sup>having <sup>a</sup>come <sup>a</sup>together <sup>a</sup>they he said to them, Men  
 ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς  
 brethren, I <sup>a</sup>nothing <sup>a</sup>against <sup>a</sup>having <sup>a</sup>done the people or the  
 ἔθεσιν τοῖς πατρίοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην  
<sup>a</sup>customs <sup>a</sup>ancestral a prisoner from Jerusalem was delivered  
 εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες ἀνακρίναντές με  
 into the hands of the Romans, who having examined me  
 ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου  
 wished to let [me] go, because not one cause of death  
 ὑπάρχειν ἐν ἐμοί. 19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων  
 was there in me. But <sup>a</sup>speaking <sup>a</sup>against <sup>a</sup>[it] <sup>a</sup>the <sup>a</sup>Jews  
 ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου  
 I was compelled to appeal to Caesar, not as <sup>a</sup>my <sup>a</sup>nation  
 ἔχων τι <sup>a</sup>κατηγορῆσαι. 20 διὰ ταύτην οὖν τὴν αἰτίαν  
<sup>a</sup>having <sup>a</sup>anything <sup>a</sup>to <sup>a</sup>lay <sup>a</sup>against. For this <sup>a</sup>therefore <sup>a</sup>cause  
 παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· <sup>a</sup>ἔνεκεν <sup>a</sup>γὰρ  
 I called for you to see and to speak to [you]; for on account of  
 γῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.  
 the hope of Israel of this chain I have around [me].  
 21 Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα <sup>a</sup>περὶ  
 And they to him said, We neither letters concerning  
 σοῦ ἐδεξάμεθα <sup>a</sup>ἀπὸ τῆς Ἰουδαίας οὔτε παραγενόμενός τις  
 thee received from Judaea, nor having arrived any one  
 τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάβησέν τι περὶ σοῦ  
 of the brethren reported or said anything <sup>a</sup>concerning <sup>a</sup>thee  
 πονηρόν. 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς·  
<sup>a</sup>evil. But we think well from thee to hear what thou thinkest,

after one day the  
 south wind blew,  
 and we came the  
 next day to Puteoli:  
 14 where we found  
 brethren, and were de-  
 sired to tarry with  
 them seven days: and  
 so we went toward  
 Rome. 15 And from  
 thence, when the bre-  
 thren heard of us, they  
 came to meet us as far  
 as Appii forum, and  
 the three taverns:  
 whom when Paul saw,  
 he thanked God, and  
 took courage.

16 And when we  
 came to Rome, the  
 centurion delivered  
 the prisoners to the  
 captain of the guard:  
 but Paul was suffered  
 to dwell by himself  
 with a soldier that  
 kept him. 17 And it  
 came to pass, that after  
 three days Paul called  
 the chief of the Jews  
 together: and when  
 they were come to-  
 gether, he said unto them,  
 Men and brethren,  
 though I have com-  
 mitted nothing against  
 the people, or customs  
 of our fathers, yet  
 was I delivered pris-  
 oner from Jerusalem  
 into the hands of the  
 Romans. 18 Who, when  
 they had examined me,  
 would have let me go,  
 because there was no  
 cause of death in me.  
 19 But when the Jews  
 spake against it, I was  
 constrained to appeal  
 unto Caesar; not that  
 I had ought to accuse  
 my nation of. 20 For  
 this cause therefore  
 have I called for you,  
 to see you, and to  
 speak with you: be-  
 cause that for the hope  
 of Israel I am bound  
 with this chain. 21 And  
 they said unto him,  
 We neither received  
 letters out of Judaea,  
 concerning thee, nei-  
 ther any of the bre-  
 thren that came show-  
 ed or spake any harm  
 of thee. 22 But we  
 desire to hear of thee  
 what thou thinkest:

<sup>a</sup> παρ' LITTA. <sup>a</sup> ἦλθαμεν εἰς Ῥώμην L; εἰς τὴν Ῥώμην ἦλθαμεν TTA. <sup>a</sup> ἦλθαν came TTA; ἦλθον L. <sup>a</sup> ἄχρι TTA. <sup>a</sup> εἰσῆλθον we came in LTA; εἰσῆλθαμεν Tr. <sup>a</sup> + τὴν T.

<sup>a</sup> — ὁ ἐκατόνταρχος .... στρατοπεδάρχῃ LITTA.

<sup>a</sup> επετροπη T. <sup>a</sup> αὐτὸν he GLITTAW. <sup>a</sup> Εγώ, ἄνδρες ἀδελφοί, LITTA. <sup>a</sup> κατηγορεῖν LITTA.

<sup>a</sup> εἰνεκεν T. <sup>a</sup> εἶπαν LITTA. <sup>a</sup> ἐδεξάμεθα περὶ σοῦ L.



for as concerning this sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias, the prophet unto our fathers, 26 saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul <sup>ε</sup>εἰς ἑξήμις ἔστιν LTTA. <sup>μ</sup>ἡμῶν YOUR TTA. <sup>γ</sup>ὑμῖν ἔστω A. <sup>†</sup>Ἐνέμεινεν TTA. <sup>‡</sup>+ Πράξεις Ἀποστόλων TTA.

περί. μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἔστιν ἡμῖν<sup>ε</sup> for indeed as concerning this sect known it is to us <sup>†</sup>ὅτι πανταχοῦ ἀντιλέγεται. 23 Ταξάμενοι δὲ αὐτῷ ἡμέραν <sup>μ</sup>ἡμῶν <sup>γ</sup>πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο <sup>†</sup>ἵνα <sup>†</sup>περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου <sup>κ</sup>Μωσέως<sup>κ</sup> διαμαρτυρούμενος τὴν βασιλείαν τοῦ θεοῦ, <sup>π</sup>πειθοντε αὐτοὺς <sup>†</sup>ἵνα <sup>†</sup>περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου <sup>κ</sup>Μωσέως<sup>κ</sup> καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ <sup>†</sup>μὲν <sup>†</sup>ἐπειθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. <sup>†</sup>25 ἀσύμφωνοι δὲ ὄντες <sup>†</sup>πρὸς ἀλλήλους ἀπελύοντο, εἰπόν- <sup>†</sup>τος τοῦ Παύλου ῥῆμα ἓν, <sup>†</sup>ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον <sup>†</sup>ἐλάλησεν διὰ Ἑσαίου τοῦ προφήτου πρὸς τοὺς πατέρας <sup>†</sup>ἡμῶν, <sup>†</sup>26 <sup>†</sup>λέγων, Πορεύεσθαι πρὸς τὸν λαόν· τοῦτον καὶ <sup>†</sup>εἰπέ, <sup>†</sup>Ἀκοῇ ἀκούετε, καὶ οὐ μὴ συνῆτε καὶ βλέποντες <sup>†</sup>βλέψετε, καὶ οὐ μὴ ἴδητε· <sup>†</sup>27 <sup>†</sup>ἐπαχύνθη γὰρ ἡ καρδία <sup>†</sup>τοῦ λαοῦ· τοῦτον, καὶ τοῖς ὣσιν βαρέως ἤκουσαν, καὶ <sup>†</sup>τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς <sup>†</sup>ὀφθαλμοῖς, καὶ τοῖς ὣσιν ἀκούσων, καὶ τῇ καρδίᾳ <sup>†</sup>συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ <sup>†</sup>ῥιάσωμαι αὐτούς. <sup>†</sup>28 Γνωστὸν οὖν ἔστω ὑμῖν, <sup>†</sup>ὅτι τοῖς ἔθνεσιν ἀπεστάλη· <sup>†</sup>τὸ σωτήριον τοῦ θεοῦ, αὐτοῖς καὶ ἀκούσονται. <sup>†</sup>29 Καὶ ταῦτα <sup>†</sup>αὐτὸν εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν <sup>†</sup>ἑαυτοῖς συζήτησιν.

30 <sup>†</sup>Ἐμεινεν δὲ ὁ Παῦλος<sup>κ</sup> διετίαν ὅλην ἐν ἰδίῳ μισ- <sup>†</sup>θώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς <sup>†</sup>αὐτόν, <sup>†</sup>31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων <sup>†</sup>τὰ περὶ τοῦ κυρίου Ἰησοῦ <sup>†</sup>Χριστοῦ, <sup>†</sup>μετὰ πάσης <sup>†</sup>παρρησίας ἀκωλύτως. <sup>†</sup>freedom unhinderedly.

<sup>ε</sup> ἡμῖν ἔστιν LTTA. <sup>μ</sup> ἡμῶν YOUR TTA. <sup>γ</sup> ὑμῖν ἔστω A. <sup>†</sup> Ἐνέμεινεν TTA. <sup>‡</sup> + Πράξεις Ἀποστόλων TTA.

<sup>ε</sup> ἦλθον LTTA. <sup>ι</sup> — τὰ LTTA. <sup>κ</sup> Μωυσέως GLTTAW. <sup>†</sup> τε T. <sup>μ</sup> λέγων TTA. <sup>π</sup> εἰπόν GLTTAW. <sup>†</sup> ῥιάσωμαι I shall heal TTA. <sup>†</sup> + τοῦτο (read this salvation) LTTA. <sup>†</sup> — verse 29 LTTA. <sup>†</sup> — ὁ Παῦλος (read he abode) GLTTAW. <sup>†</sup> — Χριστοῦ T.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ  
 'OF 'PAUL 'THE 'APOSTLE 'THE 'TO [THE] 'ROMANS

ΕΠΙΣΤΟΛΗ.<sup>||</sup>

<sup>2</sup>EPISTLE:

ΠΑΥΛΟΣ δούλος <sup>b</sup>Ἰησοῦ χριστοῦ,<sup>||</sup> κλητὸς ἀπόστολος, ἀφω-  
 Paul, bondman of Jesus Christ, a called apostle, sepa-  
 ρισμένος εἰς εὐαγγέλιον θεοῦ, <sup>2</sup> ὃ προεπηγγείλατο διὰ  
 rated to glad tidings of God, which he before promised through  
 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, <sup>3</sup> περὶ τοῦ υἱοῦ  
 his prophets in writings holy, concerning Son  
 αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος <sup>c</sup>Δαβὶδ<sup>||</sup> κατὰ  
 his, who came of [the] seed of David according to  
 σάρκα, <sup>4</sup> τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ  
 flesh, who was marked out Son of God in power, according to [the]  
 πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ  
 Spirit of holiness, by resurrection of [the] dead— Jesus Christ  
 τοῦ κυρίου ἡμῶν, <sup>5</sup> δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν  
 our Lord; by whom we received grace and apostleship  
 εἰς ὑπακοὴν πίστει ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ  
 unto obedience of faith among all the nations, in behalf of  
 ὀνόματος αὐτοῦ, <sup>6</sup> ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ  
 his name, among whom are also ye, called of Jesus  
 χριστοῦ. <sup>7</sup> πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς, θεοῦ,  
 hrist: to all those who are in Rome beloved of God,  
 κλητοῖς ἁγίοις χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν  
 called saints: grace to you and peace from God our Father  
 καὶ κυρίου Ἰησοῦ χριστοῦ.  
 and, Lord Jesus Christ.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which he had promised afore by his prophets in the holy scriptures,) 3 concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 among whom are ye also the called of Jesus Christ: 7 to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

<sup>8</sup> Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ  
 First, I thank my God through Jesus Christ  
 ὑπὲρ<sup>||</sup> πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν  
 for all you, that your faith is announced in  
 ὅλῳ τῷ κόσμῳ; <sup>9</sup> μάρτυς γάρ μου ἐστὶν ὁ θεός, ᾧ λατρεύω  
 whole the world; for witness my is God, whom I serve  
 ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς  
 in my spirit in the glad tidings of his Son, how  
 ἀδιαλείπτως μνεῖν ὑμῶν ποιῶμαι, <sup>10</sup> πάντοτε ἐπὶ τῶν  
 unceasingly mention of you I make, always at  
 προσευχῶν μου δέομενος, <sup>c</sup>εἴπως<sup>||</sup> ἤδη ποτὲ εὐδωθήσομαι  
 my prayers beseeching, if by any means now at length I shall be prospered  
 ἐν τῷ θελήματι τοῦ θεοῦ ἰλθεῖν πρὸς ὑμᾶς. <sup>11</sup> ἐπιποθῶ γάρ  
 by the will of God to come to you. For I long  
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν,  
 to see you, that some I may impart gift to you spiritual,  
 εἰς τὸ στηριχθῆναι ὑμᾶς, <sup>12</sup> τοῦτο δέ ἐστιν, <sup>c</sup>συμπα-  
 to the [end] to be established ye, that is, to be comforted

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 making request, if by any means, now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I may be comforted together with

\* Παῦλον Ἐπιστολὴ πρὸς Ῥωμαίους G; Πρὸς Ῥω. τὰ; Ἐπιστολαὶ Παύλου. Πρὸς Ῥω.  
 Epistles of Paul. To [the] Romans LTR. <sup>b</sup> χριστοῦ Ἰησοῦ TTR. <sup>c</sup> Δαυεὶδ LITRA;  
 Δαυὶδ GW. <sup>d</sup> περὶ LITRAW. <sup>e</sup> εἰ πως LITRA. <sup>f</sup> συν- TA.

you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to

κληροῦναι<sup>1</sup> ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν. τε together among you, through the <sup>2</sup>in <sup>3</sup>one <sup>4</sup>another <sup>5</sup>faith, both yours και ἐμοῦ. 13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολ- and mine. But I do not wish you to be ignorant, brethren, that many λάκις προεθέμην ἔλθειν πρὸς ὑμᾶς, και ἐκωλύθην ἄχρι τοῦ times I proposed to come to you, and was hindered until the δεῦρο, ἵνα ἔκαρπὸν τινα<sup>1</sup> σχῶ και ἐν ὑμῖν, καθὼς present, that <sup>2</sup>fruit <sup>3</sup>some I might have also among you, according as και ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἑλλήσιν. τε και βαρβάροις, also among the other nations. Both to Greeks and barbarians, σοφοῖς. τε και ἀνοήτοις, ὀφειλέτης εἰμί<sup>1</sup> 15 οὕτως τὸ κατ' ἐμὲ both to wise and unintelligent, a debtor I am: so as to me

πρόθυμον και ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- [there is] readiness <sup>2</sup>also <sup>3</sup>to <sup>4</sup>you <sup>5</sup>who [are] <sup>6</sup>in <sup>7</sup>Rome <sup>8</sup>to <sup>9</sup>announce γελίασθαι. 16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον <sup>10</sup>τοῦ the glad tidings. For I am not ashamed of the glad tidings of the χριστοῦ<sup>11</sup> δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ Christ: for power of God it is unto salvation to every one that πιστεύοντι, Ἰουδαίω. τε <sup>12</sup>πρῶτον<sup>13</sup> και Ἑλληνι. 17 δικαιοσύνη believes, both to Jew first and to Greek: <sup>14</sup>righteousness γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, <sup>15</sup>for of God in it is revealed by faith to faith; καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. according as it has been written, But the just by faith shall live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν For there is revealed wrath of God from heaven upon all ἀσέβειαν και ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ungodliness and unrighteousness of men who hold the truth in ἀδικίᾳ κατεχόντων. 19 διότι τὸ γνωστὸν τοῦ θεοῦ unrighteousness hold. Because that which is known of God φανερόν ἐστιν ἐν αὐτοῖς, ὃ <sup>1</sup>γὰρ θεὸς<sup>2</sup> αὐτοῖς ἐφάνερωσεν<sup>3</sup> manifest <sup>4</sup>is among them, for God to them manifested [it]; 20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς for the invisible things of him from creation of [the] world by the ποιήμασιν νοούμενα καθορᾶται, ἥ τε αἰδιος αὐτοῦ δύνα- things made being understood are perceived, both <sup>5</sup>eternal <sup>6</sup>his power μιν και θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι and divinity; for <sup>7</sup>to <sup>8</sup>be <sup>9</sup>them without excuse. Because γνόντες τὸν θεόν, οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίσ- having known God, not as God they glorified [him] or were thank- ησαν, <sup>10</sup>μὰλλ' <sup>11</sup>ἐμταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, και ful; but became vain in their reasonings, and ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. 22 φάσκοντες was darkened the <sup>12</sup>without <sup>13</sup>understanding <sup>14</sup>of <sup>15</sup>them <sup>16</sup>heart: <sup>17</sup>professing εἶναι σοφοὶ ἐμωράνθησαν, 23 και ἥλλαξαν τὴν δόξαν τοῦ to be wise they became fools, and changed the glory of the ἀφάρτον θεοῦ ἐν ὁμοιωματι εἰκόνας φαρτοῦ ἀνθρώπου incorruptible God into a likeness of an image of corruptible man και πετεινῶν και τετραπόδων και ἑρπετῶν. 24 διὸ <sup>18</sup>και<sup>19</sup>, and of birds and quadrupeds and creeping things. Wherefore also παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐ- <sup>20</sup>gave <sup>21</sup>up <sup>22</sup>them <sup>23</sup>God in the desires <sup>24</sup>of their hearts τῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν to uncleanness, <sup>25</sup>to <sup>26</sup>be <sup>27</sup>dishonoured <sup>28</sup>their <sup>29</sup>bodies between

<sup>ε</sup> τινὰ καρπὸν GLTT:AW.  
πυχαρίστησαν GLTT:α.

<sup>h</sup> — τοῦ χριστοῦ GLTT:AW. <sup>i</sup> [πρωτῶν] L. <sup>k</sup> θεὸς γὰρ GLTT:AW  
<sup>m</sup> ἀλλά Tr. <sup>n</sup> — και LIT: [A].



οἱ αὐτοὶς·<sup>1</sup> 25 οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν  
 themselves: who changed the truth of God into

τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει  
 falsehood, and revered and served the created thing

παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας.  
 beyond him who created [it], who is blessed to the ages.

ἀμήν. 26 διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη  
 Amen. For this reason gave up them God to passions

ἀτιμίας· αἱ τε γὰρ θίλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν  
 of dishonour, both for females their changed the natural

χρῆσιν εἰς τὴν παρὰ φύσιν·<sup>2</sup> 27 ὁμοίως·<sup>3</sup> τε καὶ οἱ ἄρρενες<sup>4</sup>  
 use into that contrary to nature; and in like manner also the males

ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ  
 having left the natural use of the female, were inflamed in

ὁρέξει αὐτῶν εἰς ἀλλήλους, ἄρρενες<sup>5</sup> ἐν ἄρρεσιν<sup>6</sup> τὴν  
 their lust towards one another, males with males

ἀσχημονήσαντες κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει  
 shame working out, and the recompense which was fit

τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28 καὶ  
 of their error in themselves receiving. And

καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει,  
 according as they did not approve God to have in [their] knowledge,

παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ  
 gave up them God to an unapproving mind, to do things not

καθήκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ,<sup>7</sup>  
 fitting; being filled with all unrighteousness, fornication,

πονηρίᾳ, πλεονεξίᾳ, κακίᾳ·<sup>8</sup> μεστοὺς φθόνου, φόνου, ἔριδος,  
 wickedness, covetousness, malice; full of envy, murder, strife,

δόλου, κακοηθείας· ψιθυριστάς, 30 καταλάλους, θεοσυγείς,  
 guile, evil dispositious; whisperers, slanderers, hateful to God,

ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετάς κακῶν,  
 insolent, proud, vaunting, inventors of evil things,

γονεύσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθέτους, ἀ-  
 to parents disobedient, without understanding, perfidious, without

στόργους, ἀσπόνδους,<sup>9</sup> ἀνελεήμονας· 32 οἵτινες τὸ  
 natural affection, implacable, unmerciful; who the

δικαίωμα τοῦ θεοῦ ἐπιγινόντες, ὅτι οἱ τὰ τοιαῦτα  
 righteous judgment of God having known, that those such things

πράσσοντες ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν,  
 doing worthy of death are, not only them practise,

ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.  
 but also are consenting to those that do [them].

2 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων·  
 Wherefore inexcusable thou art, O man, every one who judgest,

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις·  
 for in that in which thou judgest the other, thyself thou condemnest:

τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 οἶδαμεν<sup>10</sup> ὅτι τὸ  
 for the same things thou doest who judgest. We know but that the

κοῖμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα  
 judgment of God is according to truth upon those that such things

πράσσοντας. 3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων  
 do. And reckonest thou this, O man, who judgest

τοὺς τα τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι  
 those that such things do, and practisest them [thyself], that

the same, that thou

<sup>1</sup> οἱ αὐτοὶς LITRA. <sup>2</sup> P δὲ L. <sup>3</sup> ἄρρενες ELTRAU. <sup>4</sup> ἄρρενες T. <sup>5</sup> ἄρρενες T. <sup>6</sup> ἄρρενες T. <sup>7</sup> πορνεία GLITRAU. <sup>8</sup> κακία πονηρία πλεονεξία, L; πονηρία κακία πλε. T. <sup>9</sup> ἀσπόνδους LITRAU. <sup>10</sup> γὰρ for T.

dishonour their own bodies between themselves: 25 who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, implacable, unmerciful: 32 who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

II. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou

shalt escape the judgment of God? 4 or despiest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 for there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (for not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and

σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρηστοῦ shalt escape the judgment of God? or the riches of the kindness of him and the forbearance and the long-suffering despiest thou, not knowing that the kindness of God to repentance thee leadeth? 5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον leads? but according to thy hardness and impenitent heart treasurest up to thyself wrath in a day of wrath and revelation of righteous judgment of God, who will render to each κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου according to his works: to those that with endurance in work αγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν ἰgood, glory and honour and incorruptibility are seeking—life αἰώνιον. 8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν ἡμῖν" τῇ eternal. But to those of contention, and who disobey the truth, ἀλθεῖ, πειθόμενοι δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή," truth, but obey unrighteousness—indignation and wrath, 9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ tribulation and strait, on every soul of man that κατεργαζομένου· τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· works out evil, both of Jew first and of Greek; 10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ but glory and honour and peace to everyone that works αγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι· 11 οὐ γὰρ ἐστὶν ἰgood, both of Jew first, and to Greek: for there is not ἁποσωποληψία" παρὰ τῷ θεῷ. 12 ὅσοι γὰρ ἀνόμως ἤμαρτον, respect of persons with God. For as many as without law sinned, ἀνόμως καὶ ἀπολοῦνται" καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ without law also shall perish; and as many as in law sinned, by νόμον κριθήσονται, 13 οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι law shall be judged, (for not the hearers of the law [are] just παρὰ τοῦ θεοῦ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. with God, but the doers of the law shall be justified. 14 "Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα φύσει τὰ For when nations which not law have by nature the things τοῦ νόμου ποιεῖ, οὗτοι νόμον μὴ ἔχοντες, ἐαυτοῖς εἰσὶν of the law practise, these, law not having, to themselves are νόμος· 15 οἷτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν a law; who shew the work of the law written ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσιν αὐτῶν τῆς συνει- in their hearts, bearing witness with their conscience also δήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγοροῦντων science, and between one another the reasonings accusing ἡ καὶ ἀπολογουμένων, 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεὸς or also defending;) in a day when shall judge God τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ the secrets of men, according to my glad tidings, by Ἰησοῦ χριστοῦ." Jesus Christ.

17 Ἰδε" σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ ἑαυτὸν  
Lo, thou a Jew art named, and retest in the

γ — μὲν LTr. δ ὀργὴ καὶ θυμὸς GLTTAW. α προσωποληψία LTr. β — τοῦ the LTrAW. γ — τῷ [L]Tr. δ πῶς LTr. ε συν- T. ς ἡ in which L. ς χριστοῦ Ἰησοῦ T. δ εἰ δὲ but if GLTTAW. ι — τῷ the LTrAW.

νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ  
law, and boastest in God, and knowest the will, and  
δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ  
approve the things that are more excellent, being instructed out of the

νόμου· 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν,  
law; and art persuaded [that] thyself a guide art of [the] blind,

φῶς τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον  
a light of those in darkness, an instructor of [the] foolish, a teacher

νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας  
of infants, having the form of knowledge and of the truth

ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκειν ἕτερον, σεαυτὸν οὐ δι-  
in the law: thou then that teachest another, thyself 'not dost

δάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; 22 ὁ  
'thou teach? thou that proclaimest not to steal, dost thou steal? thou that

λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ  
sayest not to commit adultery, dost thou commit adultery? thou that

βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; 23 ὃς ἐν  
abhorrest idols, dost thou commit sacrilege? thou who in

νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν  
law boastest, through the transgression of the law God

ἀτιμάζεις; 24 Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-  
'dishonourest thou? For the name of God through you is blas-

φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. 25 Περι-  
phemed among the nations, according as it has been written. Circum-

τομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσῃς· ἐὰν δὲ  
cision indeed for profits if [the] law thou doest; but if

παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν.  
a transgressor of law thou art, thy circumcision uncircumcision has become.

26 ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσ-  
If therefore the uncircumcision the requirements of the law keep,

σῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;  
'not 'his 'uncircumcision for 'circumcision shall be reckoned?

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα,  
and shall judge the by nature uncircumcision, the law fulfilling,

σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;  
thee who with letter and circumcision [art] a transgressor of law?

28 οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ  
For not he that [is one] outwardly a Jew, is, neither

ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομὴ· 29 ἄλλ' ὁ  
that outwardly in flesh [is] circumcision; but he that [is]

ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύ-  
hiddenly a Jew [is one]; and circumcision [is] of heart, in spi-

ματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων,  
rit, not in letter; of whom the praise [is] not of men,

ἄλλ' ἐκ τοῦ θεοῦ.  
but of God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια  
What then [is] the superiority of the Jew? or what the profit

τῆς περιτομῆς; 2 πολλὰ κατὰ πάντα τρόπον. πρῶτον μὲν  
of the circumcision? Much in every way: first

ἡ γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ. 3 τί γὰρ, εἰ  
for that they were entrusted with the oracles of God. For what, if

ἡ πιστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ  
not believed some? their unbelief the faith of God

makest thy boast of God, 18 and knowest his will, and approv-  
est the things that are more excellent, being instructed out of the  
law; 19 and art confident that thou thyself art a guide of the  
blind, a light of them which are in darkness, 20 an instructor of the  
foolish, a teacher of babes, which hast the form of knowledge  
and of the truth in the law. 21 Thou therefore which teachest  
another, teachest thou not thyself? thou that preachest a man should  
not steal, dost thou steal? 22 thou that sayest a man should  
not commit adultery, dost thou commit adultery? thou that  
abhorrest idols, dost thou commit sacrilege? 23 thou who in  
the law boastest, through the transgression of the law God  
dishonourest thou? 24 For the name of God through you is blas-  
phemed among the nations, according as it has been written. 25 Circum-  
cision indeed for profit, if [the] law thou doest; but if thou  
be a transgressor of the law, thy circumcision is made un-  
circumcision. 26 Therefore if the uncircumcision keep the right-  
eousness of the law, shall not his un-  
circumcision be counted for circumcision?  
27 And shall not un-  
circumcision which is  
by nature, if it fulfil  
the law, judge thee,  
who by the letter  
and circumcision dost  
transgress the law?  
28 For he is not a Jew,  
which is one outward-  
ly; neither is that  
circumcision, which is  
outward in the flesh;  
29 but he is a Jew,  
which is one inward-  
ly; and circumcision  
is that of the heart,  
in the spirit, and not  
in the letter; whose  
praise is not of men,  
but of God.

makest thy boast of  
God, 18 and knowest  
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est the things that are  
more excellent, being  
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fident that thou thy-  
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not steal, dost thou  
steal? 22 thou that

sayest a man should  
not commit adultery,

dost thou commit ad-  
ultery? thou that

abhorrest idols, dost  
thou commit sacrilege?

23 thou that makest  
thy boast of the law,

through breaking the  
law dishonourest thou

God? 24 For the name  
of God is blasphemed

among the Gentiles  
through you, as it is

written. 25 For circum-  
cision verily profiteth,

if thou keep the law;  
but if thou be a break-

er of the law, thy cir-  
cumcision is made un-

circumcision. 26 There-  
fore if the uncircum-

cision keep the right-  
eousness of the law,

shall not his un-  
circumcision be count-

ed for circumcision?  
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circumcision which is  
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28 For he is not a Jew,  
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29 but he is a Jew,

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ly; and circumcision

is that of the heart,  
in the spirit, and not

in the letter; whose  
praise is not of men,

ἢ οὐχ LITr.

ἢ ἀλλὰ LTr.

ἢ ἀλλὰ Tr.

ἢ — γὰρ LTr[A].



of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 as it is written, There is none righteous, no, not one: 11 there is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 whose mouth is full of cursing and bitterness: 15 their feet are swift to shed blood: 16 destruction and misery are in their ways: 17 and the way of peace have they not known: 18 there is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

καταργήσει; 4 μὴ-γένειτο· γινέσθω δὲ ὁ θεὸς ἀληθής, <sup>3</sup>shall <sup>4</sup>make <sup>5</sup>of <sup>6</sup>no <sup>7</sup>effect? may it not be! but let <sup>8</sup>be <sup>9</sup>God <sup>10</sup>true, <sup>11</sup>πᾶς δὲ ἄνθρωπος ψεύστης, <sup>12</sup>καθὼς <sup>13</sup>γέγραπται, <sup>14</sup>ὅπως and every man false, according as it has been written, That <sup>15</sup>ἀνδίκαιωθῇς ἐν τοῖς λόγοις σου, καὶ <sup>16</sup>νικήσῃς ἐν τῷ thou shouldest be justified in thy words, and overcome in <sup>17</sup>κρίνεσθαί σε. 5 Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνί- thy being judged. But if our unrighteousness <sup>18</sup>God's <sup>19</sup>righteousness <sup>20</sup>com- στήσιν, τί ἐροῦμεν; μὴ <sup>21</sup>ἀδίκος ὁ θεὸς ὁ ἐπιφέρει τὴν mend, what shall we say? [is] <sup>22</sup>unrighteous <sup>23</sup>God who indicts ὀργήν; κατὰ ἄνθρωπον λέγω. 6 μὴ-γένειτο· ἐπεὶ πῶς wrath? According to man I speak. May it not be! since how <sup>24</sup>κρινεῖ ὁ θεὸς τὸν κόσμον; 7 εἰ γὰρ <sup>25</sup>ἡ ἀλήθεια τοῦ θεοῦ shall <sup>26</sup>judge <sup>27</sup>God the world? <sup>28</sup>If <sup>29</sup>for the truth <sup>30</sup>of God ἐν τῷ ἐμῷ ψέσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι in my lie abounded to his glory, why yet <sup>31</sup>κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ καθὼς βλασ- <sup>32</sup>also <sup>33</sup>I <sup>34</sup>as <sup>35</sup>a <sup>36</sup>sinner, <sup>37</sup>'am judged? and not, according as we are φημούμεθα, καὶ καθὼς φασίν τινες ἡμᾶς λέγειν, Ὅτι injuriously charged and according as <sup>38</sup>affirm <sup>39</sup>some [that] we say, <sup>40</sup>ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὦν τὸ κρίμα Let us practise evil things that <sup>41</sup>may <sup>42</sup>come <sup>43</sup>'good <sup>44</sup>things? whose judgment ἐνδίκον ἐστίν. <sup>45</sup>just <sup>46</sup>'is.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προηγιασάμεθα γὰρ <sup>47</sup>What then? are we better? not at all: for we before charged <sup>48</sup>Ἰουδαίους τε καὶ Ἕλληνας πάντας ὅφ' ἁμαρτίαν εἶναι, both Jews and Greeks all <sup>49</sup>under <sup>50</sup>'sin [with] <sup>51</sup>'being; 10 καθὼς γέγραπται, Ὅτι οὐκ ἐστὶν <sup>52</sup>δικαίος οὐδὲ according as it has been written, There is not a righteous one, not even <sup>53</sup>εἷς· 11 οὐκ ἐστὶν <sup>54</sup>ὅς <sup>55</sup>συνιῶν, οὐκ ἐστὶν <sup>56</sup>ὃς <sup>57</sup>ἐκζητῶν one: there is not [one] that understands, there is not [one] that seeks after <sup>58</sup>τὸν θεόν. 12 πάντες ἐξέκλιναν, ἅμα <sup>59</sup>ἡ χρειώθη- God. All did go out of the way, together they became unprofit- <sup>60</sup>σαν· <sup>61</sup>οὐκ ἐστὶν <sup>62</sup>ποιῶν χρηστότητα, οὐκ ἐστὶν <sup>63</sup>ἕως able; there is not [one] practising <sup>64</sup>kindness, there is not so much as <sup>65</sup>ένός. 13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις one; <sup>66</sup>sepulchre <sup>67</sup>'an <sup>68</sup>opened [is] <sup>69</sup>their throat, with <sup>70</sup>tongues αὐτῶν ἐδόλιυσαν· ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· <sup>71</sup>their they used deceit: poison of asps [is] under <sup>72</sup>their lips: 14 ὦν τὸ στόμα <sup>73</sup>ἀράς καὶ πικρίας γέμει· 15 ὀξείς οἱ of whom the mouth of cursing and of bitterness is full; <sup>74</sup>swift <sup>75</sup>πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα καὶ ταλαιπωρία their feet to shed blood; <sup>76</sup>ruin and misery [are] <sup>77</sup>ἐν ταῖς ὁδοῖς αὐτῶν· 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. in their ways; <sup>78</sup>and a way of peace they did not know: 18 οὐκ ἐστὶν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. there is no <sup>79</sup>fear of God before <sup>80</sup>their eyes. 19 Οἰδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ Now we know that whatsoever the law says, to those in the law <sup>81</sup>λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται it speaks, that every mouth may be stopped, and under judgment <sup>82</sup>be <sup>83</sup>πᾶς ὁ κόσμος τῷ θεῷ. 20 διότι ἐξ ἔργων νόμου οὐ δικαιο- all the world to God. Wherefore by works of law <sup>84</sup>'not <sup>85</sup>'shall be

ο καθάπερ ΤΤ.   
 ἡ χρειώθησαν ΤΤ.

Ρ νικήσεις shalt overcome τ.   
 γ + ὁ (read that practises) τ.

α δὲ but τ.   
 — ο [ττ].   
 [δ] L.   
 + [αὐτῶν] (read their mouth) L.

θήσεται <sup>any</sup> πᾶσα <sup>flesh</sup> σὰρξ <sup>before</sup> ἐνώπιον <sup>him</sup> αὐτοῦ· διὰ-γὰρ <sup>for</sup> νόμον <sup>law</sup> ἐπί-  
γνωσις <sup>(lit. all)</sup> ἀμαρτίας.  
ledge of sin.

21 Νυνὶ δὲ <sup>But now</sup> χωρὶς <sup>apart from</sup> νόμον <sup>law</sup> δικαιοσύνη <sup>righteousness</sup> θεοῦ <sup>of God</sup> πεφανέρωται,  
μαρτυρουμένη <sup>being borne witness to</sup> ὑπὸ <sup>by</sup> τοῦ <sup>the</sup> νόμου <sup>law</sup> καὶ <sup>and</sup> τῶν <sup>the</sup> προφητῶν· 22 δι-  
καιοσύνη <sup>eousness</sup> δὲ <sup>even of</sup> θεοῦ <sup>God</sup> διὰ <sup>through</sup> πίστεως <sup>faith</sup> Ἰησοῦ <sup>of Jesus</sup> χριστοῦ, <sup>Christ,</sup> εἰς <sup>towards</sup> πάντας  
καὶ ἐπὶ <sup>and upon</sup> πάντας <sup>all</sup> τοὺς <sup>those that</sup> πιστεύοντας· οὐ-γὰρ <sup>for</sup> ἐστὶν <sup>there is</sup> διαστολή·  
23 πάντες-γὰρ <sup>for all</sup> ἥμαρτον <sup>sinned</sup> καὶ <sup>and</sup> ὑστεροῦνται <sup>come short</sup> τῆς <sup>of the</sup> δόξης <sup>glory</sup> τοῦ <sup>of</sup> θεοῦ,

24 δικαιοῦμενοι <sup>being justified</sup> δωρεάν <sup>gratuitously</sup> τῇ <sup>by his</sup> αὐτοῦ <sup>grace,</sup> χάριτι, <sup>through the</sup> διὰ <sup>re-</sup> τῆς <sup>demption</sup> ἀπολυ-  
τρώσεως <sup>which [is] in</sup> τῆς <sup>Christ</sup> ἐν <sup>Jesus;</sup> χριστῷ <sup>whom</sup> Ἰησοῦ, <sup>set forth</sup> 25 ὃν <sup>God</sup> προίεθε <sup>God</sup> ὁ <sup>set</sup> θεός  
ἰλαστήριον <sup>a mercy seat</sup> διὰ <sup>through</sup> τῆς <sup>faith</sup> πίστεως <sup>in</sup> ἐν <sup>his</sup> τῷ <sup>blood,</sup> αὐτοῦ· αἵματι, <sup>for a shew-</sup> εἰς <sup>ing</sup> ἐν-  
δείξιν <sup>forth</sup> τῆς <sup>of his</sup> δικαιοσύνης <sup>righteousness,</sup> αὐτοῦ, <sup>in respect of</sup> διὰ <sup>the</sup> τὴν <sup>passing by</sup> πάρεσιν <sup>the</sup> τῶν

προγεγονότων <sup>that</sup> ἀμαρτημάτων <sup>had</sup> 26 ἐν <sup>before</sup> τῇ <sup>taken</sup> ἀνοχῇ <sup>place</sup> τοῦ <sup>'sins</sup> νόμου·  
θεοῦ, <sup>in the</sup> πρὸς <sup>forbearance</sup> ἑνδείξιν <sup>that</sup> τῆς <sup>in</sup> δικαιοσύνης <sup>the</sup> αὐτοῦ <sup>present</sup> ἐν <sup>time,</sup> τῷ <sup>for</sup> νῦν <sup>his</sup> καὶ <sup>being</sup> δικαίον <sup>just</sup> καὶ <sup>and</sup> δικαιούντα <sup>justifying</sup> τὸν <sup>him</sup> ἐκ <sup>that [is] of</sup> [the]  
πίστεως <sup>of</sup> Ἰησοῦ. 27 Ποῦ <sup>Where</sup> οὖν <sup>then</sup> ἡ <sup>[is]</sup> καύχησις; <sup>the</sup> ἐξεκλείσθη.  
faith of Jesus. Where then [is] the boasting? It was excluded.

διὰ <sup>Through</sup> ποίου <sup>what</sup> νόμου; <sup>law?</sup> τῶν <sup>of</sup> ἔργων; <sup>works?</sup> οὐχί, <sup>No,</sup> ἀλλὰ <sup>but</sup> διὰ <sup>through</sup> νόμον  
πίστεως. 28 λογιζόμεθα <sup>we</sup> ὅτι <sup>reckon</sup> ὁ <sup>'therefore</sup> ἄνθρω-  
πος <sup>by</sup> τῆς <sup>faith</sup> πίστεως <sup>to</sup> δικαιοῦσθαι· <sup>'a</sup> ἄνθρω-  
πον, <sup>'a</sup> χωρὶς <sup>'therefore</sup> ἔργων <sup>by</sup> νόμου. 29 ἢ <sup>to</sup> Ἰουδαίων <sup>'a</sup> ὁ <sup>'a</sup> θεός <sup>'a</sup> μόνος;

οὐχί· δὲ καὶ <sup>apart from</sup> ἐθνῶν <sup>works of law.</sup> ναι <sup>Of</sup> καὶ <sup>Jews</sup> ἐθνῶν· 30 ἀπείπει <sup>[is he]</sup> εἰς  
ὁ <sup>and not</sup> θεός <sup>also</sup> ὅς <sup>of</sup> δικαιοῦσιν <sup>Gentiles;</sup> περιτομήν <sup>since</sup> ἐκ <sup>indeed</sup> πίστεως, <sup>one</sup> καὶ  
ἀκροβυστιαν <sup>God [it is] who</sup> διὰ <sup>will</sup> τῆς <sup>justify</sup> πίστεως. 31 νόμον <sup>[the]</sup> οὖν <sup>circumcision</sup> καταργού-  
μεν <sup>by</sup> τῆς <sup>faith.</sup> πίστεως; <sup>Law</sup> μή <sup>then</sup> γένοιτο· <sup>'do</sup> ἀλλὰ <sup>'do</sup> νόμον <sup>'do</sup> ἐπιστῶμεν.  
effect <sup>we</sup> through <sup>'we</sup> faith? <sup>'establish.</sup> May it not be! but law we establish.

4 Τί <sup>What</sup> οὖν <sup>then</sup> ἐροῦμεν <sup>shall we say</sup> Ἀβραάμ <sup>Abraham</sup> τὸν <sup>our</sup> πατέρα <sup>father</sup> ἡμῶν <sup>has</sup> εὐρηκέναι  
κατὰ <sup>according to</sup> σάρκα; 2 εἰ-γὰρ <sup>For if</sup> Ἀβραάμ <sup>Abraham</sup> ἐξ <sup>by</sup> ἔργων <sup>works</sup> ἐδικαιώθη, <sup>he has</sup> ἔχει

καύχημα, <sup>ground of</sup> ἀλλ' <sup>boasting,</sup> οὐ <sup>but</sup> πρὸς <sup>towards</sup> τὸν <sup>God.</sup> θεόν· 3 τί-γὰρ <sup>For what</sup> ἡ <sup>the</sup> γραφή  
λέγει; <sup>'Eπιστευσεν</sup> δὲ <sup>And</sup> Ἀβραάμ <sup>'believed</sup> τῷ <sup>Abraham</sup> θεῷ, <sup>God,</sup> καὶ <sup>and</sup> ἐλογίσθη <sup>it was</sup> αὐτῷ  
'says? And 'believed 'Abraham God, and it was reckoned to him

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 for all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 seeing it is one God, which shall justify the circumcised by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

IV. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the

2 — καὶ ἐπὶ πάντας LITTA. 3 — τῆς LITTA. 4 — τὴν the LITTA. 5 γὰρ for GLTTAAW.  
6 δικαιοῦσθαι πίστει GLTTAA. 7 — δὲ and GLTTAA. 8 εἰ περ LITTA. 9 ἐπιδόμμεν  
LITTA. 10 ἐρηκέναι ([εὐρηκέναι] A) Ἀβραάμ τὸν προπάτορα (forefather) ἡμῶν LITTA.  
11 — τὸν LITTAW.

reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

9 *Coneth* this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the

εἰς δικαιοσύνην. 4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται for righteousness. Now to him that works the reward is not reckoned κατὰ χάριν, ἀλλὰ κατὰ τὸ ὄφειλμα· 5 τῷ δὲ according to grace, but according to debt: but to him that μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἄ- does not work, but believes on him that justifies the un- σεβῆ, ὃ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 καθάπερ godly, <sup>2</sup>is reckoned <sup>1</sup>his <sup>2</sup>faith for righteousness. Even as καὶ Ἰσραὴλ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς also David declares the blessedness of the man to whom God λογίζειται δικαιοσύνην χωρὶς ἔργων, 7 μακάριοι ὧν reckons righteousness apart from works: Blessed [they] of whom ἀφίθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἀμαρτίαι. are forgiven the lawlessnesses, and of whom are covered, the sins:

8 μακάριός ἀνὴρ ὃς οὐ μὴ λογίσται κύριος ἀμαρτιάν. blessed [the] man to whom in no wise <sup>2</sup>will reckon [the] <sup>2</sup>Lord sin.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τῇ περιτομῇ, ἢ καὶ ἐπὶ [Is] this blessedness then on the circumcision, or also οὐ τῇ ἀκροβυστίᾳ; λέγομεν γὰρ ὅτι ἔλογισθη τῷ Ἀβραάμ the uncircumcision? For we say that was reckoned to Abraham ἡ πίστις εἰς δικαιοσύνην. 10 πῶς οὖν ἐλογίσθη; ἐν περι- faith for righteousness. How then was it reckoned? <sup>2</sup>in circum-

τομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο- cision <sup>1</sup>being, or in uncircumcision? Not in circumcision, but in uncir- cision <sup>1</sup>being, or in uncircumcision? Not in circumcision, but in uncir-

βυστίᾳ. 11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα the sign he received of circumcision, [as] seal τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, of the righteousness of the faith which [he had] in the uncircumcision, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων ὅτι for him to be father of all those that believe in

ἀκροβυστίᾳ, εἰς τὸ λογισθῆναι καὶ αὐτοῖς ἡτὴν δικαιο- uncircumcision, for <sup>2</sup>to be <sup>2</sup>reckoned <sup>2</sup>also <sup>2</sup>to them <sup>1</sup>the <sup>2</sup>righteous- σύννην. 12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς nes; and father of circumcision to those not of circumcision

μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχθεῖν τῆς ἐν only, but also to those that walk in the steps of the <sup>2</sup>during

τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. <sup>2</sup>uncircumcision <sup>1</sup>faith of our father Abraham.

13 Οὐ γὰρ διὰ νόμον ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ For not by law the promise [was] to Abraham or

σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, to his seed, that heir he should be of the world,

ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου but by righteousness of faith. For if those of law [be]

κληρονόμοι, κενώται ἡ πίστις, καὶ καθήρηται ἡ ἐ- heirs, <sup>2</sup>has been <sup>2</sup>made <sup>2</sup>void <sup>1</sup>faith, and <sup>2</sup>made <sup>2</sup>of <sup>2</sup>no <sup>2</sup>effect <sup>1</sup>the <sup>2</sup>pro-

παγγελία. 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ mise. For the law <sup>2</sup>wrath <sup>1</sup>works <sup>2</sup>out; <sup>2</sup>where <sup>2</sup>for <sup>2</sup>not

ἔστιν νόμος, οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, <sup>2</sup>is <sup>1</sup>law, neither [is] transgression. Wherefore of faith

ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν [it is], that according to grace [it might be], for <sup>2</sup>to be <sup>2</sup>sure <sup>1</sup>the

ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, <sup>2</sup>promise to all the seed, not to that of the law only,

<sup>1</sup> — τὸ GLTTAW.

<sup>2</sup> ἀσεβῆν T.

<sup>1</sup> Δαυεὶδ LTTA; Δαυὶδ GW.

<sup>2</sup> οὐ whose (sin) Ttr.

<sup>2</sup> — ὅτι [L] Ttr.

<sup>2</sup> διὰ L.

<sup>2</sup> — καὶ Ttr[A].

<sup>2</sup> — τὴν T.

<sup>2</sup> — τῇ GLTTAW.

<sup>2</sup> — τοῦ (read [the]) GLTTAW.

<sup>2</sup> δε but LTTAW.



ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ  
 but also to that of [the] faith of Abraham, who is father  
 πάντων ἡμῶν, 17 καθὼς γέγραπται. "Οτι πατέρα πολ-  
 of us all, (according as it has been written, A father of  
 λων ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ,  
 many nations I have made thee,) before "whom he believed God,  
 τοῦ ζωοποιούντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ  
 who quickens the dead, and calls the things not  
 ὄντα ὡς ὄντα. 18. "Ὅς παρ' ἐλπίδα ἔπ' ἐλπίδι ἐπίστευσεν,  
 being as being; who against hope in hope believed,  
 εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ  
 for "to become him father of many nations, according to that which  
 εἰρημένον, Οὕτως ἐσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας  
 had been said, So shall be thy seed: and not being weak  
 τῇ πίστει, "οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα ἡδὴ νεκρω-  
 in the faith, "not he considered his own body already become  
 μένον, ἑκατονταέτης πού ὑπάρχων, καὶ τὴν νέκρωσιν  
 dead, "a hundred years old about being, and the deadening  
 τῆς μήτρας Σάρρας. 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ  
 of the womb of Sarah, and at the promise of God "not  
 διεκρίθη τῇ ἀπιστίᾳ, ἅλλ' ἐνεδυναμώθη τῇ πίστει,  
 doubted through unbelief; but was strengthened in faith,  
 δοῦς δόξαν τῷ θεῷ, 21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγ-  
 giving glory to God, and being fully assured that what he has  
 γελται, δυνατός ἐστιν καὶ ποιῆσαι. 22 διὸ καὶ ἐλογίσθη  
 promised, able he is also to do; wherefore also it was reckoned  
 αὐτῷ εἰς δικαιοσύνην. 23 Οὐκ ἐγράφη δὲ δι' αὐτὸν  
 to him for righteousness. "It was not written but on account of him  
 μόνον, ὅτι ἐλογίσθη αὐτῷ. 24 ἀλλὰ καὶ δι' ἡμᾶς  
 only, that it was reckoned to him, but also on account of us,  
 οἷς μέλλει λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν  
 to whom it is about to be reckoned, to those that believe on him who  
 ἐγείραντα. Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς  
 raised Jesus our Lord from among [the] dead, who  
 παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν  
 was delivered for our offences, and was raised for  
 δικαιοσύνην ἡμῶν.  
 our justification.

5 Δικαιοθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν  
 Having been justified therefore by faith, peace we have  
 πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 2 δι'  
 toward God through our Lord Jesus Christ, through  
 οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν τῇ πίστει εἰς τὴν χάριν  
 whom also access we have by faith into grace  
 ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης  
 'this in which we stand, and- we boast in hope of the glory  
 τοῦ θεοῦ. 3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς  
 of God. And not only [so], but also we boast in  
 θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,  
 tribulations, knowing that the tribulation "works out;  
 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς  
 and the endurance proof; and the proof hope; and the hope  
 οὐ καταισχύνει ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν  
 does not make ashamed, because the love of God has been poured out in

law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickens the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be, 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 and being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 who was delivered for our offences, and was raised again for our justification.

V. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 and patience, experience; and experience, hope: 5 and hope maketh not ashamed; because the love of God is shed abroad in

ἢ ἐφ' L. — οὐ (read εἰς δὲ, verse 20, but at) LIT[A]. \* — ἡδὴ [L]IT[A]. † ἀλλὰ Tr. ‡ [καὶ] LIT[A]. § ἐχομεν we should have TIT[A]. || — τῇ πίστει [LIT]A. ¶ καυχώμενοι boasting Tr.

our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.  
our hearts by the Spirit Holy which was given to us:  
6 Ἐτι-γάρ<sup>1</sup> χριστὸς ὄντων ἡμῶν ἄσθενών<sup>2</sup> κατὰ καιρὸν  
for still Christ being we without strength in due time  
ὑπὲρ ἁσεβῶν ἀπέθανεν. 7 μόλις-γάρ ὑπὲρ δικαίου  
for [the] ungodly died. For hardly for a just [man]  
τις ἀποθανεῖται<sup>3</sup> ὑπὲρ-γὰρ τοῦ ἀγαθοῦ τάχα τις  
any one will die; for on behalf of the good [man] perhaps some one  
καὶ τολμᾷ ἀποθανεῖν<sup>4</sup> 8 συνίστησιν-δὲ τὴν-ἑαυτοῦ ἀγάπην  
even might dare to die; but commends his own love  
εἰς ἡμᾶς ὁ θεός,<sup>5</sup> ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν χριστὸς  
to us God, that still sinners being we Christ  
ὑπὲρ ἡμῶν ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον, δικαιοθύντες  
for us died. Much therefore more, having been justified  
νῦν ἐν τῷ αἵματι-αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς  
now by his blood, we shall be saved by him from  
ὀργῆς. 10 εἰ-γάρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ  
wrath. For if, enemies being we were reconciled to God through  
τοῦ θανάτου τοῦ υἱοῦ-αὐτοῦ, πολλῶ μᾶλλον καταλλάγεται  
the death of his Son, much more, having been reconciled  
σωθησόμεθα ἐν τῷ ζῳῷ-αὐτοῦ. 11 οὐ-μόνον-δὲ, ἀλλὰ καὶ  
we shall be saved by his life. And not only [so], but also  
καυχόμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου-ἡμῶν Ἰησοῦ χριστοῦ,  
boasting in God through our Lord Jesus Christ,  
οὗ οὖν τὴν καταλλαγὴν ἐλάβομεν.  
through whom now the reconciliation we received.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was

12 Διὰ-τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν  
On this account, as by one man sin into the  
κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως  
world entered, and by sin death, and thus  
εἰς πάντας ἀνθρώπους ἔο θάνατος<sup>1</sup> διήλθεν, ἐφ' ᾧ πάντες  
to all men death passed, for that all  
ἥμαρτον. 13 ἄχρι-γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ  
sinned: (for until law sin was in [the] world;  
ἁμαρτία-δὲ οὐκ-ἐλλογεῖται, μὴ-ὄντος νόμου. 14 ἄλλ'<sup>2</sup>  
but sin is not put to account, there not being law; but  
ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως<sup>3</sup> καὶ ἐπὶ  
reigned death from Adam until Moses even upon  
τούς μὴ-ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως  
those who had not sinned in the likeness of the transgression  
Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ  
of Adam, who is a figure of the coming [one]. But [shall] not  
ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα.<sup>4</sup> εἰ-γάρ τῷ  
as the offence, so also [be] the free gift? For if by the  
τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον  
of the one offence the many died, much more  
ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς  
the grace of God, and the gift in grace, which [is] of the one  
ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.  
man Jesus Christ, to the many did abound.  
16 καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα.<sup>5</sup>  
And [shall] not as by one having sinned [be] the gift?

<sup>a</sup> εἰ γε if indeed A.

<sup>e</sup> + ἔτι still GLTT<sup>a</sup>AW.

<sup>f</sup> — ὁ θεός (read συνίστησιν he com-

mends) A. <sup>ε</sup> [ὁ θάνατος] A. <sup>h</sup> ἀλλὰ TT<sup>a</sup>AW.

<sup>i</sup> Μωυσεως GLT<sup>a</sup>VAW.

<sup>k</sup> The various Editors do not mark this as a question: to read it as pointed in the Greek omit [shall] and substitute [is] for [be].

τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα  
 For the <sup>indeed</sup> judgment [was] of one to condemnation, but the free gift  
 ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ τῷ  
 [is] of many offences to justification. For if by the  
 τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός,  
<sup>of the</sup> <sup>one</sup> <sup>offence</sup> <sup>death</sup> <sup>reigned</sup> <sup>by the</sup> <sup>one,</sup>  
 πολλὰ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς  
 much more these the abundance of grace, and of the  
 δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύουσιν  
 gift of righteousness receiving, in life shall reign  
 διὰ τοῦ ἑνὸς Ἰησοῦ χριστοῦ. 18 Ἄρα οὖν ὥς δι' ἑνὸς παρα-  
 by the one Jesus Christ:) so then as by one of-  
 πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα,  
 fence [it was] towards all men to condemnation,  
 οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώ-  
<sup>so</sup> <sup>also</sup> <sup>by one</sup> <sup>accomplished</sup> <sup>righteousness</sup> <sup>towards</sup> <sup>all</sup> <sup>men</sup>  
 πους εἰς δικαίωσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς παρακοῆς  
 to justification of life. For as by the disobedience  
 τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,  
 of the one man <sup>sinners</sup> were constituted the many,  
 οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται  
 so also by the obedience of the one righteous shall be constituted  
 οἱ πολλοί. 20 Νόμος δὲ παρεῖσθλην, ἵνα πλεονάσῃ τὸ  
 the many. But law came in by the bye, that might abound the  
 παράπτωμά. οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπὲρ περισσεύσεν  
 offence; but where abounded sin, overabounded  
 ἡ χάρις. 21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,  
 grace, that as <sup>reigned</sup> sin in death,  
 οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν  
 so also grace might reign through righteousness to life  
 αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.  
 eternal, through Jesus Christ our Lord.

6 Τί οὖν ἐροῦμεν; ἢ ἐπιμενοῦμεν τὴν ἁμαρτίαν ἵνα ἡ χάρις  
 What then shall we say? Shall we continue in sin that grace  
 πλεονάσῃ; 2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,  
 may abound? May it not be! We who died to sin,  
 πῶς ἔτι ζήσομεν ἐν αὐτῇ; 3 ἢ ἀγνοεῖτε ὅτι ὅσοι  
 how still shall we live in it? Or are ye ignorant that as many as  
 ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ  
 we were baptized unto Christ Jesus, unto his death  
 ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπ-  
 we were baptized? We were buried therefore with him by bap-  
 τίσματος εἰς τὸν θάνατον ἵνα ὥσπερ ἡ γέρθη χριστοῦ  
 tism unto death, that as <sup>was</sup> raised up Christ  
 ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ  
 from among [the] dead by the glory of the Father, even so also  
 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι  
 we in newness of life should walk. For if conjoined  
 γεγόναμεν τῷ ὁμοιωματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ  
 we have become in the likeness of his death, so also  
 τῆς ἀναστάσεως ἐσόμεθα. 6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιοὺς  
 of [his] resurrection we shall be; this knowing, that old  
 ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα  
 our man was crucified with [him], that might be annulled the body

by one to condemna-  
 tion, but the free gift  
 is of many offences  
 unto justification.  
 17 For if by one man's  
 offence death reigned  
 by one; much more  
 they which receive a-  
 bundance of grace and  
 of the gift of right-  
 eousness shall reign in  
 life by one, Jesus  
 Christ.) 18 Therefore  
 as by the offence of  
 one judgment came up-  
 on all men to con-  
 demnation; even so  
 by the righteousness  
 of one the free gift  
 came upon all men un-  
 to justification of life.  
 19 For as by one man's  
 disobedience many  
 were made sinners, so  
 by the obedience of one  
 shall many be made  
 righteous. 20 More-  
 over the law entered,  
 that the offence might  
 abound. But where sin  
 abounded, grace did  
 much more abound:  
 21 that as sin hath  
 reigned unto death,  
 even so might grace  
 reign through right-  
 eousness unto eternal  
 life by Jesus Christ  
 our Lord.

VI. What shall we  
 say then? Shall we  
 continue in sin, that  
 grace may abound?  
 2 God forbid. How  
 shall we, that are dead  
 to sin, live any longer  
 therein? 3 Know ye  
 not, that so many of  
 us as were baptized  
 into Jesus Christ were  
 baptized into his  
 death? 4 Therefore we  
 are buried with him  
 by baptism into death:  
 that like as Christ was  
 raised up from the  
 dead by the glory of  
 the Father, even so  
 we also should walk  
 in newness of life.  
 5 For if we have been  
 planted together in  
 the likeness of his  
 death, we shall be also  
 in the likeness of his  
 resurrection: 6 know-  
 ing this, that our old  
 man is crucified with  
 him, that the body of  
 sin might be destroyed,

<sup>m</sup> [τῆς δωρεᾶς] L.

<sup>n</sup> ἐπιμενόμεν should we continue GLT<sup>tr</sup>AW.



that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him : 9 knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. 10 For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you : for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness. 20 For when ye were

τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ δὲ ἀπεθάνομεν ἅσιν χριστῷ, πιστεύομεν ὅτι καὶ ὁσζήσομεν<sup>ο</sup>. αὐτῷ, 9 εἰδότες ὅτι χριστὸς ἔγερθεὶς ἐκ ἡμῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. 10 Ὡς γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. 11 Ὡς δὲ ζῇ, ζῇ τῷ θεῷ. 11 οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς ὡς νεκροὺς μὲν εἶναι<sup>ο</sup> τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ, ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ. 13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. 14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. 15 τί οὖν ; ἁμαρτήσομεν<sup>ο</sup> ὅτι οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν ; μὴ γένοιτο. 16 οὐκ οἴδατε ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ; 17 χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδασχῆς. 18 λευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. 19 ἀνθρώπων λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20 ὅτε γὰρ δούλοι ἦτε τῆς

<sup>ο</sup> σινζ- LITTA.

P O E.

9 + εἶναι to be T[Tr].

— εἶναι GLTTAW.

— τῷ

κυρίῳ ἡμῶν GLTTAW.

— αὐτῇ ἐν GLTTAW.

— ταῖς ἐπιθυμίαις αὐτοῦ G.

ὡς πα

LITTA.

\* ἀλλὰ LITTA.

ἁμαρτήσομεν should we sin LITTA.

ἀμαρτίας, ἐλείθεροι ἦτε τῇ δικαιοσύνῃ. 21 τίνα οὖν  
of sin, free ye were as to righteousness. What <sup>2</sup>therefore

καρπὸν εἶχετε τότε, <sup>2</sup> ἐφ' οἷς νῦν ἐπαισχύνεσθε;  
fruit had ye then, in the [things-] of which now ye are ashamed?

τὸ<sup>2</sup> γὰρ τέλος ἐκείνων θάνατος. 22 νυνὶ δὲ ἐλευθέρω-  
for the end of those things [is] death. But now having been

θέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε  
set free from sin, and having become bondmen to God, ye have

τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.  
your fruit unto sanctification, and the end life eternal.

23 τὰ γὰρ ὀφύγια τῆς ἀμαρτίας θάνατος· τὸ δὲ χάρισμα  
For the wages of sin [is] death; but the gift of

τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
of God life eternal in Christ Jesus our Lord.

7 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι  
Are ye ignorant, brethren, for to those knowing law I speak, that

ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;  
the law rules over the man for as long <sup>2</sup>as time he may live?

2 ἢ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ·  
For the married woman to the living husband is bound by law;

ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ κατήργηται ἀπὸ τοῦ νόμου· τοῦ  
but if should die the husband, she is cleared from the law of the

ἀνδρός. 3 ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει,  
husband: so then, <sup>3</sup>living <sup>4</sup>the <sup>5</sup>husband, an adulteress she shall be called,

ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα  
if she be to <sup>2</sup>man <sup>1</sup>another; but if should die the husband, free

ἔστιν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενο-  
she is from the law, so as for her not to be an adulteress, having

μένην ἀνδρὶ ἑτέρῳ. 4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς θανατώ-  
become to <sup>2</sup>man <sup>1</sup>another. So that, my brethren, also ye were made

θητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι  
dead to the law by the body of the Christ, for <sup>2</sup>to be

ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἱεργθέντι, ἵνα καρπο-  
<sup>2</sup>you to another, who from among [the] dead was raised, that we should

φορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθί-  
bring forth fruit to God. For when we were in the flesh, the pas-

ματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν  
sions of sins, which [were] through the law, wrought in

τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορήσαι τῷ θανάτῳ· 6 νυνὶ δὲ  
our members to the bringing forth fruit to death; but now

κατηργήθημεν ἀπὸ τοῦ νόμου, ὡς ἀποθανόντες· ἐν ᾧ κατε-  
we were cleared from the law, having died [in that] in which we were

χόμεθα, ὥστε δουλεύειν ᾠμᾶς· ἐν καινότητι πνεύματος, καὶ  
held, so that <sup>2</sup>should <sup>1</sup>serve <sup>3</sup>we in newness of spirit, and

οὐ παλαιότητι γραμματος.  
not in oldness of letter.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γένοιτο·  
What then shall we say? [Is] the law sin? May it not be!

ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνω· εἰ μὴ διὰ νόμον· τήν τε γὰρ  
But sin I knew not unless by law: for also

ἐπιθυμίαν οὐκ ᾔδειν· εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ  
lust I had not been conscious of unless the law said, <sup>2</sup>Not

ἐπιθυμῆσεις· 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς  
<sup>1</sup>thou shalt lust; but <sup>2</sup>an <sup>3</sup>occasion <sup>4</sup>having <sup>5</sup>taken <sup>6</sup>sin by the

the servants of sin, ye were free from righteousness. 21 What fruit had ye then in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

VII. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead where-in we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin,

<sup>1</sup> ; the question ends at then LTA.

<sup>2</sup> + μὲν indeed LA.

<sup>3</sup> — τοῦ νόμου H.

<sup>4</sup> ἀποθανόντος (read as A. V.) E.

<sup>5</sup> [ἡμᾶς] LTR.

taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 but I see another law in my

ἐντολῆς \*κατεργάσατο" ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ commandment worked out in me every lust; for apart from νόμου ἁμαρτία νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου law sin [was] dead. But I was alive apart from law ποτὲ ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ once; but having come the commandment, sin revived, but I ἀπέθανον. 10 καὶ εὗρέθη μοι ἡ ἐντολή ἡ died. And was found to me [that] the commandment which [was] εἰς ζωὴν, αὕτη" εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν to life, this [to be] to death: for sin an occasion λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ δι' αὐτῆς 'having taken by the commandment, deceived me, and by it ἀπέκτεινεν. 12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή) slew [me]. So that the law indeed [is] holy, and the commandment ἅγια καὶ δικαία καὶ ἀγαθή. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ holy and just and good. That which then [is] good, to me ἐγένετο" θάνατος; μὴ γένοιτο" ἀλλὰ" ἡ ἁμαρτία, ἵνα has it become death? May it not be! But sin, that φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη it might appear sin, by that which [is] good to me working out θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία death; that might become excessively sinful διὰ τῆς ἐντολῆς. 14 Οἶδα μὲν γὰρ ὅτι ὁ νόμος πνευματικός by the commandment. For we know that the law spiritual ἐστίν" ἐγὼ δὲ ἰσαρκικός" εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. is; but I fleshly am, having been sold under sin. 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω οὐ γὰρ ὃ θέλω, τοῦτο For what I work out, I do not own: for not what I will, this πράσσω" ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. 16 εἰ δὲ ὃ οὐ θέλω, I do; but what I hate, this I practise. But if what I do not will, τοῦτο ποιῶ, σύμφημι" τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ this I practise, I consent to the law that [it is] right. Now then οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα" ἐν ἐμοὶ no longer I am working out it; but the dwelling in me ἁμαρτία. 18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, "τουτέστιν" ἐν sin. For I know that there dwells not in me, that is in τῇ σαρκί μου, ἀγαθόν" τὸ γὰρ θέλει παράκειται μοι, τὸ δὲ my flesh, good: for to will is present with me, but κατεργάζεσθαι τὸ καλὸν οὐχ εὕρισκω. 19 οὐ γὰρ ὃ θέλω to work out the right I find not. For not what I will ποιῶ ἀγαθόν" ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω" εἰ δὲ ὃ οὐ θέλω ἔγω, τοῦτο ποιῶ, οὐκέτι But if what I do not will I, this I practise, [it is] no longer ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. I [who] work out it, but the dwelling in me sin. 21 εὕρισκω ἅρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, I find then the law who will to me to practise the right, ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 συνήδομαι γὰρ τῷ νόμῳ that me evil is present with. For I delight in the law τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον. 23 βλέπω δὲ ἕτερον of God according to the inward man: but I see another

\* κατεργάσατο TTrA. f αὕτη GW. ε ἐγένετο did it become LITRAW. h ἀλλ' LA.  
 i σαρκικός fleshy GLTTrAW. k σύν- T. l ἀλλὰ LITRA. m οἰκοῦσα T. n τοῦ-  
 ἔστιν GT. o οὐ [is] not LITRA. p ἀλλὰ TTrA. q — ἐγὼ (read οὐ θέλω I do not will)  
 LITRAW.



νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νόος μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἀμαρτίας

law in my members warring against the law of my mind, and leading captive me to the law of sin

τῷ ὄντι ἐν τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ ἄνθρωπος·

who is in my members. O wretched I man!

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου· τοῦτο; 25 εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

I thank God through Jesus Christ our Lord.

ἀρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ.

So then myself I with the indeed mind serve law God's;

τῇ δὲ σαρκὶ νόμῳ ἀμαρτίας.

but with the flesh law sin's.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, μή

[There is] then now no condemnation to those in Christ Jesus, not

κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 ὁ γὰρ

according to flesh who walk, but according to Spirit. For the

νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἠλευθερώσεν

law of the Spirit of life in Christ Jesus set free

με ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου. 3 Τὸ γὰρ

me from the law of sin and of death. For

ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,

powerless [being] the law, in that it was weak through the flesh,

ὁ θεὸς τὸν ἑαυτοῦ νῦν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας

God, his own Son having sent, in likeness of flesh of sin,

καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί, 4 ἵνα

and for sin, condemned sin in the flesh, that

τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ

the requirement of the law should be fulfilled in us, who not according to

σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ

flesh walk, but according to Spirit. For they that

κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ

according to flesh are, the things of the flesh mind; and they

κατὰ πνεῦμα, τὰ τοῦ πνεύματος. 6 τὸ γὰρ φρόνημα

according to Spirit, the things of the Spirit. For the mind

τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ

of the flesh [is] death; but the mind of the Spirit, life

καὶ εἰρήνη. 7 Διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρα εἰς

and peace. Because the mind of the flesh [is] enmity towards

θεόν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύνα-

God: for to the law of God it is not subject; for neither

ται· 8 οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ἀρέσκει οὐ δύνανται.

it [be]; and they that in flesh are, God please cannot.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ

But ye not are in flesh, but in Spirit, if indeed [the]

πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ

Spirit of God dwells in you; but if anyone [the] Spirit of Christ

οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. 10 εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ

has not, he is not of him: but if Christ [be] in you, the

μὲν σῶμα νεκρὸν διὰ τὴν ἀμαρτίαν, τὸ δὲ πνεῦμα ζῶν

indeed body [is] dead on account of sin, but the Spirit life

διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος

on account of righteousness. But if the Spirit of him who raised up

members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

VIII. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of him. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from

† + ἐν in (the) TT[Α].  
ἐν of verse GLTTAW.

\* χάρις thanks (to God) LTTA.  
\* σε thee T.

† — μὲν T.  
† διὰ LTTA.

† — κατὰ το  
† + τὸν TT[Α].

the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a

Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἰγείρας τὸν  
Jesus from among [the] dead dwells in you, he who raised up the  
ἁχριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα  
Christ from among [the] dead will quicken also mortal bodies  
ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 12 Ἄρα  
your on account of that dwells his Spirit in you. So  
οὐν, ἀδελφοί, ὀφείλεται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα  
then, brethren, debtors we are, not to the flesh, according to flesh  
ζῆν. 13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν.  
to live; for if according to flesh ye live, ye are about to die;  
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.  
but if by [the] Spirit the deeds of the body ye put to death, ye will live:  
14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.  
for as many as by [the] Spirit of God are led, these are sons of God,  
15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ  
For not ye received a spirit of bondage again unto fear, but  
ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββὰ, ὁ πατήρ.  
ye received a Spirit of adoption, whereby we cry, Abba, Father.  
16 Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνευματικῷ ἡμῶν, ὅτι  
Itself the Spirit bears witness with our spirit, that  
ἐσμέν τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονομίᾳ  
we are children of God. And if children, also heirs: heirs  
μὲν θεοῦ, ἰσχυκληρονόμοι δὲ χριστοῦ· εἴπερ στυμπάζομεν,  
indeed of God, and joint-heirs of Christ; if indeed we suffer together,  
ἵνα καὶ συνδοξασθῶμεν.  
that also we may be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν  
For I reckon that not worthy [are] the sufferings of the present  
καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι  
time [to be compared] with the about glory to be revealed  
εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαράδοκία τῆς κτίσεως τὴν ἀπόκα-  
to us. For the earnest expectation of the creation the  
λυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται. 20 τῇ γὰρ ματαιότητι  
languish of the sons of God awaits; for to vanity  
ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑπο-  
the creation was subjected, not willingly, but by reason of him who sub-  
τάξαντα, ἐπὶ ἐλπίδι 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερω-  
jected [it], in hope that also itself the creation shall be  
θήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν  
freed from the bondage of corruption into the freedom  
τῆς δόξης τῶν τέκνων τοῦ θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ  
of the glory of the children of God. For we know that all the  
κτίσις στυστενάζει καὶ συνδυνῶει ἄχρι τοῦ νῦν. 23 οὐ  
creation groans together and travaileth together until now. Not  
μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος  
only and [so], but even ourselves the first-fruit of the Spirit  
ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν  
having, also we ourselves in ourselves groan, adoption  
ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 τῇ  
awaiting—the redemption of our body.  
γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἐστὶν ἐλπίς.  
For in hope we were saved; but hope seen is not hope;

\* — τὸν LTTA.

\* χριστὸν [Ἰησοῦν] (Jesus) ἐκ νεκρῶν L; ἐκ νεκρῶν χριστὸν Ἰησοῦν T.

b τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος (read as A.V.) ET.

c υἱοὶ εἰσιν θεοῦ LTTAW.

d δου-  
λιάς T.

\* ἀλλὰ LTTA.

ἁ συν- T.

ε συν- TA.

ε φ' T.

ι διότι T.

κ δου-  
λιάς T.

κ ἡμεῖς καὶ TA; [ἡμεῖς] καὶ LT.

ὁ γὰρ βλέπει τις τί <sup>καὶ</sup> ἐλπίζει; 25 εἰ δὲ ὁ οὐ  
for what <sup>sees</sup> anyone why also does he hope for? But if what <sup>not</sup>  
βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ὡσαύτως  
<sup>we</sup> <sup>see</sup> we hope for, in endurance <sup>we</sup> <sup>await</sup>. In <sup>like</sup> <sup>manner</sup>  
δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται <sup>ταῖς ἀσθενείαις</sup> ἡμῶν  
<sup>and</sup> also the Spirit jointly helps <sup>our</sup> weaknesses;  
τὸ γὰρ τί προσεζώμεθα καθὼς δεῖ, οὐκ οἶδαμεν, <sup>ἀλλ'</sup>  
for that which we should pray for according as it behoves, we know not, but  
αὐτὸ τὸ πνεῦμα ὑπερνυγχάνει ὑπὲρ ἡμῶν <sup>στεναγμοῖς</sup>  
<sup>itself</sup> <sup>the</sup> <sup>Spirit</sup> makes intercession for us with groanings  
ἀλαλήτοις. 27 ὁ δὲ <sup>ῥευνῶν</sup> τὰς καρδίας οἶδεν τί τὸ  
inexpressible But he who searches the hearts knows what [is] the  
φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ  
mind of the Spirit, because according to God he intercedes for  
ἀγίων. 28 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα  
saints. But we know that to those who love God all things  
<sup>συνεργεῖ</sup> εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς  
work together for good, to those who according to purpose <sup>called</sup>  
οὔσιν. 29 ὅτι οὖς προέγνω, καὶ προώρισεν <sup>συνμόρ-</sup>  
<sup>are</sup>. Because whom he foreknew, also he predestinated [to be] conformed  
φους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν <sup>πρω-</sup>  
to the image of his Son, for <sup>to be</sup> <sup>him</sup> [the] first-  
τόκοτον ἐν πολλοῖς ἀδελφοῖς. 30 οὗς δὲ προώρισεν, τούτους  
born among many brethren. But whom he predestinated, these  
καὶ ἐκάλεσεν καὶ οὗς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν. οὗς  
also he called; and whom he called, these also he justified; <sup>whom</sup>  
δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.  
<sup>but</sup> he justified, these also he glorified.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν,  
What then shall we say to these things? If God [be] for us,  
τίς καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, <sup>ἀλλ'</sup>  
who against us? Who indeed his own Son spared not, but  
ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ  
for us all gave up him, how <sup>not</sup> <sup>also</sup> <sup>with</sup> <sup>him</sup>  
τὰ πάντα ἡμῖν χαρίσεται; 33 τίς ἐγκαλέσει κατὰ  
<sup>all</sup> <sup>things</sup> <sup>us</sup> <sup>will</sup> <sup>he</sup> <sup>grant</sup>? Who shall bring an accusation against  
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. 34 τίς ὁ κατα-  
[the] elect of God? [It is] God who justifies: who he that con-  
κρίνων; <sup>χριστὸς</sup> ὁ ἀποθανών, μᾶλλον δὲ <sup>καὶ</sup> ἐγερθεῖς,  
demon? [It is] Christ who died, but rather also is raised up;  
ὅς <sup>καὶ</sup> ἐστὶν ἐν <sup>δεξιᾷ</sup> τοῦ θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ  
who also is at [the] right hand of God; who also intercedes for  
ἡμῶν. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ;  
us: who us shall separate from the love of Christ?  
Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ  
tribulation, or strait, or persecution, or famine, or nakedness, ἢ  
κίνδυνος, ἢ μάχαυρα; 36 καθὼς γέγραπται, "Ὅτι <sup>ἐνεκά</sup> σου  
danger, or sword? According as it has been written, For thy sake  
θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα  
we are put to death <sup>whole</sup> <sup>the</sup> <sup>day</sup>; we were reckoned as sheep  
σφαγῆς. 37 Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ  
of slaughter. But in <sup>these</sup> <sup>things</sup> <sup>all</sup> we more than overcome through

man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are

<sup>m</sup> — καὶ LIT[Α].

<sup>n</sup> τῇ ἀσθενείᾳ (read our weakness) LIT[Α]W.

<sup>o</sup> ἀλλὰ TIT[Α].

<sup>p</sup> — ὑπὲρ ἡμῶν LIT[Α]W.

<sup>q</sup> ἐρανῶν TIT[Α].

<sup>r</sup> συνεργεῖ ὁ θεὸς God works together LIT[Α].

<sup>s</sup> ἀλλὰ LIT[Α].

<sup>t</sup> — Ἰησοῦς Jesus [LIT].

<sup>v</sup> — καὶ LIT[Α].

<sup>w</sup> — καὶ [LIT].

<sup>x</sup> ἐνεκεν

OLIT[Α]W.



accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 that I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: 4 who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that

τοῦ ἀγαπήσαντος ἡμᾶς. 38 πίπειμαι γὰρ ὅτι οὔτε him who loved us. For I am persuaded that neither θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστώτα, οὔτε μέλλοντα, 39 οὔτε ὕψωμα, οὔτε powers, nor things present, nor things to be, nor height, nor βάθος, οὔτε τις κτίσις ἑτέρα δυνησεται ἡμᾶς χωρῖσαι depth, nor any created thing other will be able us to separate ἀπὸ τῆς ἀγάπης τοῦ θεοῦ, τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ from the love of God, which [is] in Christ Jesus τῷ Lord ἡμῶν. our.

9 Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης<sup>1</sup> Truth I say in Christ, I lie not, bearing witness with μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι λύπη me my conscience in [the] Spirit Holy, that grief μοι ἐστὶν μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου<sup>2</sup> to me is great, and unceasing sorrow in my heart, 3 ἠὲ ὅμνην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ for I was wishing myself I a curse to be from the Christ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα<sup>3</sup> for my brethren, and my kinsmen according to flesh; 4 οἵτινες εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, καὶ αἱ διαθήκαι<sup>4</sup> καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ and the covenants and the lawgiving, and the service and the promises; 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ promises; whose [are] the fathers; and of whom [is] the Christ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς according to flesh, who is over all God blessed to the αἰῶνας. ἀμήν. 6 Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ ages. Amen. Not however that has failed the word θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ<sup>5</sup> of God; for not all which [are] of Israel those [are] Israel: 7 οὐδ' ὅτι εἰσιν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' nor because they are seed of Abraham [are] all children: but, ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 8 Τούτστιν, οὐ τὰ In Isaac shall be called to thee a seed. That is, not the τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα children of the flesh these [are] children of God; but the children τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 ἐπαγγελίας γὰρ of the promise are reckoned for seed. For of promise ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ this word [is], According to this time I will come, and ἔσται τῇ Σάρρᾳ υἱός. 10 Οὐ μόνον δέ, ἀλλὰ καὶ Ρε- there shall be to Sarah a son. And not only [that], but also Rebecca ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν<sup>6</sup> becca a by one conception having, Isaac our father, 11 μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων not yet [the] children for being born, nor having done τι ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν ἐτοῦ θεοῦ anything good or evil, (that the according to election of God πρόθεσις<sup>7</sup> μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, purpose might abide, not of works, but of him who calls),

<sup>1</sup> οὔτε δυνάμεις placed after μέλλοντα GLTTAW. <sup>2</sup> συναμ. L. <sup>3</sup> ἀνάθεμα εἶναι αὐτὸς ἐγὼ LTTAW. <sup>4</sup> Ἰσραηλῖται. T. <sup>5</sup> ἡ διαθήκη the covenant L. <sup>6</sup> τοῦτ' ἐστὶν GTTA. <sup>7</sup> μήπω LTr. <sup>8</sup> φαῦλον LTTA. <sup>9</sup> πρόθεσις τοῦ θεοῦ GLTTAW.

12 ἡ ἐρρόθη<sup>h</sup> αὐτῇ, "Οτι ὁ μεῖζων δουλεύσει τῷ ἐλάσσονι"  
it was said to her, The greater shall serve the lesser :

13 καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ  
according as it has been written, Jacob I loved, and Esau

ἐμίσησα.  
I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ;

What then shall we say? Unrighteousness with God [is there]?

μὴ γένοιτο· 15 τῷ γὰρ Μωσῇ<sup>1</sup> λέγει, Ἐλεήσω ὃν ἂν  
May it not be! For to Moses he says, I will shew mercy to whomsoever

ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

I shew mercy, and I will feel compassion on whomsoever I feel compassion.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,  
So then [it is] not of him that wills, nor of him that runs,

ἀλλὰ τοῦ ἐλεούντος<sup>h</sup> θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ Φαραῶ,  
but <sup>h</sup>who 'shews 'mercy 'of 'God. For says the scripture to Pharaoh,

Ὅτι εἰς αὐτό· τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι εἰς σοί  
For this same thing I raised out thee, so that I might shew in thee

τὴν δύναμίν μου, καὶ ὅπως διαγγεῖν τὸ ὄνομά μου ἐν πάσῃ  
my power, and so that should be declared my name in all

τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει  
the earth. So then to whom he will he shews mercy, and whom he will

σκληρύνει.  
he hardens.

19 Ἐρεῖς ὅν μοι, Τί<sup>m</sup> ἐτι<sup>m</sup> μέμφεται; τῷ γὰρ<sup>h</sup> βου-  
Thou wilt say then to me, Why yet does he find fault? for the <sup>h</sup>pur-

λήματι αὐτοῦ τίς ἀνθέστηκεν; 20 Ὁ μενούργε, ὦ ἄνθρωπε,<sup>h</sup>  
pose <sup>h</sup>of him 'who 'has 'resisted? Yea, rather, O man,

σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ<sup>h</sup> τὸ  
<sup>h</sup>thou 'who 'art that answerest against God? Shall 'say 'the

πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;  
<sup>h</sup>thing 'formed to him who formed [it], Why me madest thou thus?

21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ  
Or has not authority the potter over the clay, out of the

αὐτοῦ φυράματος ποιῆσαι δ· μὲν εἰς τιμὴν σκεῦος, ὃ δὲ  
same lump to make one <sup>h</sup>to 'honour 'vessel, and another

εἰς ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν,  
to dishonour? And if 'willing 'God to shew wrath,

καὶ γνωρίσαι τὸ δύνατον αὐτοῦ, ἥνεγκεν ἐν πολλῇ μακρο-  
and to make known his power, bore in much long-

θυμία σκεύη ὀργῆς κατηρητισμένα εἰς ἀπώλειαν· 23 καὶ ἵνα  
suffering vessels of wrath fitted for destruction; 23 and that

γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεῦι  
he might make known the riches of his glory upon vessels

ἐλεους, ἃ προητοίμασεν εἰς δόξαν; 24 οὗς καὶ ἐκάλεσεν  
of mercy, which he before prepared for glory, <sup>h</sup>whom 'also 'he 'called

ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ  
<sup>h</sup>us not only from among [the] Jews, but also from among [the]

ἐθνῶν· 25 ὥς καὶ ἐν τῷ Ὡση<sup>h</sup> λέγει, Καλέσω τὸν οὐ  
nations? As also in Hosea he says, I will call that which [is] not

λαόν μου, λαόν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην.  
my people, My People; and that not beloved, Beloved.

26 Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἡ ἐρρόθη<sup>h</sup> παύτοισι, Οὐ λαός  
And it shall be, in the place where it was said to them, Not 'people

calleth; 12 it was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 There-

fore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come

<sup>h</sup> ἐρρόθη LITTA.

<sup>i</sup> γὰρ Μωσῇ G; Μωσῇ γὰρ LA; Μωσῇ γὰρ W.

TR; Μωσῇ γὰρ W.

<sup>k</sup> ἐλεώντας LITTA.

<sup>1</sup> μοι οὖν LITTA W.

<sup>m</sup> + οὖν then LA W.

<sup>n</sup> — γὰρ for E.

ὦ ἄνθρωπε, μενούργε (μενούργε LTR) LITTA.

P — αὐτοῖς [L] TR.

to pass, *that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.* 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

X. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describ-

μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ὡς ἔστιν. 27 Ἡ-  
[my [are] ye, there they shall be called sons of God [the] living. 27  
σαῖας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐάν-ῃ ὁ ἀριθμὸς  
saias [but] cries concerning Israel, If [should] be [the] [number]  
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατέλειμ-  
[of] the [sons] of Israel as the sand of the sea, the remnant  
μα<sup>1</sup> σωθήσεται 28 λόγον γὰρ συντελῶν καὶ συντέμνων  
shall be saved: for [the] matter [he is] concluding and cutting short:  
ἐν δικαιοσύνῃ<sup>2</sup> ὅτι λόγον συντετμημένον<sup>3</sup> ποιήσει  
in righteousness: because a matter cut short will [do] [the]  
κύριος ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προείρηκεν Ἡσαίας,  
[Lord] upon the earth. 29 And according as said before Esaias,  
Εἰ μὴ κύριος Σαβαὼθ ἔγκατέλειπεν<sup>4</sup> ἡμῖν σπέρμα, ὡς Σόδομα.  
Unless [the] Lord of Hosts had left us a seed, as Sodom  
ἀν-ἔγειν-ῃ<sup>5</sup> ἤθημεν, καὶ ὡς Γόμορρα ἀν-ὠμοιωθήμεν.  
we should have become, and as Gomorrah we should have been made like.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μη-διώκοντα δικαιο-  
What then shall we say? That Gentiles that follow not after right-  
σύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην. δὲ τὴν ἐκ πίστεως<sup>6</sup>  
eousness, attained righteousness, but righteousness that [is] by faith.  
31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον ὀδι-  
But Israel, following after a law of righteousness, to a law of  
καισύνης<sup>7</sup> οὐκ ἔφθασεν. 32 διὰ τί<sup>8</sup> οὐκ ἐκ πί-  
righteousness-<sup>8</sup> did not attain. 32 Why? Because [it was] not by faith,  
στεως, ἀλλ' ὡς ἐξ ἔργων νόμον<sup>9</sup> προσέκοψαν. γὰρ<sup>10</sup> τῷ λίθῳ  
but as by works of law. For they stumbled at the stone  
τοῦ προσκόμματος; 33 καθὼς γέγραπται, Ἴδού τίθημι ἐν  
of stumbling, according as it has been written, Behold I place in  
Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου<sup>11</sup> καὶ πᾶς<sup>12</sup>  
Sion a stone of stumbling and rock of offence: and every one  
ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται.  
that believes on him shall not be ashamed.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ  
Brethren, the good pleasure of my own heart, and  
δέησις<sup>13</sup> ἢ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστίν<sup>14</sup> εἰς  
supplication to God on behalf of Israel is for  
σωτηρίαν. 2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν,  
salvation. For I bear witness to them that zeal for God they have,  
ἀλλ' οὐ κατ' ἐπίγνωσιν. 3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ  
but not according to knowledge. For being ignorant of the [of] God  
δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην<sup>15</sup> ζητοῦντες στήσαι,  
[righteousness, and their own righteousness seeking to establish,  
τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ-ὑπετάγησαν. 4 τέλος γὰρ  
to the righteousness of God they submitted not. For [the] end  
νόμον χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.  
[of] law Christ [is] for righteousness to every one that believes.

5 Μωσῆς<sup>16</sup> γὰρ γράφει<sup>17</sup> τὴν δικαιοσύνην τὴν ἐκ<sup>18</sup> τοῦ<sup>19</sup>  
For Moses writes [of] the righteousness which [is] of the  
νόμου, ὅτι<sup>20</sup> ποιήσας<sup>21</sup> αὐτὰ<sup>22</sup> ἄνθρωπος<sup>23</sup> ζήσεται  
law, That the [having] practised [those] things [man] shall live  
ἐν αὐτοῖς. 6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει,  
by them. But the [of] faith [righteousness thus speaks:

<sup>1</sup> ὑπόλειμμα LTTA.

<sup>2</sup> ἐν δικαιοσύνῃ (read to [that] law) LTTAW.

<sup>3</sup> γὰρ for LTTA.

<sup>4</sup> [is] OLTTAW.

<sup>5</sup> — τοῦ TTA.

<sup>6</sup> — ὅτι T.

<sup>7</sup> — αὐτὰ [LT].

<sup>8</sup> διὰ τί LTTA.

<sup>9</sup> νόμον LTT[A]W.

<sup>10</sup> — ἡ LTTAW.

<sup>11</sup> αὐτῶν them

<sup>12</sup> Μωϋσῆς OLTTAW.

<sup>13</sup> αὐτῇ LT TTA.

<sup>14</sup> ἐν T.

<sup>15</sup> — νόμον LTT[A]W.

<sup>16</sup> — αὐτῶν them

<sup>17</sup> — ὅτι that T.



Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶν χριστὸν καταγαγεῖν· 7 ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου. τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως. ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· 10 καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην. thou shalt be saved. For with [the] heart is belief to righteousness; στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταίσχυνθήσεται. scripture, Everyone that believes on him shall not be ashamed. 12 Οὐ γάρ ἐστιν διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους. Lord of all [is] rich toward all that call upon him. 13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται. 14 Πῶς οὖν ἐπικαλέσονται<sup>κ</sup> εἰς [τὴν] Λορδ, shall be saved. How then shall they call on [him] ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν<sup>μ</sup> οὐδ' οὐκ ἤκουσαν; πῶς δὲ ἀκούουσιν<sup>ν</sup> χωρὶς κηρύσσοντος; they heard not? and how shall they hear apart from [one] preaching? 15 πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἁγὰ ἀγαθὰ. tidings of peace, of those announcing the glad tidings of good things! 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοή διὰ ῥήματος θεοῦ. 18 ἀλλὰ λέγω, by report, but the report by [the] word of God. But I say, Μὴ οὐκ ἤκουσαν; μενοῦν γε<sup>π</sup> εἰς πᾶσαν τὴν γῆν ἐξῆλθεν. Did they not hear? Yea, rather, Into all the earth went out ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνων Ἰσραὴλ; πρώτος<sup>ρ</sup> their. But I say, Did not I know Israel? First,

eth the righteousness which is of the law, That the man which doeth those things shall live by them. 6-But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed, 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say,

<sup>κ</sup> — τῇ κ. <sup>λ</sup> ἐπικαλέσονται should they call LITTAW. <sup>μ</sup> πιστεύουσιν should they believe LITTAW. <sup>ν</sup> ἀκούονται T; ἀκούωσιν should they hear LITTAW. <sup>ο</sup> κηρύξουσιν should they preach LITTAW. <sup>π</sup> — εὐαγγελιζομένων εἰρήνην τῶν LITTAW. <sup>ρ</sup> — τὰ LITTAW. <sup>σ</sup> χριστοῦ of Christ LITTAW. <sup>τ</sup> μενοῦν γε LITTAW. <sup>θ</sup> Ἰσραὴλ οὐκ ἔγνων GLITTAW.

Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that* are no people, and by a foolish nation I will anger you. 20 But Esaias is very bold, and saith, I was made of them that sought me not; I was made manifest unto them that asked not after me. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

XI. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit

"Μωσῆς" λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ  
Moses says, I will provoke to jealousy you through [those] not  
ἐθνει, ἔπι" ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. 20 Ἡ  
a nation, through a nation without understanding I will anger, you. "E-  
σαίας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην \* τοῖς ἐμὲ μὴ ζη-  
saias 'but is very bold and says, I was found by those 'me 'not 'seek-  
τοῦσιν, ἐμφάνης ἐγενόμην \* τοῖς ἐμὲ μὴ ἐπερωτῶσιν. 21 πρὸς  
ing; 'manifested I became to those 'me 'not 'enquiring 'after. 'To  
δὲ τὸν Ἰσραὴλ λέγει, "Ὀλην τὴν ἡμέραν ἐξεπέτασα τὰς  
'but Israel he says, 'Whole 'the day I stretched out  
χειράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.  
my hands to a people disobeying and contradicting.

11 Λέγω οὖν, Μὴ ἀπόσωτο ὁ θεὸς τὸν λαὸν αὐτοῦ;  
I say then, Did 'thrust 'away 'God 'his people?  
μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλῆτης εἰμί, ἐκ σπέρματος  
May it not be! For also I an Israelite am, of [the] seed  
'Αβραάμ, φυλῆς Ἀβενιαμίν. 2 οὐκ ἀπόσωτο ὁ θεὸς  
of Abraham, of [the] tribe of Benjamin. 'Did 'not 'thrust 'away 'God  
τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν  
his people, whom he foreknew. Know ye not in [the history of]  
'Ἠλιᾶ τί λέγει ἡ γραφή; ὥς ἐντυγχάνει τῷ θεῷ κατὰ  
Elias what says the scripture? how he pleads with God against  
τοῦ Ἰσραὴλ, λέγων, 3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν,  
Israel, saying, Lord, thy prophets they killed,  
'καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μό-  
and thine altars they dug down; and I was left a-  
νος, καὶ ζητοῦσιν τὴν ψυχὴν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ  
lone, and they seek my life. But what says to him the  
χρηματισμός; Κατέλιπον ἑαυτῷ ἑπτακισχίλιους ἄνδρας  
divine answer? I left to myself seven thousand men  
οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βαάλ. 5 Οὕτως οὖν καὶ ἐν τῷ  
who bowed not a knee to Baal. Thus then also in the  
νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν.  
present time a remnant according to election of grace there has been.  
6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται  
But if by grace, no longer of works; else grace no longer becomes  
χάρις. εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστιν ἡ χάρις· ἐπεὶ τὸ ἔργον  
grace; but if of works, no longer is it grace; else work  
οὐκέτι ἔστιν ἔργον. 7  
no longer is work.

7 Τί οὖν; δ' ἐπιζητεῖ Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν,  
What then? What 'seeks 'for 'Israel, this it did not obtain;  
ἢ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, 8 ἡ καθὼς  
but the election obtained [it], and the rest were hardened, according as  
γέγραπται, Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,  
it has been written, 'Gave 'them 'God a spirit of slumber,  
ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκοεῖν, ἕως  
eyes so as not to see, and ears so as not to hear, unto  
τῆς σήμερον ἡμέρας. 9 καὶ Ἰαβὶδ λέγει, Γενηθήτω ἡ τράπεζα  
this day. And David says, Let be 'table  
αὐτῶν εἰς παγίδα, καὶ εἰς θῆραν, καὶ εἰς σκάνδαλον, καὶ εἰς  
'their for a snare, and for a trap, and for cause of offence, and for

"Μωσῆς" GLTTRAW. ἔπ' TTR. \* + [ἐν] by (those) LTR. \* + [ἐν] by (those) LTR.  
γ + [ἐν] προέγνω] whom he foreknew L. Ἰσραηλῆτης T. Ἀβενιαμίν LTR.  
b Ἠελιά T. c — λέγων GLTTRAW. d — καὶ LTRAW. e — εἰ δὲ ἐξ to end of verse  
GLTTR[A]. f — ἐστιν A. g τοῦτο GLTTRAW. h καθάπερ even as TTR. i Δαβὶδ  
LTR[A]; Δαβὶδ GW.

ἀνταπόδομα αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν  
 a recompense to them: let be darkened their eyes  
 τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν ᾠδιαπαντὸς ἰσχύ-  
 so as not to see, and their back continually bow thou  
 καμψον. 11  
 down.

11 Λέγω οὖν, μὴ ἔπτασαν ἵνα πέσωσιν; μὴ γένοιτο·  
 I say then, Did they stumble that they might fall? May it not be!  
 ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς  
 but by their offence salvation [is] to the nations, for

τὸ παραζηλώσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν  
 to provoke to jealousy them. But if their offence [be the]

πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων,  
 wealth of [the] world, and their default [the] wealth of [the] nations,

πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; 13 Ὑμῖν μὰρ λέγω  
 how much more their fullness? To you for I speak,

τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνων ἀπόστολος,  
 the nations, inasmuch as I am I of [the] nations apostle,

τὴν διακονίαν μου δοξάζω, 14 εἰ πῶς παραζηλώσω  
 my service I glorify, if by any means I shall provoke to jealousy

μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ γὰρ  
 my flesh, and shall save some from among them. For if

ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου. τίς ἢ ὁ πρός-  
 their casting away [be the] reconciliation of [the] world, what the recep-

ληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;  
 tion, except life from among [the] dead?

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα  
 Now if the first-fruit [be] holy, also the lump; and if the root

ἁγία, καὶ οἱ κλάδοι. 17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθη-  
 [be] holy, also the branches. But if some of the branches were broken

σαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ  
 off, and thou, a wild olive tree being, wast grafted in amongst them, and

ἑσθλὸν κοινωνῶς τῆς ρίζης καὶ τῆς πιότητος τῆς ἐλαίας  
 a fellow-partaker of the root and of the fatness of the olive tree

ἐγένουν, 18 μὴ κατακυριεύω τῶν κλάδων· εἰ δὲ κατακυριεύσαι,  
 became, boast not against the branches; but if thou boastest against

οὐ σὺ τὴν ρίζαν βαστάξεις, ἅλλ' ἡ ρίζα σέ. 19 Ἐ-  
 [them], not thou the root bearest, but the root thee. Thou

ρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω.  
 wilt say then, Were broken out the branches, that I might be grafted in.

20 Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει  
 Well: by unbelief they were broken out, and thou by faith

ἔστηκας. μὴ ὑψηλοφρόνεις, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεός  
 standest. Be not high-minded, but fear: for if God

τῶν κατὰ φύσιν κλάδων οὐκ ἐφέισατο, μήπως οὐδὲ σου  
 the according to nature branches spared not—lest neither thee

ᾤφεισται. 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ·  
 he should spare. Behold then [the] kindness and severity of God:

ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δὲ σε, χρηστό-  
 upon those that fell, severity; and upon thee, kind-

τητα, ἐάν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-  
 ness, if thou continue in [his] kindness, else also thou wilt

of slumber, eyes that they should not see, and ears that they should not hear; unto this day. 9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: 10 let their eyes be darkened, that they may not see, and bow down their back always.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14 if by any means I may provoke to emulation them which are my flesh, and might save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the reconciling of them be but life from the dead?

16 For if the first-fruit be holy, the lump is also holy, and if the root be holy, so are the branches, 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: 21 for if God spared not the natural

\* διὰ παντὸς LTrA.

1 συν- T.

2 δὲ δὲ LTrA.

3 + οὖν then LT[Tr]AW.

ο πρόσληψις LTrA.

P — καὶ T[Tr]A.

4 ἀλλὰ TTrA.

5 — οἱ OLTrAW.

6 εν- T.

7 ἐκλάσθησαν broken off LTr.

8 ὑψηλὰ φρόνει TTr.

9 — μήπως LTr[A].

10 φείσεται

he will spare GLTrAW.

11 ἀποτομία LTrA.

12 χρηστότης θεοῦ kindness of God LTrA.

13 ἐπιμείνῃς TTr.



branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 27 for this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, ye have now obtained mercy through their unbelief: 31 even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord?

κοπήσῃ. 23 <sup>b</sup>καὶ ἐκείνοι<sup>c</sup> δέ, ἐὰν μὴ ἐπιμείνωσιν<sup>c</sup> τῇ ἀπιστίᾳ, be cut off. <sup>a</sup>Also <sup>d</sup>they <sup>e</sup>and, if they continue not in unbelief, <sup>d</sup>ἐγκεντρίσθουσιν<sup>e</sup> ἂν δυνάτὸς γάρ ἐστιν ὁ θεὸς πάλιν <sup>d</sup>ἐγκεν- shall be grafted in; for able is God again to graft τρίσαι<sup>e</sup> αὐτοὺς. 24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξε- in them. For if thou out of the <sup>a</sup>according <sup>e</sup>to <sup>a</sup>nature <sup>e</sup>wast κόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐγκεντρίσθης εἰς <sup>a</sup>cut <sup>e</sup>off <sup>a</sup>wild <sup>e</sup>olive <sup>e</sup>tree, and, contrary to nature, wast grafted in to καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, a good olive tree, how much more these who according to nature [are], <sup>d</sup>ἐγκεντρίσθουσιν<sup>e</sup> τῇ ἰδίᾳ ἐλαίᾳ; 25 Οὐ γὰρ θέλω ὑμᾶς shall be grafted into their own olive tree? For <sup>a</sup>not <sup>e</sup>do <sup>a</sup>I wish you ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε <sup>a</sup>παρ<sup>e</sup> ἂν to be ignorant, brethren, of this mystery, that ye may not be in ἐαυτοῖς φρόνιμοι, ὅτι πῶρως ἐκ μέρους τῷ Ἰσραὴλ γέ- yourselves wise, that hardness in part to Israel has γονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. 26 καὶ happened, until the fulness of the nations be come in; and οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, <sup>a</sup>Ἦξε <sup>e</sup>ἐκ Σιών ὁ ῥυόμενος, <sup>a</sup>καὶ<sup>e</sup> ἂν ἀποστρέψῃ ἀσεβείας Shall come out of Zion the deliverer, and he shall turn away ungodliness ἀπὸ Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, from Jacob. And this [is] <sup>a</sup>to <sup>e</sup>them <sup>a</sup>the <sup>e</sup>from <sup>a</sup>me <sup>e</sup>covenant, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. 28 Κατὰ μὲν when I may have taken away their sins. As regards indeed τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς κατὰ δὲ τὴν the glad tidings, [they are] enemies on your account; but as regards the ἐκλογὴν, ἀγαπῶντο διὰ τοὺς πατέρας. 29 ἀμεταμέλητα election, beloved on account of the fathers. <sup>a</sup>Not <sup>e</sup>to <sup>a</sup>be <sup>e</sup>repented <sup>a</sup>of γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. 30 ὥσπερ γὰρ <sup>a</sup>for [are] the gifts and the calling of God. For as <sup>a</sup>καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἡλείθητε they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, ye have now obtained mercy through their unbelief: 31 even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of wisdom and knowledge of God! how unsearchable his judgments, and ἀνεξιχνίαστοι αἰ. ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἐγνώσκει τὸν νοῦν untraceable his ways? For who did know [the] mind κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέ- [of the] Lord, or who his counsellor became? Or who first ὤκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ gave to him, and it shall be recompensed to him? For of him καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. αὐτῷ ἡ δόξα and through him and unto him [are] all things: to him [be] the glory εἰς τοὺς αἰῶνας. ἀμήν. to the ages. Amen.

<sup>b</sup> καὶ ἐκείνοι GLTTRAW. <sup>c</sup> ἐπιμείνωσιν TTR. <sup>d</sup> ἐν- T. <sup>e</sup> ἐν TRA. <sup>f</sup> — καὶ LITRAV  
<sup>g</sup> — καὶ GLTTRAW. <sup>b</sup> ἡμετέρῳ (read to our mercy) E. <sup>i</sup> + νῦν now [L]T. <sup>k</sup> ἀνεξερευνήτα TL

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρῶν τοῦ  
 I exhort therefore you, brethren, by the compassions  
 θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν,  
 of God, to present your bodies a sacrifice living, holy,  
 ἡδέεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. 2 καὶ μὴ  
 well-pleasing to God, intelligent service your. And not  
 συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ  
 fashion yourselves to this age, but be transformed by the  
 ἀνακαινώσει τοῦ νοῦ ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί  
 renewing of your mind, for to prove by you what [is]  
 τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.  
 will of God the good and well-pleasing and perfect.  
 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ  
 For I say through the grace which is given to me, to everyone  
 τῶν ὄντων ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ  
 that is among you, not to be high-minded above what it behoves [you]  
 φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ  
 to be minded; but to be minded so as to be sober-minded to each as  
 θεὸς ἐμέρισεν μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἐνὶ σώματι  
 God divided a measure of faith. For even as in one body  
 ῥμῆλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν  
 members many we have, but the members all not the same  
 ἔχει πράξιν· οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν χριστῷ,  
 have function; thus the many one body we are in Christ,  
 ὅδ' ἐκαστὸς ἐξ ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα  
 and each one of each other members. But having gifts  
 κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε  
 according to the grace which is given to us different, whether  
 προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· 7 εἴτε δια-  
 prophecy according to the proportion of faith; or ser-  
 κονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·  
 vice in service; or he that teaches in teaching;  
 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν  
 or that exhorts in exhortation; he that imparts in  
 ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν,  
 simplicity, he that takes the lead with diligence; he that shews mercy—  
 ἐν ἰλαρότητι. 9 Ἡ ἀγάπη ἀνυπόκριτος· ἀποστνυγούντες τὸ  
 with cheerfulness. [Let] love [be] unfeigned; abhorring  
 πονηρόν, κολλώμενοι τῷ ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς ἀλ-  
 evil, cleaving to good; in brotherly love towards one  
 λήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγοούμενοι  
 another kindly affectioned; in [giving] honour one another going before;  
 11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ καιρῷ  
 in diligence, not slothful; in spirit, fervent; in season  
 δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένον-  
 serving. In hope, rejoicing; in tribulation, endur-  
 τες, τῇ προσευχῇ προσκαρτεροῦντες· 13 ταῖς χρείαις τῶν  
 ing; in prayer, steadfastly continuing; to the needs of the  
 ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· 14 εὐλογεῖτε  
 saints communicating; hospitality pursuing. Bless  
 τοὺς διώκοντάς ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 χαί-  
 those that persecute you; bless, and curse not. Re-  
 ρεῖν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. 16 τὸ  
 rejoice with rejoicing ones, and weep with weeping ones; the

or who hath been his counsellor? 33 or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 so we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without dissimulation. Abhor that which is evil; cleave to which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 not slothful in business; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing instant in

1 τῷ θεῷ εὐάρεστον T. 2 συ(συν- α)σχηματίζεσθαι to fashion yourselves LA; συνηματίζεσθε T. 3 μεταμορφοῦσθαι to be transformed LA. 4 — ὑμῶν (read the mind) LITTAW. 5 πολλὰ μέλη LITTAW. 6 τὸ LITTAW. 7 τῷ κυρίῳ the Lord EITTAW. 8 — καὶ LITTAW.

prayer; 13 distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

XIII. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually

αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρο-  
same thing toward one another mindings, not high things mind-  
νοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε  
ing, but with the lowly going along: be not  
φρόνιμοι παρ' ἑαυτοῖς. 17 μὴ δένη κακὸν ἀντὶ κακοῦ ἀποδι-  
wise in yourself: to no one evil for evil run-  
δόντες· προνοοῦμενοι καλὰ· ἐνώπιον πάντων ἀνθρώπων  
dering: providing right [things] before all men:  
18 εἰ δυνατόν, τὸ ἐξ ἑμῶν, μετὰ πάντων ἀνθρώπων εἰρη-  
if possible, as to yourselves, with all men being  
νεύοντες. 19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε  
at peace; not yourselves avenging, beloved, but give  
τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀντα-  
place to wrath: for it has been written, To me vengeance! I will  
ποδώσω, λέγει κύριος. 20 Ὡς εἰ οὖν πεινᾷ ὁ ἐχθρὸς  
recompense, says [the] Lord. If therefore should hunger enemy  
σου, ψύμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο  
'thine, feed him; if he should thirst, give drink him; 'this  
γὰρ ποιών, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν  
for doing, coals of fire thou wilt heap upon head  
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ  
'his. Be not overcome by evil, but overcome with  
ἀγαθῷ τὸ κακόν.  
'good 'evil.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.  
'Every soul to authorities above [him] let be subject.  
οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἅπλοῦ θεοῦ· αἱ δὲ οὐσαι  
For there is no authority except from God; and those that are  
ἑξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσιν. 2 ὥστε ὁ  
authorities, by God have been appointed. So that he that  
ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνέστηκεν  
sets himself against the authority, the of God ordinance resists;  
οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα ἡλψονται. 3 οἱ  
and they that resist, to themselves judgment shall receive. 'The  
γὰρ ἄρχοντες οὐκ εἰσιν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ  
for rulers are not a terror to good works, but  
τῶν κακῶν. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ  
to evil [ones]. Dost thou desire not to be afraid of the authority? 'the  
ἀγαθὸν ποιεῖ, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. 4 θεοῦ γὰρ  
'good 'practise, and thou shalt have praise from it; for of God  
διάκονός ἐστιν σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,  
a servant it is to thee for good. But if evil thou practisest,  
φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός  
fear; for not in vain the sword it wears; for of God a servant  
ἐστίν, ἐκδικὸς εἰς ὀργὴν τῷ κακῷ πράσσοντι. 5 διὸ  
it is, an avenger for wrath to him that evil does. Wherefore  
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν,  
necessary [it is] to be subject, not only on account of wrath.  
ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 διὰ τοῦτο γὰρ καὶ  
but also on account of conscience. For on this account also  
φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο  
tribute pay ye; for ministers of God they are, on this same thing  
προσκαρτεροῦντες. 7 ἀπόδοτε οὖν πᾶσιν τὰς ὀφειλάς  
attending continually. Render therefore to all their dues:

\* + [ἐνώπιον τοῦ θεοῦ καὶ] before God and L. \* τῶν L. \* ἀλλὰ ἐὰν But if LITTA.  
\* ὑπὸ LITTA. \* — ἐξουσίαι GLITTA. \* — τοῦ GLITTA. \* ἡλψονται LITTA. \* τῷ ἀγαθῷ  
\* εἰς a good work LITTA. \* τῷ κακῷ to an evil [one] LITTA. \* — οὐν LITTA.



τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ  
to whom tribute, tribute; to whom custom, custom; to whom  
τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ  
fear, fear; to whom honour, honour. To no one  
μηδὲν ὀφείλετε, εἰμὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ  
anything owe ye, unless to love one another: for he that  
(lit. nothing)  
ἀγαπᾶν τὸν ἕτερον, νόμον πεπλήρωκεν. 9 τὸ γάρ, Οὐ  
loves the other, law has fulfilled. For, "Not

μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις,  
"thou shalt commit adultery, Thou shalt not commit murder, Thou shalt not steal,  
"οὐ ψευδομαρτυρήσεις," οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἕτερα  
Thou shalt not bear false witness, Thou shalt not lust; and if any other com-  
ἐντολή. ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, "Αγα-  
mandment, in this word it is summed up, in this, Thou  
πήσεις τὸν πλησίον σου ὡς ἑαυτόν." 10 Ἡ ἀγάπη τῷ πλη-  
shalt love thy neighbour as thyself. Love to the neigh-  
σίον κακὸν οὐκ ἐργάζεται· πληρωμα οὖν νόμου ἡ ἀγάπη.  
bour, evil does not work: fulness therefore of [the] law love [is].

11 Καὶ τούτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμῶς  
Also this, knowing the time, that [the] hour we [it is]  
ἤδη· ἔξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ  
already out of sleep should be roused; for now nearer [is] of us the  
σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ νύξ προέκοιψεν, ἡ δὲ  
salvation, than when we believed. The night is advanced, and the  
ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους,  
day has drawn near; we should cast off therefore the works of darkness,  
καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ,  
and should put on the armour of light. As in [the] day,  
εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοί-  
becomingly we should walk; not in revels and drinking, not in cham-  
ταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ. 14 ἀλλ' ἐνδύσασθε  
bering and wantonness, not in strife and emulation. But put on  
τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ  
the Lord Jesus Christ, and of the flesh forethought not  
ποιεῖσθε εἰς ἐπιθυμίας.  
do take for desire.

14 Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς  
But him being weak in the faith receive not for  
διακρίσεις διαλογισμῶν. 2 Ὁς μὲν πιστεύει φαγεῖν πάντα,  
decisions of reasonings. One believes to eat all things;  
ὁ δὲ ἀσθενὴν λάχανα ἐσθίει. 3 ὁ ἐσθίων, τὸν μὴ  
another being weak herbs eats. He that eats, him that not  
ἐσθιοντα μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐ-  
eats let him not despise; and he that eats not, him that  
σθιοντα μὴ κρίνῃτω. ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ  
eats let him not judge: for God him received. Thou  
τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει  
who art judging another's servant? to his own master he stands  
ἢ πίπτει. σταθήσεται δέ· ὁ δυνατὸς γὰρ ἐστὶν ὁ θεός.  
or falls. And he shall be made to stand; for able is God  
στήσαι αὐτόν. 5 Ὁς μὲν κρίνει ἡμέραν παρ' ἡμέραν,  
to make stand him. One judges a day [to be] above a day;

upon this very thing.  
7 Render therefore to  
all their dues: tribute  
to whom tribute is  
due; custom to whom  
custom; fear to whom  
fear; honour to whom  
honour. 8 Owe no man  
any thing, but to love  
one another: for he  
that loveth another  
hath fulfilled the law.  
9 For this, Thou shalt  
not commit adultery,  
Thou shalt not kill,  
Thou shalt not steal,  
Thou shalt not bear  
false witness, Thou  
shalt not covet; and  
if there be any other  
commandment, it is  
briefly comprehended  
in this saying, namely,  
Thou shalt love thy  
neighbour as thyself.  
10 Love worketh no  
ill to his neighbour:  
therefore love is the  
fulfilling of the law.

11 And that, know-  
ing the time, that now  
it is high time to a-  
wake out of sleep: for  
now is our salvation  
nearer than when we  
believed. 12 The night  
is far spent, the day is  
at hand: let us there-  
fore cast off the works  
of darkness, and let us  
put on the armour of  
light. 13 Let us walk  
honestly, as in the day;  
not in rioting and  
drunkenness, not in  
chambering and want-  
onness, not in strife  
and envying. 14 But  
put ye out the Lord Je-  
sus Christ, and make  
not provision for the  
flesh, to fulfil the lusts  
thereof.

XIV. Him that is  
weak in the faith re-  
ceive ye, but not to  
doubtful disputations.  
2 For one believeth  
that he may eat all  
things: another, who  
is weak, eateth herbs.  
3 Let not him that  
eateth despise him  
that eateth not; and  
let not him which eat-  
eth not judge him that  
eateth: for God hath  
received him. 4 Who  
art thou that judgest  
another man's ser-  
vant? to his own  
master he standeth or  
falleth. Yea, he shall  
be holden up: for God  
is able to make him  
stand. 5 One man es-

<sup>a</sup> ἀλλήλους ἀγαπᾶν GLTfAW.

LIT AW. <sup>b</sup> [ἐν τῷ] LTrA.

you TA. <sup>c</sup> ἐνδυσώμεθα δὲ LTrfAW.

κύριος for able is the Lord LITTA; δυνατεῖ γὰρ ὁ θεὸς W.

<sup>f</sup> — οὐ ψευδομαρτυρήσεις GLTfAW.

<sup>i</sup> σεαυτὸν LTrfA.

<sup>k</sup> ἡ ἡμέρα LTrW;

<sup>m</sup> ἀλλὰ TTfAW.

<sup>g</sup> τῷ λόγῳ τούτῳ

<sup>h</sup> ἡ ἡμέρα LTrW; ἡ ἡμέρα already

<sup>n</sup> ὁ δὲ LTrA.

<sup>p</sup> + γὰρ for (one) LIT.

teemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in [the] Holy. 18 <sup>9</sup> οὐδὲ ἐσθίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ. 7 οὐδεὶς γάρ ἑμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. 8 ἅν.τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν ἅν.τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκωμεν. ἅν.τε οὖν ζῶμεν, ἅν.τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο. γὰρ χριστὸς καὶ ἀπέθανεν καὶ ἠάνεσθαι καὶ ἀνέστη καὶ ζῶντων κυριεύσῃ. 10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστήσμεθα τῷ βήματι τοῦ χριστοῦ. 11 γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος, ὅτι μοι κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ. 12 Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ. 13 Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τίθεναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ. εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 εἰ δὲ διὰ βρώμα οὐ ἀδελφός σου λυπείται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ χριστὸς ἀπέθανεν. 16 Μὴ βλασφημείσθω οὖν ἡμῶν τὸ ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. 18 ὁ

9 — καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ LIT[Α]. <sup>9</sup> + καὶ and GLT[ΑW].  
 \* ἀποθνήσκωμεν we die L. — καὶ LIT[ΑW]. <sup>7</sup> ἔζησεν lived GLT[ΑW]. <sup>8</sup> τοῦ θεοῦ of God LIT[ΑW]. <sup>1</sup> ἐξομολογήσεται πᾶσα γλῶσσα LIT. <sup>7</sup> — οὖν LIT[Α]. <sup>2</sup> ἀποδώσει LIT[Α] ἀποδώσει L.  
 \* [τῷ θεῷ] L. <sup>6</sup> αὐτοῦ GLT[ΑW]. <sup>6</sup> γὰρ for LIT[ΑW].

γὰρ ἐν ταῖς ὑποκειμένοις τοῖς ἀνθρώποις. 19 ἄρα οὖν τὰ τῆς εἰρήνης  
 and approved by men. So then the things of peace  
 διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.  
 we should pursue, and the things for building up one another.  
 20 Μὴ ἕνεκεν βρώματος καταλύε τὸ ἔργον τοῦ θεοῦ.  
 Not for the sake of meat destroy the work of God.  
 πάντα μὲν καθάρᾳ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ  
 All things indeed [are] pure; but [it is] evil to the man who  
 διὰ προσκόμματος ἐσθίουσι. 21 καλὸν τὸ μὴ φαγεῖν κρέα,  
 through stumbling eats. [It is] right not to eat flesh,  
 μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ  
 nor drink wine, nor in what thy brother stumbles, or  
 σκανδαλίζεται ἢ ἀσθενεῖ. 22 Σὺ πιστὴν ἔχεις; κατὰ ἑαυτὸν  
 is offended, or is weak. Thou faith hast? To thyself  
 ἔχε ἐνώπιον τοῦ θεοῦ μακάριος ὁ μὴ κρίνων ἑαυτὸν  
 have [it] before God. Blessed [is] he that judges not himself  
 ἐν ᾧ δοκιμάζει. 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-  
 in what he approves. But he that doubts, if he eat, has been  
 κέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ  
 condemned, because [it is] not of faith; and everything which [is] not of  
 πίστεως, ἁμαρτία ἐστίν. <sup>k</sup>  
 faith, <sup>sin</sup> <sup>is</sup>.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν  
 But we ought, we who [are] strong, the infirmities of the  
 ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 ἕκαστος ἑαυτὸν  
 weak to bear, and not ourselves to please. For each  
 ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.  
 of us the neighbour let please unto good for building up.  
 3 Καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέ-  
 For also the Christ not himself pleased; but, according as it has  
 γραπτὰ, οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον.  
 been written, The reproaches of those reproaching thee fell  
 ἐπ' ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν  
 on me. For as many things as were written before for  
 διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς  
 instruction were written before, that through endurance and  
 παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ  
 encouragement of the scriptures hope we might have. Now the  
 θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως ὁψύ ὑμῖν τὸ αὐτὸ  
 God of endurance and encouragement give you the same thing  
 φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. 6 ἵνα  
 to mind with one another according to Christ Jesus; that  
 ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε τὴν θεὸν καὶ πατέρα  
 with one accord with one mouth ye may glorify the God and Father  
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 7 Διὸ προσλαμβάνεσθε  
 of our Lord Jesus Christ. Wherefore receive ye  
 ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο ἡμᾶς εἰς  
 one another, according as also the Christ received us to  
 δόξαν τοῦ θεοῦ.  
 [the] glory of God.

peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

XV. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likened one to another according to Christ Jesus: 6 that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God.

<sup>d</sup> τούτω this GLTTRAW. <sup>e</sup> — τῷ LTR. <sup>f</sup> διώκομεν we pursue T. <sup>g</sup> — ἢ σκανδαλίζεται ἢ ἀσθενεῖ T. <sup>h</sup> ἢν ([ἢν] A) ἔχεις κατὰ (read faith which thou hast, to &c.) LTR. <sup>i</sup> σεαυτὸν GLTTRAW. <sup>k</sup> Place here verses 25—27 of chapter xvi. o. <sup>l</sup> — γὰρ for GLTTRAW. <sup>m</sup> ἐπέπεσαν LTR. <sup>n</sup> ἐγράφη were written LTRAW. <sup>o</sup> + διὰ through LTRAW. <sup>p</sup> Ἰησοῦν χριστὸν Tr. <sup>q</sup> ὑμᾶς you GLTTRAW. <sup>r</sup> + τοῦ LTR.



8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

8 Λέγω δέ, ὅτι Ἰησοῦν χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάζει τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαι σοὶ ἐν ἔθνεσιν, καὶ τῷ ὀνόματί σου ψαλῶ. 10 Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. 11 Καὶ πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καὶ ἑπαινεσατέ αὐτὸν πάντες οἱ λαοί. 12 Καὶ πάλιν, Ἡσαΐας λέγει, Ἐξ ἡμῶν, ἐκ τοῦ αὐτοῦ ἔθνη ἐλποῦσιν. 13 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν, εἰς τὸ περισσεῦν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 through mighty signs and wonders, by the power of the Spirit of God; so that

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστέ ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 ὅμως γὰρ ἐγὼ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαυαμνῆσκον ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐν τῷ θεῷ, 16 εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ χριστοῦ τοῦ θεοῦ, 17 ἔχω οὖν καύχησιν ἐν χριστῷ ἁγίῳ, 18 οὐ γὰρ τολμήσω εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, 19 διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐν τῷ θεῷ, 20 ὡς ἐπαινεσατέ αὐτὸν πάντα τὰ ἔθνη, καὶ ἑπαινεσατέ αὐτὸν πάντες οἱ λαοί. 21 Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν, εἰς τὸ περισσεῦν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.

\* γὰρ for LITTAU.

† — Ἰησοῦν LITTAU.

‡ πάντα τὰ ἔθνη τὸν κύριον LITTAU.

§ τολμηροτέρως Tr.

• + τὴν LITTAU.

OLT: [A] W.

b — ἀδελφὸν LITTAU.

† + τὸν GLITTAU.

§ τι λαλεῖν LITTAU.

γ γενέσθαι became LTR.

‡ ἐπαινεσατέ αὐτὸν LITTAU.

c ἀπὸ Tr.

d χριστοῦ Ἰησοῦ LITTAU.

e ἁγίου Holy (Spirit)

\* + λέγει It

‡ + τῆς [A]

§ ἀπὸ Tr.

d χριστοῦ Ἰησοῦ LITTAU.

ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρω-  
 from Jerusalem, and in a circuit unto Illyricum, to have fully  
 κέαι τὸ εὐαγγέλιον τοῦ χριστοῦ. 20 οὕτως δὲ φιλοτιμού-  
 preached the glad tidings of the Christ; and so being am-  
 μενον<sup>1</sup> εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός,  
 bitious to announce the glad tidings, not where <sup>2</sup>was <sup>3</sup>named <sup>4</sup>Christ,  
 ἵνα μὴ ἐπ' ἄλλότριον θεμέλιον οἰκοδομῶ. 21 ἀλλὰ καθὼς  
 that not upon another's foundation I might build; but according as  
 γέγραπται, Οἷς οὐκ ἄνγγελη περὶ αὐτοῦ, ὅψον-  
 it has been written, To whom it was not announced concerning him, they shall  
 ται<sup>5</sup> καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. 22 Διὸ καὶ ἐνε-  
 see; and those that have not heard, shall understand. Wherefore also I was  
 κοπτόμην <sup>6</sup>τὰ πολλὰ<sup>7</sup> τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 νυνὶ δὲ  
 hindered many times from coming to you. But now,  
 μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ  
 no longer <sup>8</sup>place <sup>9</sup>having in these regions, and <sup>10</sup>a <sup>11</sup>longing  
 ἔχων <sup>12</sup>τοῦ<sup>13</sup> ἐλθεῖν πρὸς ὑμᾶς ἀπὸ <sup>14</sup>πολλῶν<sup>15</sup> ἐτῶν, 24 ὥς ἵκαν<sup>16</sup>  
<sup>17</sup>having to come to you for many years, whenever  
 πορεύομαι εἰς τὴν Σπανίαν, ὅλευσόμαι πρὸς ὑμᾶς. <sup>18</sup>ἐλπίζω  
 I may go to Spain, I will come to you; <sup>19</sup>I <sup>20</sup>hope  
 γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ῥύφ<sup>21</sup> ὑμῶν προπεμ-  
 for going through to see you, and by you to be set  
 φθῆναι ἐκεῖ, ἐάν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.  
 forward thither, if of you first in part I should be filled.  
 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.  
 But now I go to Jerusalem, doing service to the saints;  
 26 ἡνδόκησαν<sup>27</sup> γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινα<sup>28</sup>  
 for <sup>29</sup>were <sup>30</sup>pleased <sup>31</sup>Macedonia <sup>32</sup>and <sup>33</sup>Achaia <sup>34</sup>a <sup>35</sup>contribution <sup>36</sup>certain  
 ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσα-  
 to make for the poor of the saints who [are] in Jerusa-  
 λήμ. 27 ἡνδόκησαν<sup>38</sup> γὰρ καὶ ὀφειλέται <sup>39</sup>αὐτῶν εἰσιν. <sup>40</sup>εἰ γὰρ  
 lem. For they were pleased and <sup>41</sup>debtors <sup>42</sup>their they are; for if  
 τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν  
 in their spiritual things <sup>43</sup>participated <sup>44</sup>the <sup>45</sup>nations, they ought  
 καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 28 τούτο οὖν  
 also in the fleshly things to minister to them. This therefore  
 ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου,  
 having finished, and having sealed to them this fruit,  
 ἂπελεύσομαι δι' ὑμῶν εἰς <sup>46</sup>τὴν<sup>47</sup> Σπανίαν. 29 οἶδα δὲ ὅτι  
 I will set off by you into Spain. And I know that  
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας <sup>48</sup>τοῦ εὐαγγελίου  
 coming to you, in fulness of blessing of the glad tidings  
 τοῦ<sup>49</sup> χριστοῦ ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, <sup>50</sup>ἄδελφοί<sup>51</sup>, διὰ  
 of Christ I shall come. But I exhort you, brethren, by  
 τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ  
 our Lord Jesus Christ, and by the love of the  
 πνεύματος, συναγωνισασθῆναι μοι ἐν ταῖς προσευχαῖς ὑπὲρ  
 Spirit, to strive together with me in prayers for  
 ἐμοῦ πρὸς τὸν θεόν. 31 ἵνα ῥυθθῶ ἀπὸ τῶν ἀπει-  
 me to God, that I may be delivered from those being  
 θούντων ἐν τῇ Ἰουδαίᾳ, καὶ <sup>52</sup>ἵνα<sup>53</sup> ἡ <sup>54</sup>διακονία<sup>55</sup> μου ἡ  
 disobedient in Judæa; and that <sup>56</sup>service <sup>57</sup>my which [is]

from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you: if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that do not believe in Judæa; and that my service which

<sup>1</sup> φιλοτιμούμαι I am ambitious LTR.

<sup>6</sup> πολλὰ L.

<sup>1</sup> [τοῦ] L.

<sup>11</sup> ἵκανον TR.

<sup>2</sup> ἂν LITRAW.

<sup>3</sup> — ἐλεύσομαι πρὸς ὑμᾶς GLTT AW.

<sup>4</sup> ῥύφ LA.

<sup>5</sup> ἡνδόκησαν TTR.

<sup>6</sup> εἰσιν αὐτῶν LITRAW.

<sup>7</sup> — τὴν LITRA.

<sup>8</sup> — τοῦ εὐαγγελίου τοῦ GLTTAW.

<sup>9</sup> [ἀδελφοί] A.

<sup>10</sup> — ἵνα LITRA.

<sup>11</sup> δωροφορία offering of gifts L.

I have for Jerusalem may be accepted of the saints; 32 that I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

Τεῖς<sup>α</sup> Ἱερουσαλὴμ εὐπρόσδεκτος<sup>α</sup> γένηται τοῖς ἁγίοις<sup>α</sup> 32 ἵνα<sup>α</sup> for Jerusalem acceptable may be to the saints; that<sup>α</sup> ἐν<sup>α</sup> χαρᾷ<sup>α</sup> ἔλθω<sup>α</sup> πρὸς ὑμᾶς διὰ<sup>α</sup> θελήματος<sup>α</sup> θεοῦ<sup>α</sup>, καὶ<sup>α</sup> in joy I may come to you by [the] will of God, and<sup>α</sup> συναναπαύσωμαι ὑμῖν<sup>α</sup>. 33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ<sup>α</sup> I may be refreshed with you. And the God of peace [be] with<sup>α</sup> πάντων ὑμῶν. Ἀμήν<sup>α</sup>.<sup>α</sup>  
<sup>α</sup>all<sup>α</sup> you. Amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν<sup>α</sup>  
But I commend to you Phebe, our sister, being

δίακονον τῆς ἐκκλησίας τῆς ἐν<sup>α</sup> Κεγχρεαῖς<sup>α</sup> 2 ἵνα αὐτὴν προσ-  
servant of the assembly in Cenchrea; that her ye may

δέξησθε<sup>α</sup> ἐν<sup>α</sup> κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ<sup>α</sup>  
receive in [the] Lord worthily of saints, and ye may assist her

ἐν<sup>α</sup> ᾧ ἅν ὑμῶν<sup>α</sup> χρεὴ<sup>α</sup> πράγματι<sup>α</sup> καὶ γὰρ<sup>α</sup> αὐτῇ<sup>α</sup> προ-  
in whatever of you she may need matter; for also she a suc-  
στατίς πολλῶν ἐγενήθη, καὶ<sup>α</sup> αὐτοῦ<sup>α</sup> ἐμοῦ<sup>α</sup>. 3 Ἀσπάσαθε<sup>α</sup>  
couter of many has been, and myself of me. Salute

Ἰπρίσκιλλαν<sup>α</sup> καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν<sup>α</sup> χριστῷ Ἰη-  
Priscilla and Aquila my fellow-workers in Christ Je-

σοῦ<sup>α</sup> 4 οἵτινες ὑπὲρ<sup>α</sup> τῆς ψυχῆς μου τὸν ἑαυτῶν<sup>α</sup> τράχηλον<sup>α</sup>  
sus, (who for my life their own neck

ὑπέθηκαν, οἷς οὐκ ἐγὼ<sup>α</sup> μόνος εὐχαριστῶ, ἀλλὰ καὶ<sup>α</sup> πᾶσαι αἱ<sup>α</sup>  
laid down: whom not I only thank, but also all the

ἐκκλησίαι τῶν ἐθνῶν<sup>α</sup> 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν<sup>α</sup>.  
assemblies of the nations,) and the at house their assembly.

ἀσπάσαθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ<sup>α</sup>  
Salute Epænetus my beloved, who is a first-fruit

τῆς<sup>α</sup> Ἀχαΐας<sup>α</sup> εἰς<sup>α</sup> χριστόν. 6 ἀσπάσαθε<sup>α</sup> Μαριάμ<sup>α</sup>, ἥτις πολλὰ<sup>α</sup>  
of Achaia for Christ. Salute Mary, who much

ἐκοπίασεν εἰς<sup>α</sup> ἡμᾶς<sup>α</sup>. 7 ἀσπάσαθε Ἀνδρόνικον καὶ Ἰουνίαν<sup>α</sup>  
laboured for us. Salute Andronicus and Junias

τοὺς συγγενεῖς μου καὶ συναίχμαλτους μου<sup>α</sup> οἵτινες εἰσιν<sup>α</sup>  
my kinsmen and fellow-prisoners my, who are

ἐπίσημοι ἐν<sup>α</sup> τοῖς ἀποστόλοις, οἱ καὶ<sup>α</sup> πρὸ ἐμοῦ<sup>α</sup> γεγόνασιν<sup>α</sup>  
of note among the apostles; who also before me were

ἐν<sup>α</sup> χριστῷ. 8 ἀσπάσαθε Ἀμπλίαν<sup>α</sup> τὸν ἀγαπητόν μου ἐν<sup>α</sup>  
in Christ. Salute Amplias my beloved in [the]

κυρίῳ. 9 ἀσπάσαθε Οὐρβανὸν τὸν συνεργόν ἡμῶν ἐν<sup>α</sup> χριστῷ<sup>α</sup>,  
Lord. Salute Urbanus our fellow-worker in Christ,

καὶ<sup>α</sup> Στάχυν τὸν ἀγαπητόν μου. 10 ἀσπάσαθε Ἀπελλὴν τὸν<sup>α</sup>  
and Stachys my beloved. Salute Apelles the

δοῦκον ἐν<sup>α</sup> χριστῷ. ἀσπάσαθε τοὺς ἐκ τῶν<sup>α</sup> Ἀρι-  
approved in Christ. Salute those of the [household] of Ari-

στοβύλου. 11 ἀσπάσαθε Ἡροδίωναν<sup>α</sup> τὸν<sup>α</sup> συγγενὴ<sup>α</sup> μου.  
stobulus. Salute Herodion my kinsman.

ἀσπάσαθε τοὺς ἐκ τῶν<sup>α</sup> Ναρκίσσου, τοὺς ὄντας ἐν<sup>α</sup>  
Salute those of the [household] of Narcissus, who are in [the]

κυρίῳ. 12 ἀσπάσαθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας<sup>α</sup>  
Lord. Salute Tryphæna and Tryphosa, who labour

ἐν<sup>α</sup> κυρίῳ. ἀσπάσαθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ<sup>α</sup>  
in [the] Lord. Salute Persis the beloved, who much

Ἰ ἐν at L. α τοῖς ἁγίοις γένηται LTTA. α ἐλθὼν (having come) ἐν χαρᾷ T. β κυρίου Ἰησοῦ of [the] Lord Jesus L. γ — καὶ T; — καὶ συναναπαύσωμαι ὑμῖν L[A]. δ [ἀμήν] LTR. ε Κεν. T ἰ προσδέξασθε αὐτήν LTRA. β ἐμοῦ GLTAW. γ ἐμοῦ αὐτοῦ LTTA. δ Πρίσκαν Prisca GLTTAW. ε Ἀσίας Asia GLTTAW. ζ Μαρίαν LTRA. η ὑμᾶς you LTTA. θ γεγόνασιν LTTA. ι Ἀμπλίαν Ampliatius TTRA. κ κυρίῳ [the] Lord L. λ Ἡρωδίωναν GLTTAW. μ συγγενὴν Tr. ν [ἀσπάσαθε .... κυρίῳ] L.



ἐκοπίασεν ἐν κυρίῳ.<sup>13</sup> ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν  
laboured in [the] Lord. Salute Rufus the chosen  
ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.<sup>14</sup> ἀσπάσασθε  
in [the] Lord, and his mother and mine. Salute  
Ἀσύγκριτον,<sup>15</sup> Φλέγοντα,<sup>16</sup> Ἑρμᾶν,<sup>17</sup> Πατρόβαν,<sup>18</sup> Ἑρμῆν,<sup>19</sup> καὶ  
Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and  
τοὺς σὺν αὐτοῖς ἀδελφούς.<sup>15</sup> ἀσπάσασθε Φιλόλογον καὶ  
the with them brethren, Salute Philologus and  
Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφήν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ  
Julias, Nereus and his sister, and Olympas, and  
τοὺς σὺν αὐτοῖς πάντας ἁγίους.<sup>16</sup> ἀσπάσασθε ἀλλήλους  
the with them all saints. Salute one another  
ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῷ  
with a kiss holy. Salute you the assemblies  
χριστοῦ.  
of Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφεί, σκοπεῖν τοὺς τὰς διχο-  
But I exhort you, brethren to consider those who  
στασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδασκίαν ἣν ὑμεῖς  
sions and causes of offence contrary to the teaching which ye  
ἐμάθετε, ποιοῦντες καὶ ἑκκλινάτε<sup>18</sup> ἀπ' αὐτῶν. 18 οἱ γὰρ  
learned, make, and turn away from them. For  
τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ<sup>19</sup> χριστῷ οὐ δουλεύουσιν, ἀλλὰ  
such our Lord Jesus Christ serve not, but  
τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας  
their own belly, and by kind speaking and praise  
ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν ὑπακοή  
deceive the hearts of the innocent. For the of you obedience  
εἰς πάντας ἀφίκετο·<sup>20</sup> αἰχρῶ οὖν τὸ ἐφ' ὑμῖν.<sup>21</sup> θέλω δὲ  
to all reached. I rejoice therefore concerning you; but I wish  
ὑμᾶς σοφούς<sup>22</sup> μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ  
you wise to be [as] to good, and simple to  
κακόν. 20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ  
evil. But the God of peace will bruise Satan under  
τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ  
your feet shortly. The grace of our Lord Jesus

χριστοῦ<sup>23</sup> μεθ' ὑμῶν.<sup>24</sup>  
Christ [be] with you.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου καὶ Λούκιος  
Salute you Timotheus my fellow-worker and Lucius  
καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 ἀσπάζομαι  
and Jason and Sosipater my kinsmen. Salute

ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.  
I you Tertius who wrote the epistle in [the] Lord.

23 ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας  
Salute you Gaius the host of me and of the assembly

ὅλης.<sup>24</sup> ἀσπάζεται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως,  
whole salutes you Erastus the steward of the city,

καὶ Κουάρτος ὁ ἀδελφός. 24 Ἡ χάρις τοῦ κυρίου ἡμῶν  
and Quartus the brother. The grace of our Lord

Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.  
Jesus Christ [be] with all you. Amen.

much in the Lord.  
13 Salute Rufus chosen  
in the Lord, and his  
mother and mine.  
14 Salute Asyncritus,  
Phlegon, Hermas, Pa-  
trobas, Hermes, and  
the brethren which are  
with them. 15 Salute  
Philologus, and Julia,  
Nereus, and his sister,  
and Olympas, and all  
the saints which are  
with them. 16 Salute  
one another with a  
holy kiss. The churches  
of Christ salute you.

17 Now I beseech  
you, brethren, mark  
them which cause di-  
visions and offences  
contrary to the doc-  
trine which ye have  
learned; and avoid  
them. 18 For they that  
are such serve not our  
Lord Jesus Christ, but  
by good words and  
fair speeches deceive  
the hearts of the sim-  
ple. 19 For your obe-  
dience is come abroad  
unto all men. I am  
glad therefore on your  
behalf; but yet I would  
have you wise unto  
that which is good,  
and simple concerning  
evil. 20 And the God  
of peace shall bruise  
Satan under your feet  
shortly. The grace of  
our Lord Jesus Christ  
be with you, Amen.

21 Timotheus my  
workfellow, and Lu-  
cius, and Jason, and  
Sosipater, my kins-  
men, salute you. 22 I  
Tertius, who wrote  
this epistle, salute you  
in the Lord. 23 Gaius  
mine host, and of the  
whole church, saluteth  
you. Erastus the  
city saluteth you, and  
Quartus a brother.  
24 The grace of our  
Lord Jesus Christ be  
with you all. Amen.

<sup>13</sup> Ἀσύν-Τ. <sup>14</sup> Ἑρμᾶν LITTAW. <sup>15</sup> Ἑρμᾶν LITTAW. <sup>16</sup> + πᾶσαι all (the assemblies)  
GLITTAW. <sup>17</sup> Ἑρμᾶν LITTAW. <sup>18</sup> Ἑρμᾶν LITTAW. <sup>19</sup> ἐφ' ὑμῖν οὖν αἰχρῶ LITTAW.  
<sup>20</sup> — μὲν LITTAW. <sup>21</sup> — χριστοῦ TITTA. <sup>22</sup> + ἀμήν Amen E. <sup>23</sup> Ἀσπάζεται Salutes  
LITTAW. <sup>24</sup> ὅλης τῆς ἐκκλησίας LITTA. <sup>25</sup> — verse 24 LITTA.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 to God only wise, be glory through Jesus Christ for ever. Amen.

25 <sup>h</sup>Τῷ δὲ δυναμειῷ ὑμᾶς στήριζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνους αἰωνίους σεσχημένον, 26 φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. 27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

<sup>h</sup>Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου, διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.<sup>h</sup>  
servant of the <sup>2</sup>in <sup>2</sup>Cenchrea <sup>1</sup>assembly.

**Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.<sup>h</sup>**  
**THE TO THE CORINTHIANS EPISTLE FIRST.**

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ <sup>b</sup>κλητὸς ἀπόστολος Ἰησοῦ χριστοῦ, διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὓσιν ἐν Κορίνθῳ, ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, <sup>d</sup>κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 that in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 who

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάντῃ γνώσει, 6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπὸ τοῦ θεοῦ, ὅτι ὑμεῖς ἀποκαλύψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἀπεκ-

<sup>h</sup> Verses 25-27 placed at end of chapter xiv. g. <sup>i</sup> + τῶν αἰώνων of pages LT. <sup>k</sup> — the subscription GLTW; Πρὸς Ῥωμαίους TR.

<sup>a</sup> + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς EG; Πρὸς Κορινθίους A LTTA W. <sup>b</sup> κλητὸς LA. <sup>c</sup> χριστοῦ Ἰησοῦ LTTA W. <sup>d</sup> τῇ οὓσιν ἐν Κορίνθῳ placed after Ἰησοῦ LTA. <sup>e</sup> — τε both LTTA L.

8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ  
 who also will confirm you to [the] end, unimpeachable in the  
 ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 9 πιστὸς ὁ θεός, δι'  
 day of our Lord Jesus Christ. Faithful [is] God, by  
 οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ  
 whom ye were called into fellowship of his Son Jesus Christ  
 τοῦ κυρίου ἡμῶν.  
 our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ  
 Now I exhort you, brethren, by the name  
 κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες,  
 of our Lord Jesus Christ, that the same thing ye say all,  
 καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ καθηρτισμένοι  
 and no there be among you divisions; but ye be knit together  
 ἐν τῇ αὐτῇ νοῖ. καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γὰρ  
 in the same mind and in the same judgment. For it was shewn  
 μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης,  
 to me concerning you, my brethren, by those of [the house of] Chloe,  
 ὅτι ἔριδες ἐν ὑμῖν εἰσιν. 12 λέγω δὲ τοῦτο, ὅτι ἕκαστος  
 that strives among you there are. But I say this, that each  
 ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ  
 of you says, I am of Paul, and I of Apollos, and I

Κηφᾶ, ἐγὼ δὲ χριστοῦ. 13 Μεμέρισται ὁ χριστός; μὴ Παῦ-  
 of Cephas, and I of Christ Has been divided the Christ? not Paul  
 λος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπ-  
 was crucified for you? or to the name of Paul were ye  
 τίσθητε; 14 εὐχαριστῶ ἑτῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα,  
 baptized? I thank God that no one of you I baptized,  
 εἰ μὴ Κρίσπον καὶ Γάϊον. 15 ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ  
 except Crispus and Gaius, that not anyone should say that unto  
 ἑμὸν ὄνομα ἐβάπτισα. 16 ἐβάπτισα δὲ καὶ τὸν Στεφάνῳ  
 my name I baptized. And I baptized also the of Stephanas  
 οἶκον. λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα. 17 Οὐ γὰρ  
 house; as to the rest I know not if any other I baptized. For not  
 ἀπέστειλέν με ὁ χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι.  
 sent me Christ to baptize, but to announce the glad tidings;  
 οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.  
 not in wisdom of word, that not be made void the cross of the Christ.

18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία  
 For the word of the cross to those perishing foolishness  
 ἐστίν, τοῖς δὲ ἀσζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. 19 γέ-  
 is, but who are being saved to us power of God it is. It has  
 γραπταὶ γάρ, Ἀπολὼ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν  
 been written for, I will destroy the wisdom of the wise, and the  
 σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός;  
 understanding of the understanding ones I will set aside. Where [is the] wise?  
 ποῦ γραμματεὺς; ποῦ συζητητής τοῦ αἰῶνος τούτου;  
 where [the] scribe? where [the] disputer of this age?  
 οὐχ ἑμώρραεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου. τοῦτού";  
 did not make foolish God the wisdom of this world?  
 21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνων ὁ κόσμος διὰ  
 For since, in the wisdom of God, knew not the world by  
 τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ  
 wisdom God, was pleased God by the foolishness of the

shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the

† περὶ L. — τῷ θεῷ (read εὐχαριστῶ I give thanks) T. ἡ βαπτίσθητε ye were baptized LITTAU. † + [ὁ] L. ἀλλὰ TTAU. † συζητητής LITTAU. — τούτου (of the world) LITTAU.



foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; 24 but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 that no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 that, according as it is written, He that glorieth, let him glory in the Lord.

II. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demon-

κηρύγματος σωσαι τοὺς πιστεύοντας. 22 ἐπειδὴ καὶ Ἰουδαῖοι καὶ Ἕλληνες σοφίαν ζητοῦσιν. 23 ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησιν δὲ μωρίαν. 24 αὐτοῖς δὲ τοῖς ἐκκλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν· καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν. 26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς. 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα τοὺς σοfoύς κατασχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά. 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ. 29 ὅπως μὴ καυχώσῃται πᾶσα σὰρξ ἐν ὧν ἔσται. 30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία. ἀπὸ θεοῦ δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις. 31 ἵνα, καθὼς γέγραπται, ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ κατ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ. 2 οὐ γὰρ ἐκρίνα τούτῳ ἰδεῖναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον. 3 καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῶν ἐγενόμην πρὸς ὑμᾶς. 4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος

ἡ σημεῖα signs GLTtraw.

ο ἔθνεσιν to nations GLTtraw.

ῥ — ἐστίν Ttr.

ἡ ἵνα

κατασχύνῃ τοὺς σοφούς [L]TtrA.

τ [καὶ τὰ . . . ὁ θεός] L.

— καὶ LTtrA.

καυχῇ

εἰδέναι GLTtraw.

σοφία ἡμῖν LTtrA.

— τοῦ GLTtraw.

ἡ τε

κἀγὼ LTtrA.

— ἀνθρωπίνης GLTtraw.

ἡ ἀλλὰ Tr.

καὶ δυνάμει· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ-  
and of power; that your faith might not be in wisdom of men,  
πων, ἄλλ' ἐν δυνάμει θεοῦ.  
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ  
But wisdom we speak among the perfect; but wisdom, not  
αἰῶνος· τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος· τούτου. τῶν  
of this age, nor of the rulers of this age, who  
καταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ,  
are coming to nought. But we speak wisdom of God in a mystery,  
τὴν ἀποκεκρυμμένην ἣν προώρισεν ὁ θεὸς πρὸ τῶν  
the hidden [wisdom] which <sup>2</sup>predetermined <sup>1</sup>God before the  
αἰώνων εἰς δόξαν ἡμῶν, 8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ  
ages for our glory, which no one of the rulers  
αἰῶνος· τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον  
of this age has known, (for if they had known, <sup>2</sup>not <sup>1</sup>the <sup>2</sup>Lord  
τῆς δόξης ἑσταύρωσαν· 9 ἀλλὰ καθὼς γέγραπ-  
of <sup>2</sup>the <sup>2</sup>glory <sup>2</sup>they <sup>2</sup>would have crucified,) but according as it has been

ται, ὁφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ  
written, Things which eye saw not, and ear heard <sup>2</sup>not, and  
ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ἣ ἡτοίμασεν ὁ θεός  
into heart of man came not, which <sup>2</sup>prepared <sup>1</sup>God

τοῖς ἀγαπῶσιν αὐτόν· 10 ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν  
for those that love him, but to us God revealed [them]

διὰ τοῦ πνεύματος· αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ,  
by his Spirit; for the Spirit all things searches,

καὶ τὰ βάθη τοῦ θεοῦ. 11 τίς γὰρ οἶδεν ἀνθρώπων τὰ  
even the depths of God. For who <sup>2</sup>knows <sup>1</sup>of <sup>2</sup>men the things

τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν  
of man, except the spirit of man which [is] in

αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ᾔδειν, εἰ μὴ τὸ  
him? so also the things of God no one knows, except the

πνεῦμα τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-  
Spirit of God. But we not the spirit of the world re-

βομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν  
ceived, but the Spirit which [is] from God, that we might know

τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν. 13 Ἄ καὶ λαλοῦμεν,  
the things by God granted to us: which also we speak,

οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν δι-  
not in <sup>2</sup>taught <sup>2</sup>of <sup>2</sup>human <sup>2</sup>wisdom <sup>2</sup>words, but in [those]

δακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ  
taught of [the] <sup>2</sup>Spirit <sup>1</sup>Holy, <sup>2</sup>by <sup>2</sup>spiritual [<sup>2</sup>means] <sup>2</sup>spiritual <sup>2</sup>things

ᾗ συγκρίνοντες. 14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ  
<sup>2</sup>communicating. But [the] natural man receives not the things

τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ  
of the Spirit of God, for foolishness <sup>2</sup>to him they are; and

οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.  
he cannot know [them], because spiritually they are discerned;

15 ὁ δὲ πνευματικὸς ἀνακρίνει ἑμὲν πάντα, αὐτὸς δὲ ὑπ'  
but the spiritual all things, but he by

οὐδενός ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν κυρίου,  
no one is discerned. For who did know [the] mind of [the] Lord?

ὃς συμβιβάζει αὐτόν; ἡμεῖς δὲ νοῦν <sup>2</sup>χριστοῦ ἔχομεν.  
who shall instruct him? But we [the] mind of Christ have.

stration of the Spirit and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

ἃ ἀλλὰ τῷ. ἑ θεοῦ σοφίαν GLTFAW. ἃ ὅσα whatsoever LTA. ἑ ἀπεκάλυψεν ὁ θεός LTTFAW. ἑ — αὐτοῦ (read the Spirit) LTT[A]. ἑ ἔραυνᾷ TTA. ἑ ἔγνωκεν has known LTTFAW. ἑ Ἀνίου GLTTA.W. ἑ συν- T. ἑ [τὰ] L: — μὲν τ[TA]. ἑ κυρίου of [the] Lord L.

III. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 13 every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's

3 <sup>πνευματικοῖς</sup> "Καὶ ἐγώ," ἀδελφοί, οὐκ ἠδυνήθηνα λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς <sup>οὐκ ἠδυνήθηνα</sup> σαρκικοῖς, ὡς νηπίοις ἐν χριστῷ. 2 <sup>οὐκ ἠδυνήθηνα</sup> γάλα ὑμᾶς ἐπότισα, <sup>οὐκ ἠδυνήθηνα</sup> καὶ οὐ βρωμα' οὐπω γὰρ ἠδύνασθε, <sup>οὐκ ἠδυνήθηνα</sup> milk <sup>οὐκ ἠδυνήθηνα</sup> you I gave to drink; and not meat, for not yet were ye able, but neither yet now are ye able; 3 <sup>οὐκ ἠδυνήθηνα</sup> ἐτι γὰρ σαρκικοὶ ἐστε. <sup>οὐκ ἠδυνήθηνα</sup> ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἐρις καὶ διχοστασίαι, <sup>οὐκ ἠδυνήθηνα</sup> For where among you emulation and strife and divisions [there are], οὐκ ἠδυνήθηνα σαρκικοὶ ἐστε. καὶ κατὰ ἄνθρωπον περιπατεῖτε; <sup>οὐκ ἠδυνήθηνα</sup> 4 ὅταν γὰρ λέγῃ τις, 'Εγὼ μὲν εἰμι Παύλου, ἕτερος δὲ, 'Εγὼ <sup>οὐκ ἠδυνήθηνα</sup> Ἀπολλῶ, οὐκ ἠδυνήθηνα σαρκικοὶ ἐστε; 5 <sup>οὐκ ἠδυνήθηνα</sup> τίς οὖν ἐστὶν Παῦλος, <sup>οὐκ ἠδυνήθηνα</sup> of Apollos, <sup>οὐκ ἠδυνήθηνα</sup> not <sup>οὐκ ἠδυνήθηνα</sup> fleshly <sup>οὐκ ἠδυνήθηνα</sup> are ye? <sup>οὐκ ἠδυνήθηνα</sup> ὅτις δὲ ἐν <sup>οὐκ ἠδυνήθηνα</sup> Ἀπολλῶς, <sup>οὐκ ἠδυνήθηνα</sup> ἀλλ' ἢ <sup>οὐκ ἠδυνήθηνα</sup> διάκονοι δι' ὧν ἐπιστεύ- <sup>οὐκ ἠδυνήθηνα</sup> who <sup>οὐκ ἠδυνήθηνα</sup> and Apollos? but servants through whom ye be- <sup>οὐκ ἠδυνήθηνα</sup> σατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἐδωκεν; 6 ἐγὼ ἐφύτευσα, <sup>οὐκ ἠδυνήθηνα</sup> of Apollos, <sup>οὐκ ἠδυνήθηνα</sup> watered; but God gave growth. So that neither <sup>οὐκ ἠδυνήθηνα</sup> ὁ φυτεύων ἐστὶν τι, οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. 8 ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν ἕκαστος <sup>οὐκ ἠδυνήθηνα</sup> growth <sup>οὐκ ἠδυνήθηνα</sup> God. But he that plants and he that waters <sup>οὐκ ἠδυνήθηνα</sup> are; <sup>οὐκ ἠδυνήθηνα</sup> each <sup>οὐκ ἠδυνήθηνα</sup> δὲ τὸν ἰδίον μισθὸν βλήσεται <sup>οὐκ ἠδυνήθηνα</sup> κατὰ <sup>οὐκ ἠδυνήθηνα</sup> τὸν ἰδίον κόπον. <sup>οὐκ ἠδυνήθηνα</sup> But his own reward shall receive according to his own labour. 9 θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή <sup>οὐκ ἠδυνήθηνα</sup> For God's <sup>οὐκ ἠδυνήθηνα</sup> we are <sup>οὐκ ἠδυνήθηνα</sup> fellow-workers; God's husbandry, God's building <sup>οὐκ ἠδυνήθηνα</sup> ἐστε. 10 Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς <sup>οὐκ ἠδυνήθηνα</sup> ye are. According to the grace of God which was given to me, as <sup>οὐκ ἠδυνήθηνα</sup> σοφὸς ἀρχιτέκτων <sup>οὐκ ἠδυνήθηνα</sup> θεμέλιον ἐτίθεικα, <sup>οὐκ ἠδυνήθηνα</sup> ἄλλος δὲ ἐποικοδομεῖ. <sup>οὐκ ἠδυνήθηνα</sup> a wise architect [the] foundation I have laid, and another builds up. <sup>οὐκ ἠδυνήθηνα</sup> ἕκαστος δὲ βλέπew πῶς ἐποικοδομεῖ. 11 θεμέλιον γὰρ ἄλλον <sup>οὐκ ἠδυνήθηνα</sup> But <sup>οὐκ ἠδυνήθηνα</sup> each <sup>οὐκ ἠδυνήθηνα</sup> let take heed how he builds up. For <sup>οὐκ ἠδυνήθηνα</sup> foundation <sup>οὐκ ἠδυνήθηνα</sup> other <sup>οὐκ ἠδυνήθηνα</sup> οὐδεὶς δύναται θῆναι παρὰ τὸν κείμενον, ὅς ἐστιν ἡ <sup>οὐκ ἠδυνήθηνα</sup> no one is able to lay besides that which is laid, which is Je- <sup>οὐκ ἠδυνήθηνα</sup> σοῦς ὁ χριστός. 12 εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον <sup>οὐκ ἠδυνήθηνα</sup> sus the Christ. Now if anyone build up on <sup>οὐκ ἠδυνήθηνα</sup> foundation <sup>οὐκ ἠδυνήθηνα</sup> ἐτοῦτον <sup>οὐκ ἠδυνήθηνα</sup> χρυσόν, ἀργυρον, λίθους τιμίους, ξύλα, χόρτον, <sup>οὐκ ἠδυνήθηνα</sup> this <sup>οὐκ ἠδυνήθηνα</sup> gold, <sup>οὐκ ἠδυνήθηνα</sup> silver, <sup>οὐκ ἠδυνήθηνα</sup> stones <sup>οὐκ ἠδυνήθηνα</sup> precious, wood, grass, <sup>οὐκ ἠδυνήθηνα</sup> καλάμην, <sup>οὐκ ἠδυνήθηνα</sup> 13 ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ <sup>οὐκ ἠδυνήθηνα</sup> straw, <sup>οὐκ ἠδυνήθηνα</sup> of each the work manifest will become; for the <sup>οὐκ ἠδυνήθηνα</sup> ἡμέρα δηλώσει· <sup>οὐκ ἠδυνήθηνα</sup> ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἕκαστον <sup>οὐκ ἠδυνήθηνα</sup> day will declare [it], because in fire it is revealed; and of each <sup>οὐκ ἠδυνήθηνα</sup> τὸ ἔργον ὁποῖόν ἐστιν, τὸ πῦρ <sup>οὐκ ἠδυνήθηνα</sup> δοκιμάσει. 14 εἴ τις τινος τὸ <sup>οὐκ ἠδυνήθηνα</sup> the work what sort it is, the fire will prove. If of anyone the <sup>οὐκ ἠδυνήθηνα</sup> ἔργον <sup>οὐκ ἠδυνήθηνα</sup> μένει <sup>οὐκ ἠδυνήθηνα</sup> ὃ <sup>οὐκ ἠδυνήθηνα</sup> ἐπικοδόμησεν, <sup>οὐκ ἠδυνήθηνα</sup> μισθὸν <sup>οὐκ ἠδυνήθηνα</sup> κλήσεται. 15 εἰ <sup>οὐκ ἠδυνήθηνα</sup> work <sup>οὐκ ἠδυνήθηνα</sup> abides which <sup>οὐκ ἠδυνήθηνα</sup> he built up, <sup>οὐκ ἠδυνήθηνα</sup> a reward he shall receive. If

<sup>π</sup> κἀγὼ GLTTAW. <sup>ο</sup> σαρκίνους to fleshy GLTTAW. <sup>ρ</sup> — καὶ GLTTAW. <sup>σ</sup> ἐδύνασθε GLTTA. <sup>τ</sup> οὐδὲ GLTTAW. <sup>υ</sup> [ἐτι] L. <sup>φ</sup> — καὶ διχοστασίαι LTTA. <sup>ψ</sup> οὐκ (οὐκ ἢ) ἄνθρωποι not men LTTAW. <sup>ζ</sup> τί what LTT; τῆς] A. <sup>η</sup> Ἀπολλῶς and Παῦλος transposed LTTAW. <sup>θ</sup> + ἐστιν is LTTA. <sup>ι</sup> — ἀλλ' ἢ GLTTAW. <sup>κ</sup> ἀλλὰ LTTA. <sup>λ</sup> λήμψεται LTTA. <sup>μ</sup> ἐθῆκα I laid LTTA. <sup>ν</sup> χρυσὸς Ἰησοῦς L; — ὁ GLTTAW. <sup>ξ</sup> — τοῦτον (read the foundation) LTT[A]. <sup>ο</sup> χρυσίον, ἀργύριον TTT. <sup>π</sup> + αὐτὸ itself LTTAW. <sup>ρ</sup> μένει shall abide GLTAW. <sup>σ</sup> ἐποικοδόμησεν TTTA. <sup>τ</sup> λήμψεται LTTA.



τινος τὸ ἔργον κατακαίσεται. Ζημιωθήσεται αὐτὸς δὲ  
of anyone the work shall be consumed, he shall suffer loss, but himself  
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 16 Οὐκ οἴδατε ὅτι ναὸς  
shall be saved, but so as through fire. Know ye not that temple

θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 17 εἰ τις  
'God's ye are, and the Spirit of God dwells in you? If anyone

τὸν ναὸν τοῦ θεοῦ φθειρεῖ, φθερεῖ <sup>1</sup>τοῦτον ὁ  
the temple of God corrupt, shall bring to corruption him

θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳ τινές ἐστε ὑμεῖς.  
'God; for the temple of God 'holy is, which are ye.

18 μηδεὶς ἐαυτὸν ἐκαπατάτω· εἴ τις δοκεῖ σοφός  
'No one himself let deceive: if anyone thinks [himself] wise

εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρός γενέσθω, ἵνα  
'to be among you in this age, foolish let him become, that

γένηται σοφός. 19 ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία  
he may be wise. For the wisdom of this world foolishness

παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ· Ὁ δραστήσιμος τὸν  
with God is; for it has been written, He takes the

σοφούς ἐν τῇ πανουργίᾳ αὐτῶν. 20 καὶ πάλιν, Κύριος  
wise in their craftiness. And again, [The] Lord

γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.  
knows the reasonings of the wise, that they are vain.

21 Ὡς τε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν  
So that no one let boast in men; for all things yours

ἐστίν, 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε  
'are. Whether Paul, or Apollos, or Cephas. or [the]

κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα,  
world, or life, or death, or present things, or coming things,

πάντα ὑμῶν ἐστίν· 23 ὑμεῖς δὲ χριστοῦ· χριστὸς δὲ θεοῦ.  
all yours are; and ye Christ's, and Christ God's.

4 Οὕτως ἡμᾶς λογιζέσθω ἀνθρωπος ὡς ὑπηρετὰς χριστοῦ  
So of us let reckon a man as attendants of Christ

καὶ οἰκονόμους μυστηρίων θεοῦ. 2 Ὁ δὲ <sup>1</sup>λοιπόν, ζητεῖται  
and stewards mysteries of God's. But as to the rest, it is required

ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλά-  
in stewards that faithful one be found. But to me the small-

χιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης  
est matter it is that by you I be examined, or by man's

ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἐμαυτῷ  
day. But neither myself do I examine. For of nothing in myself

σύννοιδά· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνα-  
I am conscious; but not by this have I been justified: but he who ex-

κρίνων με κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ τι  
amines me [the] Lord is. So that not before [the] time anything

κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ  
judge, until may have come the Lord, who both will bring to light the

κρυπτά τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν  
hidden things of darkness, and will make manifest the counsels

καρδιῶν· καὶ τότε ὁ ἑπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.  
of hearts; and then praise shall be to each from God.

6 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀ-  
Now these things, brethren, I transferred to myself and A-

πολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ  
pollos on account of you, that in us ye may learn not above

work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's; and Christ is God's.

IV. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that

<sup>1</sup> αὐτὸν L.  
P Ἀπολλῶν TTr.

<sup>m</sup> — τῷ [A].

<sup>n</sup> — ἐστίν (read [are]) LTTra.

<sup>o</sup> ὥδε here LTTra.

ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. 9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day. 14 I write not these things to shame you, but as my beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me. 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 18 Now some are puffed up, as

q d<sup>o</sup> " γέγραπται ἵφρονεῖν," ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνός  
 \*what \*has \*been \*written ἵto \*think, that not one for one  
 φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 τίς-γάρ σε διακρίνει;  
 ye be puffed up against the other. For who thee makes to differ?  
 τί-δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ-δὲ καὶ ἔλαβες,  
 and what hast thou which thou didst not receive? but if also thou didst receive,  
 τί καυχᾶσαι ὡς μὴ λαβών; 8 ἡδὴ κεκορεσμένοι ἐστέ,  
 why boastest thou as not having received? Already satiated ye are;  
 ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὀφελόν  
 already ye were enriched; apart from us ye reigned; and I would  
 γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν \*συμβασιλεύσωμεν."  
 surely ye did reign, that also we \*you ἵmight \*reign ἵwith.  
 9 δοκῶ-γάρ ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέ-  
 For I think that God us the apostles last set  
 δεῖξεν ὡς ἐπιθανάτιους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ,  
 forth as appointed to death. For a spectacle we became to the world,  
 καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ  
 both to angels and to men. We [are] fools on account of  
 χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ  
 Christ, but ye prudent in Christ; we weak, but ye  
 ἰσχυροὶ· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. 11 ἄχρι τῆς ἄρτι  
 strong; ye glorious, but we without honour. To the present  
 ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ γυμνητεύομεν," καὶ  
 hour both we hunger and thirst, and are naked, and  
 κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἐργα-  
 are buffeted, and wander without a home, and labour, work-  
 ζόμενοι ταῖς ἰδίαις χερσίν· λοιδοροῦμενοι, εὐλογοῦμεν· διω-  
 ing with our own hands. Railed at, we bless; per-  
 κόμενοι, ἀνεχόμεθα· 13 ὡς βλασφημούμενοι," παρακαλοῦμεν"  
 scouted, we bear; evilly spoken to, we beseech:  
 ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων  
 as [the] refuse of the world we are become, of all [the]  
 περιήγμεθα ἕως ἄρτι. 14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,  
 off-scouring until now. Not shaming you do I write these things,  
 \*ἀλλ' ὡς τέκνα μου ἀγαπητὰ ἵνουθεῖω." 15 ἰάν-γάρ  
 but as \*children \*my beloved I admonish [you]. For if  
 μυρίους παιδαγωγούς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολ-  
 ten thousand tutors ye should have in Christ, yet not \*many  
 λους πατέρας· ἐν-γάρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου  
 fathers; for in Christ Jesus through the glad tidings  
 ἐγὼ ὑμᾶς ἐγέννησα. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου  
 I you did beget. I exhort therefore you, ἵimitators \*of \*me  
 γίνεσθε.  
 ἵbecome.  
 17 Διὰ τοῦτο ἵεπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν ἀτέκνον  
 On account of this I sent to you Timotheus, who is ἵchild  
 μου ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνησεί  
 ἵmy ἵbeloved and faithful in [the] Lord, who ἵyou ἵwill ἵremind of  
 τὰς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ  
 my ways that [are] in Christ, according as everywhere in every  
 ἐκκλησίᾳ διδάσκω. 18 ὡς μὴ ἔρχομένου δέ μου πρὸς ὑμᾶς  
 As ἵto ἵnot ἵcoming ἵnow ἵmy to you  
 ἐφυσώθησάν τινες· 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἰάν  
 ἵwere ἵpuffed up ἵsome; but I shall come shortly to you, if

q & LITRAW.

\* γυμνιτεύομεν LTW.

\* ἀντιτρέπων T. \* δυσφημούμενοι defamed TA.

admonishing T. \* + αὐτό very [thing] E.

\* φρονεῖν (read μὴ nothing) LITRAW.

\* συν- T.

\* ἀλλὰ Tr.

\* μου τέκνον LITRA.

\* + Ἰησοῦ Jesus LT.

\* συν- T.

\* ἀλλὰ Tr.

\* μου τέκνον LITRA.

\* + Ἰησοῦ Jesus LT.

ὁ κύριος θελήσῃ, καὶ γινώσκει, οὐ τὸν λόγον τῶν  
the Lord will, and I will know, not the word of those who  
πεφυσιωμένον, ἀλλὰ τὴν δύναμιν. 20 οὐ γὰρ ἐν λόγῳ ἡ  
are puffed up, but the power. For not in word the  
βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. 21 τί θέλετε; ἐν  
kingdom of God [is], but in power. What will ye? with  
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε παρό-  
a rod I should come to you, or in love and a spirit of meek-  
τητος;"  
ness?

5 Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία  
Commonly <sup>is</sup> reported <sup>among</sup> <sup>you</sup> <sup>fornication</sup>, and such fornication  
ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκα  
which not even among the nations is named, so as <sup>a</sup> wife  
τινα τοῦ πατρὸς ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι ἐστέ,  
<sup>one</sup> <sup>his</sup> <sup>father's</sup> <sup>to</sup> <sup>have</sup>. And ye <sup>puffed up</sup> <sup>are</sup>,  
καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν  
and not rather did mourn, that might be taken out of your midst  
ὁ τὸ ἔργον τοῦτο ποιήσας; 3 ἐγὼ μὲν γὰρ ἔως ἁπῶν τῶ  
he who this deed <sup>did</sup>; <sup>I</sup> <sup>for</sup> as being absent <sup>am</sup>  
σώματι, παρῶν δὲ τῷ πνεύματι, ἡδὴ κέκρικα ὡς παρῶν,  
in body, but being present in spirit, already have judged as being present,  
τὸν οὕτως τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ  
him who so <sup>this</sup> <sup>worked out</sup>, in the name  
κυρίου ἡμῶν Ἰησοῦ χριστοῦ, συναχθέντων ὑμῶν καὶ  
of our Lord Jesus Christ, being gathered together ye and  
τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ  
my spirit, with the power of our Lord Jesus  
χριστοῦ, 5 παραδόντα τὸν τοιοῦτον τῷ σατανᾷ εἰς ὀλέθρον  
Christ— to deliver such a one to Satan for destruction  
τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου  
of the flesh, that the spirit may be saved in the day of the Lord  
Ἰησοῦ. 6 Οὐ καλὸν τὸ καύχημα ὑμῶν οὐκ οἴδατε ὅτι μικρὰ  
Jesus. Not good [is] your boasting. Know ye not that a little  
ζύμη ὅλον τὸ φύραμα ζυμοῖ; 7 ἐκκαθάρατε οὖν τὴν πα-  
leaven <sup>whole</sup> <sup>the</sup> <sup>lump</sup> <sup>leavens</sup>? Purge out therefore the  
λαίαν ζύμην, ἵνα ἡτε νέοι φύραμα, καθὼς ἐστε ἀζύμοι.  
old leaven, that ye may be a new lump, according as ye are unleavened.  
καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη ἡμεῖς.  
For also <sup>our</sup> <sup>passover</sup> <sup>for</sup> <sup>us</sup> <sup>was</sup> <sup>sacrificed</sup> <sup>Christ</sup>.  
8 ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν  
So that we should celebrate the feast, not with <sup>leaven</sup> <sup>old</sup>, nor with  
ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις. Ρεῖλι-  
leaven of malice and wickedness, but with unleavened [bread] of  
κρινείας καὶ ἀληθείας.  
sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι  
I wrote to you in the epistle, not to associate with  
πόρνοις. 10 καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τοῦ  
fornicators; and not altogether with the fornicators of this world,  
τοῦ, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ  
or with the covetous, or rapacious, or idolaters, since

though I would not  
come to you. 19 But  
I will come to you  
shortly, if the Lord  
will, and will know  
not the speech of them  
which are puffed up,  
but the power. 20 For  
the kingdom of God  
is not in word, but in  
power. 21 What will  
ye? shall I come unto  
you with a rod, or in  
love, and in the spirit  
of meekness?

V. It is reported  
commonly that there  
is fornication among  
you, and such fornication  
as is not so much  
as named among the  
Gentiles, that one  
should have his fa-  
ther's wife. 2 And ye  
are puffed up, and have  
not rather mourned,  
that he that hath done  
this deed might be  
taken away from a-  
mong you. 3 For I  
verily, as absent in  
body, but present in  
spirit, have judged al-  
ready, as though I  
were present, concern-  
ing him that hath so  
done this deed, 4 in  
the name of our Lord  
Jesus Christ, when ye  
are gathered toge-  
ther, and my spirit,  
with the power of our  
Lord Jesus Christ, 5 to  
deliver such an one  
unto Satan for the de-  
struction of the flesh,  
that the spirit may  
be saved in the day  
of the Lord Jesus.  
6 Your glorying is  
not good. Know ye  
not that a little lea-  
ven leaveneth the  
whole lump? 7 Purge  
out therefore the old  
leaven, that ye may  
be a new lump, as ye  
are unleavened. For  
even Christ our pass-  
over is sacrificed for  
us: 8 therefore let us  
keep the feast, not  
with old leaven, nei-  
ther with the leaven  
of malice and wicked-  
ness; but with the un-  
leavened bread of sin-  
cerity and truth.

9 I wrote unto you  
in an epistle not to  
company with forni-  
cators: 10 yet not al-  
together with the for-  
nicators of this world,  
or with the covetous,  
or extortioners, or

<sup>c</sup> πρᾶκτικος LITtrA. <sup>d</sup> ὀνομάζεται (read [is]) GLITtrAW. <sup>e</sup> ἀρθῇ GLITtrAW. <sup>f</sup> πράξας; T.  
<sup>g</sup> — ὡς LITtrAW. <sup>h</sup> — ἡμῶν (read the Lord) [L]T. <sup>i</sup> — χριστοῦ LITtrA. <sup>k</sup> ἡμῶν L.  
<sup>l</sup> [ἡμῶν Ἰησοῦ χριστοῦ] (read our Lord Jesus Christ) L; <sup>m</sup> — Ἰησοῦ A; <sup>n</sup> ἡμῶν Ἰησοῦ W.  
<sup>o</sup> — οὖν GLITtrAW. <sup>p</sup> — ὑπὲρ ἡμῶν LITtrAW. <sup>q</sup> ἐτύθη E. <sup>r</sup> εἰλικρινίας T. <sup>s</sup> — καὶ  
LITtrAW. <sup>t</sup> καὶ and LITtrAW.





μήσουσιν. 11 καὶ ταῦτα τινες ἦτε· ἄλλα" ἀπελού-  
inherit. And these things some of you were; but ye were  
σασθε, ἀλλὰ ἡγιασθητε, ὅλλ" ἑδικαιώθητε, ἐν τῷ ὀνόματι  
washed, but ye were sanctified, but ye were justified, in the name  
τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.  
of the Lord Jesus, and by the Spirit of our God.

12 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα  
All things to me are lawful, but not all things do profit; all things  
μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσμαι ὑπὸ τινος  
to me are lawful, but not I will be brought under the power of any.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν·  
Meats for the belly, and the belly for meats;

ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα  
but God both this and these will bring to nought: but the body [is]

οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι  
not for fornication, but for the Lord, and the Lord for the body.

14 ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρεν, καὶ ἡμᾶς" ἐξεγείρει" διὰ  
And God both the Lord raised up, and us will raise out by

τῆς δυνάμεως αὐτοῦ. 15 οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη  
his power, Know ye not that your bodies members

χριστοῦ ἐστί; ἄρα οὖν τὰ μέλη τοῦ χριστοῦ, ποιήσω  
of Christ are? Having taken then the members of the Christ, shall I make

πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ οἶδατε ὅτι ὁ  
[them] of a harlot members? May it not be! Or know ye not that he that

κολλώμενος τῇ πόρνῃ, ἐν σῶμα ἐστίν; Ἔσονται γάρ, φησίν,  
is joined to the harlot, one body is? For shall be, he says,

οἱ δύο εἰς σάρκα μίαν· 17 ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν  
the two for flesh one. But he that is joined to the Lord, one

πνεῦμα ἐστίν. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὁ  
spirit is. Flee fornication. Every sin which

ἐάν ποιήσῃ ἄνθρωπος, ἐκτός τοῦ σώματος ἐστίν· ὁ δὲ  
may practise a man, without the body is, but he that

πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 ἢ οὐκ  
committs fornication, against his own body sins. Or not

οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος  
know ye that your body a temple of the in you Holy Spirit

ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαντῶν; 20 ἢ ὁρά-  
is, which ye have from God; and not are ye your own? ye were

σθῆτε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι  
bought for with a price; glorify indeed God in body

ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ὅτι ἐστὶν τοῦ θεοῦ.  
your, and in your spirit, which are God's.

7 Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ  
But concerning what things ye wrote to me: [It is] good for a man

γυναικὸς μὴ ἅπτεσθαι· 2 διὰ δὲ τὰς πορνείας ἕκαστος  
a woman not to touch; but on account of fornication each

τῇ ἐαυτοῦ γυναικί ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχεται.  
his own wife let have, and each her own husband let have.

3 τῇ γυναικί ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀπο-  
To the wife the husband due benevolence let

διδότω ὁμοίως· ὅδε καὶ ἡ γυνὴ τῷ ἀνδρί. 4 ἡ γυνὴ τοῦ ἰδίου  
render, and likewise also the wife to the husband. The wife her own

σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ ὁμοίως· δε καὶ ὁ  
body has not authority over, but the husband; and likewise also the

ate, nor abusers of  
kind, 10 nor thieves,  
nor covetous, nor  
drunkards, nor re-  
vilers, nor extortion-  
ers, shall inherit the  
kingdom of God.  
11 And such were  
some of you: but ye  
are washed, but ye are  
sanctified, but ye are  
justified in the name  
of the Lord Jesus,  
and by the Spirit of  
our God.

12 All things are  
lawful unto me, but  
all things are not ex-  
pedient: all things  
are lawful for me,  
but I will not be  
brought under the  
power of any. 13 Meats  
for the belly, and the  
belly for meats: but  
God shall destroy  
both it and them.

Now the body is not  
for fornication, but  
for the Lord; and  
the Lord for the body.  
14 And God hath both  
raised up the Lord,  
and will also raise up  
us by his own power.

15 Know ye not that  
your bodies are the  
members of Christ?  
shall I then take the  
members of Christ,  
and make them the  
members of an har-  
lot? God forbid.

16 What? know ye  
not that he which is  
joined to an harlot is  
one body? for two,  
saith he, shall be one  
flesh. 17 But he that  
is joined unto the  
Lord is one spirit.

18 Flee fornication.  
Every sin that a man  
doeth is without the  
body; but he that  
committe h fornication  
sinneeth against  
his own body. 19 What!  
know ye not that your  
body is the temple of  
the Holy Ghost which  
is in you, which ye  
have of God, and ye  
are not your own?

20 For ye are bought  
with a price: there-  
fore glorify God in  
your body, and in your  
spirit, which are God's.

VII. Now concern-  
ing the things where-  
of ye wrote unto me:  
It is good for a man  
not to touch a wo-  
man. 2 Nevertheless,  
to avoid fornication,  
let every man have

ἄλλ' L. ὅλλ' TITRA. P + [ἡμῶν] (read our Lord) L.

ἡμᾶς you E. ἐξεγείρει raises out L. [φησίν] L. + καὶ ἐν to end of verse

ΟΙ ΤΙΤΡΑ. — μοι [ΤΙΤΡΑ] ὀφειλὴν [her] due GLTITRA. 7 [δε] L. ἀλλὰ LITITRA.



his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them: if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving de-

άνηρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἄλλ' ἢ τὴν γυναῖκα. 5 μὴ husband his own body has not authority over, but the wife. 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τὴν ἐκ συμφώνου πρὸς καιρὸν, 1 defraud one another, unless by consent for a season, ἵνα ἁσχολάζητε<sup>2</sup> βῆ νηστεία καὶ τῇ προσευχῇ, καὶ πάλιν that ye may be at leisure for fasting and for prayer, and again ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς into one place come together, that not may tempt you Satan διὰ τὴν ἀκρασίαν ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ ὁ συγ- because of your incontinence. But this I say by way of per- γνώμην, οὐ κατ' ἐπιταγὴν. 7 θέλω ἐγὰρ πάντας ἀνθρώ- mission, not by way of command. 7 I wish but all men πους εἶναι ὡς καὶ ἐμαυτὸν ἄλλ' ἕκαστος ἰδίου χάρισμα to be even as myself: but each his own gift ἔχει ἐκ θεοῦ, ὅς μὲν οὕτως, ὅς δὲ οὕτως. 8 λέγω δὲ has from God; one so, and another so. But I say τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔστιν ἔαν<sup>1</sup> to the unmarried and to the widows, good for them it is if μένωσιν ὡς καὶ γώ. 9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμήσα- they should remain as even I. But if they have not self-control, let them τῶσαν κρείττον γὰρ ἔστιν γαμήσαι ἢ πυροῦσθαι. marry; for better it is to marry than to burn. 10 τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ, ἄλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. 11 ἐὰν δὲ καὶ Lord, wife from husband not to be separated; (but if also χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω she be separated, let her remain unmarried, or to the husband be reconciled;) καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. 12 τοῖς δὲ λοιποῖς ἐγὼ λέγω, and husband wife not leave. But to the rest I say, οὐχ ὁ κύριος, εἰ τις ἀδελφὸς γυναῖκα ἔχει ἀπιστον, καὶ not the Lord, If any brother wife has an unbelieving, and Παῦτῃ<sup>1</sup> συνενδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν she consents to dwell with him, let him not leave her. 13 καὶ γυνὴ ἣτις ἔχει ἄνδρα ἀπιστον, καὶ αὐτὸς And a woman who has husband an unbelieving, and he συνενδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. 14 ἡγιασται consents to dwell with her, let her not leave him. 14 Is sanctified γὰρ ὁ ἀνὴρ ὁ ἀπιστος ἐν τῇ γυναίκα, καὶ ἡγιασται ἡ γυνὴ for the husband unbelieving in the wife, and is sanctified the wife ἡ ἀπιστος ἐν τῷ ἀνδρὶ ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά<sup>2</sup> unbelieving in the husband; else then your children unclean ἔστιν, νῦν δὲ ἁγία ἔστιν. 15 εἰ δὲ ὁ ἀπιστος χωρίζεται, are, but now holy are. But if the unbeliever separates himself, χωρίζεσθω. οὐ δεδουλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν let him separate himself; is not under bondage the brother or the sister in τοῖς τοιοῦτοις ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. 16 τί such [cases], but in peace has called us God. 16 τί γὰρ οἶδας, γυναῖκα, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, for knowest thou, O wife, if the husband thou shalt save? or what knowest thou,

<sup>1</sup> ἄλλὰ LITTA. <sup>2</sup> ἁσχολάσητε GLITTAW. <sup>3</sup> τῇ νηστεία καὶ GLITTAW. <sup>4</sup> ἐπὶ τὸ αὐτὸ συνέρχησθε E; ἐπὶ τὸ αὐτὸ ἦτε together may be GLITTAW. <sup>5</sup> συν. T. <sup>6</sup> δὲ but LITTAW. <sup>7</sup> ἔχει χάρισμα GLITTAW. <sup>8</sup> ὅς LITTAW. <sup>9</sup> ἐστιν (read [it is]) GLITTAW. <sup>10</sup> + [οὐτως] L. <sup>11</sup> κρείττον LITTAW. <sup>12</sup> ἐστιν W. <sup>13</sup> γαμῶν T. <sup>14</sup> χωρίζεσθαι L. <sup>15</sup> λέγω ἐγὼ LITTAW. <sup>16</sup> αὐτῇ LITTAW. <sup>17</sup> εἰ τις if any T. <sup>18</sup> οὗτος LITTAW. <sup>19</sup> τὸν ἄνδρα the husband LITTAW. <sup>20</sup> ἀδελφὸς brother LITTAW. <sup>21</sup> ὑμᾶς you T.



ἄνερ, εἰ τὴν γυναῖκα σώσεις; 17 εἰ μὴ ἐκάστω ὡς  
O husband, if the wife thou shalt save? Only to each as  
"ἐμέρισεν" ὁ θεός, ἕκαστον ὡς κέκληκεν ὁ κύριος, οὕτως  
"divided" 1 God, each as 'has 'called 'the 2 Lord, so

περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-  
let him walk; and thus in the assemblies all I order.

σομαι. 18 Περιτετμημένος τις ἐκλήθη; μὴ ἐπι-  
Having been circumcised any one was called? let him not be

σπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περι-  
uncircumcised: in uncircumcision any one was called? let him not be

τεμνέσθω. 19 ἡ περιτομή οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν  
circumcised. Circumcision nothing is, and uncircumcision nothing

ἐστίν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει  
is, but keeping commandments God's. Each in the calling

ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 δοῦλος ἐκλή-  
in which he was called, in this let him abide. Bondman [being] wast

θης; μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλευθερὸς  
thou called, not to thee let it be a care; but and if thou art able free

γενέσθαι, μᾶλλον χρήσαι. 22 ὁ γὰρ ἐν κυρίῳ κληθεὶς  
to become, rather use [it]. For he in [the] Lord being called

δοῦλος, ἀπελευθερὸς κυρίου ἐστίν· ὁμοίως καὶ ὁ  
[being] a bondman, a freedman of [the] Lord is; likewise also he

ἐλευθερὸς κληθεὶς. δοῦλός ἐστιν χριστοῦ. 23 τιμὴς ἡγορά-  
free being called, a bondman is of Christ. With a price ye were

σθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν ᾧ ἐκλή-  
bought; become not bondmen of men. Each wherein he was

θη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ.  
called, brethren, in that let him abide with God.

25 Περί δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω·  
But concerning virgins, commandment of [the] Lord I have not;

γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς  
but judgment I give, as having received mercy from [the] Lord faithful

εἶναι. 26 νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐν-  
to be. I think then this good is because of the pre-

εστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.  
sent necessity, that [it is] good for a man so to be.

27 δέδεσαι γυναῖκί; μὴ ζῆτει λύσιν. λέλυσαι ἀπὸ  
Hast thou been bound to a wife? seek not to be loosed. Hast thou been loosed from

γυναϊκός; μὴ ζῆτει γυναῖκά. 28 ἐὰν δὲ καὶ γήμης,  
a wife? seek not a wife. But if also thou mayest have married,

οὐχ ἡμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ  
thou didst not sin; and if may have married the virgin, not

ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ  
she 'did sin: but tribulation in the flesh shall have such; but I

ὑμῶν φείδομαι. 29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-  
you spare. But this I say, brethren, the season strait-

εσταλμένος· ἐπὶ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας,  
enad [is]. For the rest is, that even those having wives,

ὡς μὴ ἔχοντες ὦσιν· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ  
as not having be; and those weeping, as not weeping; and

οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ  
those rejoicing, as not rejoicing; and those buying, as not

part, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God. 25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord, to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say,

\* μεμέρισεν has divided TT.

x ὁ θεός and ὁ κύριος transposed GLTTAW.

y κέκληται

τὰς has any one been called LTTAW.

z — καὶ LTTAW.

β γαμήσης

LTTA. c [η] LTA.

d + ὅτι E.

e ἐστὶν τὸ λοιπόν, (τὸ λοιπὸν ἐστίν· E) (read is for

the rest joined to straitened) ETAW; ἐστίν· τὸ λοιπόν LT.

f — οἱ E.

brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed none. 31 and they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But he that would have his love, he must be without care. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; 33 but he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things that belong to the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. 35 And now I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 36 But if any man think that he behaveth himself uncomely to his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, let him so be joined in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her

καταρχόντες 31 και οὗτοι χρῶνται τῷ κόσμῳ τοῦτ'· ὥς οὐκ  
possessing; and those using this world, as not  
καταρχόμενοι. παρὰ γὰρ τὸ σῆμα τοῦ κόσμου τοῦτου.  
using [it] as their own; for passes away the fashion of this world.  
32 Θέλω δὲ ὑμᾶς ἀμερίμους εἶναι. ὁ ἀγαμος μεριμᾷ τὰ  
But I wish you without care to be. The unmarried cares for the things  
τοῦ κυρίου, πῶς ἡράσει· τῷ κυρίῳ. 33 ὁ δὲ γαμήσας  
of the Lord, how he shall please the Lord; but he that is married  
μεριμᾷ τὰ τοῦ κόσμου, πῶς ἡράσει· τῇ γυναίκα·  
cares for the things of the world, how he shall please the wife.  
34 ἡμετέρισται ἡ ἑκκλησία καὶ ἡ παρθένος. ἡ ἀγαμος μεριμᾷ  
Divided are the wife and the virgin. The unmarried cares for  
τὰ τοῦ κυρίου, ἵνα ᾗ ἁγία καὶ ἡ σωματικὴ καὶ  
the things of the Lord, that she may be holy both in body and  
πνευματικὴ· ἡ δὲ γαμήσασα μεριμᾷ τὰ τοῦ κόσμου,  
spirit; but she that is married cares for the things of the world,  
πῶς ἡράσει· τῷ ἀνδρὶ. 35 τοῦτο δὲ πρὸς τοὺς ἑαυτῶν  
how she shall please the husband. But this for your own  
ρυσμὸν λέγω· οὐχ ἵνα βροχόν ὑμῖν ἐπιβάλω, ἀλλὰ  
profit I say; not that a noose ye I may cast before, but  
πρὸς τὸ εὐσεβεῖν καὶ ἀνταρτῆσαι· τῷ κυρίῳ ἀπερι-  
for what [is] serious, and waiting on the Lord without  
σπάστως. 36 εἰ δέ τις ἀσχημαίνει ἐπὶ τὴν παρθένον  
distraction. But if anyone [the] behaves unbecomingly to  
αὐτοῦ νομίζει, ἂν ᾗ ὑπὲρ καί, καὶ οὕτως οὐκ ὀφείλει γίνε-  
his thinks, if he be beyond [his] prime, and so it ought to  
σθαι. ὁ θέλει ποιεῖν, οὐχ ἁμαρτάνει γαμήτωσαν. 37 ὅς δὲ  
be, what he wills let him do, he does not sin: let them marry. But he who  
ἔστηκεν ἐν καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσιαν δὲ  
stands firm in heart, not having necessity, but authority  
ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκριεν ἐν τῇ  
has over his own will, and this has judged in the  
καρδίᾳ αὐτοῦ· τοῦτ' τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς  
his heart to keep his own virginity, well  
ποιεῖ. 38 ὥστε καὶ ὁ ἑκγαμίζων καλῶς ποιεῖ. 39 ὁ δὲ  
he does. So that also he that gives in marriage well does; and he that  
μὴ ἑκγαμίζων κρεῖσσον ποιεῖ. 39 Ἡ γυναῖς δεδεσμένη ἐν νόμῳ  
not gives in marriage better does. A wife is bound by law  
ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐάν δὲ κοι-  
for as long as time may live her husband; but if may have fallen  
μηθ' ὁ ἀνὴρ αὐτῆς, ἐλευθέρη ἐστὶν ἡ γυναῖς θέλει γαμή-  
asleep the husband of her, free she is to whom she wills to be  
θῆναι, μόνον ἐν κυρίῳ. 40 μακαριώτερά ἐστιν ἂν οὕτως  
married, only in [the] Lord. But happier she is if so  
μεῖν, κατὰ τὴν ἐμὴν γνώμην· δοκᾷ δὲ καλῶς  
she should remain, according to my judgment; and I think I also  
πνεῦμα θεοῦ ἔχειν.  
[the] Spirit of God's have.

<sup>ε</sup> τὸν κόσμον the world LTT<sup>1</sup>A. <sup>h</sup> ἀρέσῃ he should please LTT<sup>1</sup>A. <sup>i</sup> καὶ μεμέ-  
 ρισται. και and has become divided. Also LTr; καὶ (— και w) μεμερίσται και A1d  
 divided are also TAW. <sup>k</sup> γυνὴ ἡ ἄγαμος unmarried woman LTr. <sup>l</sup> ἡ ἄγαμος  
 (read the virgin cares for) Tr. <sup>m</sup> [και] LTr. <sup>n</sup> + τῷ the LTT<sup>1</sup>A. <sup>o</sup> ἀρέσῃ she should  
 please LTT<sup>1</sup>A. <sup>p</sup> συμφορον LTT<sup>1</sup>A. <sup>q</sup> ἐνπάρθενον GLTT<sup>1</sup>AW. <sup>r</sup> ἐν τῇ καρδίᾳ αὐτοῦ  
 (in his heart) ἐδραῖος LTT<sup>1</sup>A. <sup>s</sup> + ἰδία (read his own) TTr. <sup>t</sup> — αὐτοῦ LTT<sup>1</sup>A.  
<sup>u</sup> — τοῦ LTT<sup>1</sup>A. <sup>v</sup> ποιήσῃ he shall do LTT<sup>1</sup>A. <sup>w</sup> γαμίζων τὴν παρθένον ἐαυτοῦ (ἐαυτοῦ  
 παρθένον T) marries his own virginity LTr; [ἐκ]γαμίζων [τὴν ἐαυτοῦ παρθένον] A. <sup>x</sup> καὶ ο  
 GLTT<sup>1</sup>AW. <sup>y</sup> γαμίζων marries GLTT<sup>1</sup>; [ἐκ]γαμίζων A. <sup>z</sup> — νόμφ GLTT<sup>1</sup>AW. <sup>b</sup> — αὐτῆς  
 LTT<sup>1</sup>A.

**8** <sup>Περὶ</sup> δὲ τῶν εἰδωλοθύτων, οἶδμεν, ὅτι πάντες γινώσκιν  
But concerning things sacrificed to idols, we know, (for <sup>all</sup> knowledge  
<sup>ἔχομεν</sup>. ἡ γινῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. **2** εἰς δὲ<sup>1</sup>  
<sup>we have</sup>: knowledge puffs up, but love builds up. But if

τις δοκεῖ εἰδέναι<sup>2</sup> τι, οὐδὲ πω οὐδὲν ἔγνωκεν<sup>3</sup>  
anyone thinks to have known anything, nothing yet he has known

καθὼς δεῖ γινῶναι. **3** εἰ δὲ τις ἀγαπᾷ τὸν θεόν,  
according as it is necessary to know. But if anyone love God,

οὐδὲν ἔγνωσται ὑπ' αὐτοῦ. **4** περὶ τῆς βρώσεως οὖν τῶν  
he is known by him:) concerning the eating then

εἰδωλοθύτων, οἶδμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ,  
of things sacrificed to idols, we know that nothing an idol [is] in [the] world,

καὶ ὅτι οὐδεὶς θεὸς ἕτερος<sup>4</sup> εἰ μὴ εἷς. **5** καὶ γὰρ εἴπερ  
and that [there is] no <sup>God</sup> other except one. For even if indeed

εἰσὶν λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς<sup>5</sup>  
there are [those] called gods, whether in heaven or on the

γῆς· ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί· **6** ἅλλ' <sup>1</sup>  
earth, as there are gods many and lords many, but

ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς  
to us [there is] one God the Father, of whom [are] all things, and we

εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα,  
for him; and one Lord Jesus Christ, by whom [are] all things,

καὶ ἡμεῖς δι' αὐτοῦ. **7** ἀλλ' οὐκ ἐν πᾶσιν ἡ γινῶσις· τινὲς  
and we by him. But not in all [is] the knowledge: <sup>some</sup>  
δὲ τῇ ἰσυνειδήσει<sup>6</sup> τοῦ εἰδῶλου ἕως ἄρτι<sup>7</sup> ὥς εἰδῶλο<sup>8</sup>  
<sup>but with conscience</sup> of the idol, until now <sup>as</sup> of <sup>a</sup> thing sacrificed

θυτον ἐσθίουσιν, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὖσα  
<sup>to</sup> an idol eat, and their conscience, <sup>weak</sup> being

μολύνεται. **8** βρωμα δὲ ἡμᾶς οὐ παρίστησιν<sup>9</sup> τῷ θεῷ· οὐτε  
is defiled. But meat us does not commend to God; <sup>neither</sup>

μη γὰρ ἐὰν φάγωμεν περισσεύομεν· οὐτε ἐὰν μὴ φάγωμεν  
for if we eat have we an advantage; neither if we eat not

ὑστερούμεθα.<sup>10</sup> **9** βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη  
do we come short. But take heed lest <sup>power</sup> your <sup>this</sup>

πρόσκομμα γένηται τοῖς ἀσθενούσιν.<sup>11</sup> **10** ἐὰν γὰρ  
an occasion of stumbling become to those being weak. For if

τις ἰδῇ<sup>12</sup> τὸν ἔχοντα γινῶσιν, ἐν θειδωλείῳ<sup>13</sup> κατακείμενον,  
anyone see thee, who hast knowledge, in an idol-temple reclining

οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδο-  
[at table], <sup>not</sup> <sup>the</sup> <sup>conscience</sup> of him <sup>weak</sup> being <sup>will</sup> be

μηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; **11** καὶ ἀπο-  
will up so as <sup>things</sup> sacrificed <sup>to</sup> idols <sup>to</sup> eat? and will

λειταί<sup>14</sup> ὁ ἀσθενὴς ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν χριστὸς  
perish the weak brother on thy knowledge, for whom Christ

ἀπέθανεν.<sup>15</sup> **12** οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς,  
died. Now thus sinning against the brethren,

καὶ ζυπτοντες αὐτῶν τὴν συνειδήσιν ἀσθενούσαν, εἰς χριστὸν  
and wounding their <sup>conscience</sup> weak, against Christ

ἀμαρτάνετε. **13** διόπερ<sup>16</sup> εἰ βρωμα σκανδαλίζει τὸν ἀδελφόν  
ye sin. Wherefore if meat cause <sup>to</sup> offend <sup>brother</sup>

<sup>c</sup> — δὲ but LTTraW. <sup>d</sup> ἐγνωκέναι LTTraW. <sup>e</sup> οὕτω ἔγνω not yet did he know LTTra.  
<sup>f</sup> — ἕτερος LTTra. <sup>g</sup> — τῆς GLTTraW. <sup>h</sup> [ἅλλ'] L. <sup>i</sup> συνηθεία from custom (with

respect to the idol) LTTra. <sup>k</sup> ἕως ἄρτι τοῦ εἰδῶλου LTTraW. <sup>l</sup> παραστήσει shall not  
commend LTTra. <sup>m</sup> — γὰρ for LTTra. <sup>n</sup> μὴ φάγωμεν ὑστερούμεθα (περισσεύομεν ι')  
οὐτε ἐὰν φάγωμεν περισσεύομεν (ὑστερούμεθα L περισσεύομεθα Tr) LTTra. <sup>o</sup> τοὺς ἀσθενέσιν  
to the weak LTTraW. <sup>p</sup> [σὲ] L. <sup>q</sup> εἰδωλίω T. <sup>r</sup> ἀπόλλυται γὰρ for perishes LTTra; καὶ  
ἀπόλλυται AW. <sup>s</sup> ἐν τῇ σῇ γνώσει, ὁ ἀδελφός LTTraW. <sup>t</sup>; (read verse 11 as a question) A.

<sup>v</sup> διό περ Tr.

not in marriage doeth better. 39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God.

VIII. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. 3 But if any man love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hast knowledge sit at meat with



the idol's temple, shall  
not the conscience of  
him which is weak be  
emboldened to eat  
those things which  
are offered to idols;  
11 and through thy  
knowledge shall the  
weak brother perish,  
for whom Christ died;  
12 But when ye sin  
so against the breth-  
ren, and wound their  
weak conscience, ye  
sin against Christ.  
13 Wherefore, if meat  
make my brother to  
offend, I will eat no  
flesh while the world  
standeth, lest I make  
my brother to offend.

IX. Am I not an  
apostle? am I not  
free? have I not seen  
Jesus Christ our Lord?  
are not ye my work in  
the Lord? 2 If I be  
not an apostle unto  
others, yet doubtless I  
am to you: for the  
seal of mine apostle-  
ship are ye in the Lord.  
3 Mine answer to them  
that do examine me is  
this, 4 have we not  
power to eat and to  
drink? 5 have we not  
power to lead about a  
sister, a wife, as well  
as other apostles, and  
as the brethren of the  
Lord, and Cephas? 6  
or only I and Barnabas,  
have not we power to  
forbear working? 7  
Who goeth a warfare  
any time at his own  
charges? who planteth  
a vineyard, and eateth  
not of the fruit there-  
of? or who feedeth a  
flock, and eateth not  
of the milk of the  
flock? 8 Say I these  
things as a man? or  
saith not the law the  
same also? 9 for it is  
written in the law of  
Moses, Thou shalt not  
muzzle the mouth of  
the ox that treadeth  
out the corn. Doth  
God take care for  
oxen? 10 or saith he  
it altogether for our  
sakes? For our sakes,  
no doubt, this is writ-  
ten: that he that  
ploweth should plow  
in hope; and that he  
that thresheth in hope  
should be partaker of  
his hope. 11 If we have  
sown unto you spiri-  
tual things, is it a  
great thing if we

μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν.  
my, not at all should I eat flesh for ever, that "not "brother

μου σκανδαλίσω.

"my "I "may "cause to offend.

9 Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν  
Am I not an apostle? am I not free? "not "Jesus

Χριστὸν τὸν κύριον ἡμῶν ἔώρακα; οὐ τὸ ἔργον μου ὑμεῖς  
"Christ "our "Lord "have "I "seen? "not "my "work "ye

ἐστε ἐν κυρίῳ; 2 εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ  
"are in [the] Lord? If to others I am not an apostle, yet

γε ὑμῖν εἰμὶ ἡ γὰρ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς  
at any rate to you I am; for the seal of my apostleship ye

ἐστε ἐν κυρίῳ. 3 ἢ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσι  
are in [the] Lord. My defence to those "me "who "examine

αὕτη ἐστίν, 4 Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;  
this "is: Have we not authority to eat and to drink?

5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ  
have we not authority a sister, a wife, to take about, as also

οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς;  
the other apostles, and the brethren of the Lord, and Cephas;

6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ  
Or only I and Barnabas have we not authority not

ἐργάζεσθαι; 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ;  
to work? Who serves as a soldier at his own charges at any time?

τίς φυντεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει;  
who plants a vineyard, and of the fruit of it does not eat?

ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης  
or who shepherds a flock, and of the milk of the flock

οὐκ ἐσθίει; 8 μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ  
does not eat? according to a man these things do I speak, or "not

καὶ ὁ νόμος ταῦτα λέγει; 9 ἐν γὰρ τῷ Μωσέως νόμῳ  
also "the "law "these "things "says? For in the "of "Moses "law

γέγραπται, Οὐ βιμώσῃς βοῦν ἀλῶντα. μὴ τὸν  
it has been written, Thou shalt not muzzle an ox treading out corn. "For "the

βοῶν μέλει τῷ θεῷ; 10 ἢ δι' ἡμᾶς πάντως λέγει;  
"oxen "is "there "care with God? or because of us altogether says he [it]?

δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν  
For because of us it was written, that in hope ought he that ploughs

ἀροτριᾶν, καὶ ὁ ἀλῶν τῆς ἐλπίδος αὐτοῦ μετέχειν  
to plough, and he that treads out corn, of this "hope "to "partake

ἐπ' ἐλπίδι. 11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν,  
in "hope. If we to you spiritual things did sow, [is it]

μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; 12 εἰ ἄλλοι  
a great thing if we your fleshly things shall reap? If others

τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς;  
of "the "authority "over "you "partake, [should] not rather we?

ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα σέ-  
But we did not use this authority; but all things we

χομεν, ἵνα μὴ ἐγκοπὴν τίνα δώμεν τῷ εὐαγγελίῳ τοῦ  
bear, that not "hindrance "any we should give to the glad tidings of the

χριστοῦ. 13 οὐκ οἴδατε ὅτι οἱ τὰ ἱερά ἐργαζόμενοι,  
Christ. Know ye not that those ["at] "sacred "things "labouring, [the]

ἀπόστολος and ἐλεύθερος transposed GLTFAW.

γ — χριστὸν LITFA.

ἔώρακα T.

μου τὴν ἀποστολὴν LITFA.

ἔστιν αὕτη LITFA.

πείν TA.

α. — τοῦ LIT[Α].

καρπὸν the fruit LITFAW.

— ἢ [IT]AW.

καὶ ὁ νόμος ταῦτα οὐ LITFAW.

Μωσέως

GLTFAW. ἰκνηώσῃς TTFA.

ὀφείλει ἐπ' ἐλπίδι LITFA.

ἐπ' ἐλπίδι τοῦ μετέχειν GLTFAW.

μετέχειν

ἡμῶν ἐξουσίας GLTFAW.

τινα ἐγκοπὴν (ἐκκ- T) LITFAW.

+ τὰ the things TT[Α].

ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδ-  
thing.] of the temple eat; those <sup>2</sup>at <sup>3</sup>the <sup>4</sup>altar <sup>5</sup>attend-  
ρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; 14 οὕτως καὶ ὁ  
ing, with the altar partake? So also the

κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ  
Lord did order to those the glad tidings announcing, of the  
εὐαγγελίου ζῆν. 15 ἐγὼ δὲ οὐδενὶ ἐχρησάμην<sup>1</sup> τούτων.  
glad tidings to live. But I <sup>2</sup>none <sup>3</sup>used of these things.

οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί.  
Now I did not write these things that thus it should be with me; [<sup>2</sup>it <sup>3</sup>were]  
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου· ἵνα  
<sup>4</sup>good <sup>5</sup>for for me rather to die, than <sup>6</sup>my <sup>7</sup>boasting <sup>8</sup>that

τίς<sup>9</sup>· <sup>10</sup>κενώσω<sup>11</sup>. 16 ἂν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν  
<sup>12</sup>anyone should make void. For if I announce the glad tidings, there is not  
μοι καύχημα· ἀνάγκη γάρ μοι ἐπικείται· οὐαί· δὲ μοι  
<sup>13</sup>to <sup>14</sup>me <sup>15</sup>boasting; for necessity <sup>16</sup>me <sup>17</sup>is <sup>18</sup>laid <sup>19</sup>upon; <sup>20</sup>woe <sup>21</sup>but to me  
ἐστὶν ἂν μὴ εὐαγγελίζωμαι. 17 εἰ γὰρ ἐκὼν τοῦτο  
it is if I should not announce the glad tidings. For if willingly this.

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων οἰκονομίαν πεπι-  
I do, a reward I have; but if unwillingly an administration I am en-  
στεναι. 18 τίς οὖν μοι<sup>1</sup> ἐστὶν ὁ μισθός; ἵνα εὐαγ-  
trusted with. What then <sup>2</sup>my <sup>3</sup>is reward? That in announcing

γελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον· τοῦ  
the glad tidings <sup>4</sup>without <sup>5</sup>expense <sup>6</sup>I <sup>7</sup>should <sup>8</sup>make <sup>9</sup>the <sup>10</sup>glad <sup>11</sup>tidings <sup>12</sup>of <sup>13</sup>the  
χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ  
<sup>14</sup>Christ, so as not using as my own my authority in the

εὐαγγελίῳ. 19 Ἐλευθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν  
glad tidings. For free being from all, to all myself

ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· 20 καὶ ἐγενόμην  
I became bondman, that the more I might gain. And I became

τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς  
to the Jews as a Jew, that I might gain: to those

ὕπὸ νόμον ὡς ὑπὸ νόμον,<sup>1</sup> ἵνα τοὺς ὑπὸ νόμον κερδήσω·  
under law as under law, that those under law I might gain:

21 τοῖς ἀνόμοις ὡς ἀνομος, μὴ ὢν ἀνομος<sup>2</sup> θεῷ,<sup>3</sup> ἀλλ'  
to those without law as without law, (not being without law to God, but

ἐννομος<sup>4</sup> χριστῷ,<sup>5</sup> ἵνα κερδήσω<sup>6</sup> ἀνόμους. 22 ἐγενόμην  
within law to Christ,) that I might gain those without law. I became

τοῖς ἀσθενέσιν ὡς<sup>7</sup> ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω.  
to the weak as weak, that the weak I might gain.

τοῖς πᾶσιν γέγονα<sup>8</sup> τὰ πάντα, ἵνα πάντως τινὰς σώσω.  
To all these I have become all things, that by all means some I might save.

23 τοῦτο<sup>9</sup> δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς<sup>10</sup>  
<sup>11</sup>This <sup>12</sup>and I do on account of the glad tidings, that a fellow-partaker

αὐτοῦ γένομαι.  
with it I might be.

24 Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν  
Know ye not that those who in a race-course run all

ῥέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα  
run, but one receives the prize? Thus run, that

καταλάβετε. 25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-  
ye may obtain. But everyone that strives, in all things controls

shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them: that are under the law; 21 to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them: that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by

<sup>9</sup> παρεδρεύοντες LITTAUW.

<sup>10</sup> οὐ κέρρημαι οὐδενὶ have not used any GLTTAW.

<sup>11</sup> οὐδεὶς

LITTAUW. <sup>12</sup> κενώσει shall make vain LITTAUW. <sup>13</sup> γάρ for GLTTAW. <sup>14</sup> εὐαγγελίζωμαι LITTAUW.

<sup>15</sup> μου LITTAUW. <sup>16</sup> — τοῦ χριστοῦ LITTAUW.

<sup>17</sup> + μὴ ὢν αὐτὸς ὑπὸ νόμον not being myself

under law GLTTAW. <sup>18</sup> θεοῦ of God LITTAUW. <sup>19</sup> χριστοῦ of Christ LITTAUW. <sup>20</sup> κερδάνω

τοὺς LITTAUW. <sup>21</sup> — ὡς LITTAUW. <sup>22</sup> — τὰ LITTAUW. <sup>23</sup> πάντα all things LITTAUW. <sup>24</sup> συν- T.





ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. 13 Πειρασμός  
he that thinks to stand, let him take heed lest he fall. Temptation  
ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἄνθρωπινος· πιστὸς δὲ ὁ θεός, ὃς  
you has not taken except what belongs to man; and faithful [is] God, who  
οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει  
will not suffer you to be tempted above what ye are able, but will make  
σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν, τοῦ δύνασθαι ὑμᾶς  
with the temptation also the issue, for to be able you  
ὑπενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς  
to bear [it]. Wherefore, my beloved, flee from  
εἰδωλολατρίας. 15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ  
idolatry. As to intelligent ones I speak: judge ye what

φῆμι. 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ  
I say. The cup of blessing which we bless, not  
κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν; τὸν ἄρτον  
fellowship of the blood of the Christ is it? The bread which  
κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;  
we break, not fellowship of the body of the Christ is it?

17 ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες  
Because one loaf, one body the many we are; for all  
ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 18 βλέπετε τὸν Ἰσραὴλ κατὰ  
of the one loaf we partake. See Israel according to  
σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ  
flesh: not those eating the sacrifices, fellow-partakers  
τοῦ θυσιαστηρίου εἰσιν; 19 τί οὖν φῆμι; ὅτι εἰδωλὸν τί  
with the altar are? What then say I? that an idol anything  
ἐστίν; ὃ ἧτι εἰδωλόθυτον τί ἐστίν; 20 ἀλλ' ὅτι  
is, or that what is sacrificed to an idol anything is? but that

ἃ ἰθύνει κατὰ ἔθνη, δαιμονίους ἰθύει, καὶ οὐ θεῶν.  
what sacrifice the nations, to demons they sacrifice, and not to God,  
οὐ θέλω· δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.  
But I do not wish you fellow-partakers with demons to be.

21 οὐ δύνασθε ποτήριον κυρίου πίνειν, καὶ ποτήριον  
Ye cannot [the] cup of [the] Lord drink, and [the] cup  
δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ  
of demons: ye cannot of [the] table of [the] Lord partake and  
τραπέζης δαιμονίων. 22 ἡ παραζηλοῦμεν τὸν κύριον;  
of [the] table of demons. Or, do we provoke to jealousy the Lord?

μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;  
stronger than he are we?

23 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.  
All things for me are lawful, but not all things are profitable;  
πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 μὴ εἶ  
all things for me are lawful, but not all do build up. No one  
τοῦ ἑαυτοῦ ζητέω, ἀλλὰ τὸ τοῦ ἑτέρου ὁ ἕκαστος.  
that of himself I let seek, but that of the other each one.

25 Πᾶν τὸ ἐν μακέλλῃ πωλούμενον ἐσθίετε, μὴδὲν ἀνα-  
Everything that in a market eat, nothing in-  
κρίνοντας διὰ τὴν συνείδησιν. 26 τοῦ γὰρ κυρίου  
quiring on account of conscience. For the Lord's [is]  
ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 εἰ δέ τις καλεῖ ὑμᾶς  
the earth and the fulness of it. But if anyone invite you

destroyed of the de-  
stroyer. 11 Now all  
these things happened  
unto them for en-  
samples: and they are  
written for our ad-  
monition, upon whom  
the ends of the world  
are come. 12 Where-  
fore let him that think-  
eth he standeth take  
heed lest he fall.  
13 There hath no  
temptation taken you  
but such as is com-  
mon to man: but God  
is faithful, who will  
not suffer you to be  
tempted above that ye  
are able; but with will  
the temptation also  
make a way to escape,  
that ye may be able to  
bear it. 14 Wherefore,  
my dearly beloved, flee  
from idolatry. 15 I  
speak as to wise men;  
judge ye what I say.  
16 The cup of blessing  
which we bless, is it not  
the communion of the  
blood of Christ? The  
bread which we break,  
is it not the communion  
of the body of Christ?  
17 For we being many  
are one bread, and one  
body: for we are all  
partakers of that one  
bread, 18 Behold Israel  
after the flesh: are  
not they which eat of  
the sacrifices partakers  
of the altar?  
19 What say I then?  
that the idol is any  
thing, or that which is  
offered in sacrifice to  
idols is any thing?  
20 But I say, that the  
things which the Gen-  
tiles sacrifice, they  
sacrifice to devils, and  
not to God: and I  
would not that ye  
should have fellow-  
ship with devils. 21 Ye  
cannot drink the cup  
of the Lord, and the  
cup of devils: ye can-  
not be partakers of  
the Lord's table, and  
of the table of devils.  
22 Do we provoke the  
Lord to jealousy? are  
we stronger than he?  
23 All things are  
lawful for me, but all  
things are not expedi-  
ent; all things are  
lawful for me, but all  
things edify not. 24 Let  
no man seek his own,  
but every man ano-  
ther's wealth. 25 What-  
soever is sold in the

ε — ὑμᾶς (read [you]) GLTTRAW.

h εἰδωλὸν and εἰδωλόθυτον transposed LTTAW.

i ἰθύνει LITA. 1 — θύει LITRA.

m + θύουσιν they sacrifice LITRA. n — μοι GLTTRAW.

o — ἕκαστος GLTTRAW. p κυρίου γὰρ LITRAW. q — δὲ but LITRAW.

ἔστιν τοῦ αἵματος τοῦ χριστοῦ Tr.

ε οὐχ LITAW.

i θύουσιν they sacrifice LITRAW.

k — τὰ

l — μοι GLTTRAW.

m — μοι GLTTRAW.

shambles, *that* eat, asking no question for conscience sake: 26 for the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. XI. Be ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μὴδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

28 ἂν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστιν, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μὴνύσαντα καὶ τὴν συνείδησιν τοῦ κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς. 29 συνεῖ-

δῶσιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

30 εἰ δέ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε. 32 ἀπρόσκοποι

γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ. 33 καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶνται.

11 μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ. 2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατε-  
μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατε-

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† ἐρωθέντων offered in sacrifice LITTA. \* — τοῦ γὰρ το end of verse GLTTAW. † — δὲ but GLTTAW. \* καὶ Ἰουδαίους γίνεσθε LITTA. \* συμφορον LITTA. \* — ἀδελφοί CITAW. † + τοῦ (read of the Christ) LITTA. \* αὐτῆς LITTA. \* + ἡ the (woman) LITTA.

ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη  
of woman, but woman of man. For also not created

ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἀνδρα·  
man on account of the woman, but woman on account of the man.

10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κε-  
Because of this ought the woman authority to have on the

φαλῆς, διὰ τοὺς ἀγγέλους. 11 πλὴν οὔτε ἡμῶν  
head, on account of the angels. However neither [is] man

χωρὶς γυναικός, οὔτε γυνὴ χωρὶς ἀνδρός, ἢ ἐν κυρίῳ·  
apart from woman, nor woman apart from man, in [the] Lord.

12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ  
For as the woman of the man [is], so also the man

διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ. 13 ἐν ὑμῖν αὐτοῖς  
by the woman [is]; but all things of God. In yourselves

κρίνατε· πρέπον ἐστὶν γυναικῇ ἀκατακάλυπτον τῷ θεῷ  
judge: becoming is it for a woman uncovered to God

προσεύχεσθαι; 14 ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς,  
to pray? Or not even <sup>1</sup>itself <sup>2</sup>nature <sup>3</sup>does teach you,

ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν· 15 γυνὴ  
that <sup>a</sup>man <sup>1</sup>if have long hair a dishonour to him it is? <sup>a</sup>woman

δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ  
<sup>b</sup>but <sup>1</sup>if have long hair; glory to her it is; for the long hair instead

περιβολαίου δέδοται αὐτῇ· 16 εἰ δέ τις δοκεῖ φιλόνηκος  
of a covering is given to her. But if anyone thinks <sup>a</sup>contentious

εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι  
<sup>1</sup>to be, we <sup>2</sup>such <sup>3</sup>custom <sup>4</sup>have <sup>5</sup>not, nor the assemblies

τοῦ θεοῦ.  
of God.

17 Τοῦτο δὲ ἡ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ  
But <sup>a</sup>as <sup>b</sup>to <sup>c</sup>this <sup>d</sup>charging <sup>e</sup>[you] I do not praise [you], that not

εἰς τὸ κρεῖττον, ἢ ἀλλ' εἰς τὸ ἥττον· συνέρχεσθε. 18 πρῶτον  
for the better, but for the worse ye come together. <sup>1</sup>First

μὲν γὰρ συνερχομένων ὑμῶν ἐν κτῇ ἐκκλησίᾳ, ἀκούω σχί-  
<sup>a</sup>indeed <sup>b</sup>for coming together ye in the assembly, I hear di-

ματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω· 19 δεῖ γὰρ  
visions among you to be, and partly I believe [it]. For there must

καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται  
also sects among you be, that the approved manifest may become

ἐν ὑμῖν. 20 συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ  
among you. Coming together therefore ye into one place, <sup>a</sup>not

ἐστὶν κυριακὸν δεῖπνον φαγεῖν· 21 ἕκαστος γὰρ τὸ ἴδιον  
<sup>a</sup>it <sup>b</sup>is [the] Lord's supper to eat. For each one his own

δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ ὃς δὲ  
supper, and one is hungry and another

μεθύει. 22 μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν;  
is drunken. For houses have ye not for eating and drinking?

ἡ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε  
or the assembly of God do ye despise, and put to shame

τοὺς μὴ ἔχοντας; τί μῦθον εἶπω; <sup>a</sup>ἐπαινέσω ὑμᾶς ὅ ἐν  
them that have not? What to you should I say? shall I praise you

τούτῳ; οὐκ ἐπαινῶ. 23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,  
this? I do not praise. For I received from the Lord

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power or <sup>a</sup>head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also of the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Both not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

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<sup>b</sup> γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός GLT<sup>a</sup>TA<sup>w</sup>. <sup>c</sup> — ἡ LIT<sup>a</sup>TA<sup>w</sup>. <sup>d</sup> ἡ φύσις αὐτῇ LIT<sup>a</sup>TA<sup>w</sup>. <sup>e</sup> [αὐτῇ] A. <sup>f</sup> παραγγέλλω οὐκ ἐπαινῶ LIT<sup>a</sup>TA<sup>w</sup>. <sup>g</sup> κρεῖσσον LIT<sup>a</sup>TA<sup>w</sup>. <sup>h</sup> ἀλλὰ TIT<sup>a</sup>. <sup>i</sup> ἡσσαν LIT<sup>a</sup>TA<sup>w</sup>. <sup>k</sup> — τῇ GLT<sup>a</sup>TA<sup>w</sup>. <sup>l</sup> + καὶ also [L]T[A]. <sup>m</sup> εἶπω ὑμῖν LIT<sup>a</sup>TA<sup>w</sup>. <sup>n</sup> ἐπαινῶ praise I L. <sup>o</sup>; ἐν τούτῳ οὐκ (read In this I do not praise) ET.



you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest I set in order when I come.

XII. Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that

ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ  
that which also I delivered to you, that the Lord Jesus in the night  
ᾧ παρεδόδοτο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας  
in which he was delivered up took bread, and having given thanks  
ἔκλασεν. καὶ εἶπεν, Ἄλαβετε, φάγετε· τοῦτο μου ἐστὶν τὸ  
he broke [it], and said, Take, eat, this of me is the  
σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον. τοῦτο ποιεῖτε εἰς τὴν  
body which for you [is] being broken: this do in  
ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ  
remembrance of me. In like manner also the cup, after  
δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν  
having supped, saying, This cup the new covenant is  
ἐν τῷ ἑμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἂν πίνητε,  
in my blood: this do, as often as ye may drink [it],  
εἰς τὴν ἐμὴν ἀνάμνησιν. 26 Ὅσακις γὰρ ἂν ἐσθίητε τὸν  
in remembrance of me. For as often as ye may eat  
ἄρτον· τοῦτον, καὶ τὸ ποτήριον· τοῦτο πίνετε, τὸν θάνατον  
this bread, and this cup may drink, the death  
τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. 27 Ὡστε  
of the Lord ye announce, until he may come. So that  
ὅς ἂν ἐσθίῃ τὸν ἄρτον· τοῦτον ἢ πίνῃ τὸ ποτήριον  
whosoever should eat this bread or should drink the cup  
τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος  
of the Lord unworthily, guilty shall be of the body and blood  
τοῦ κυρίου. 28 δοκιμαζέτω δὲ ἑαυτοῦ ἕκαστος, καὶ οὕτως  
of the Lord. But let prove a man himself, and thus  
ἐκ τοῦ ἄρτου ἐσθίτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. 29 ὁ γὰρ  
of the bread let him eat, and of the cup let him drink. For he that  
ἐσθίῃ καὶ πίνῃ ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει,  
eats and drinks unworthily, judgment to himself eats and drinks,  
μὴ διακρίνων τὸ σῶμα τοῦ κυρίου. 30 διὰ τοῦτο ἐν ὑμῖν  
not discerning the body of the Lord. Because of this among you  
πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί.  
many [are] weak and infirm, and are fallen asleep many.  
31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. 32 κρινόμενοι  
if for ourselves we scrutinized, we should not be judged. Being  
δέ, ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ  
judged but, by [the] Lord we are disciplined, that not with the  
κόσμῳ κατακριθῶμεν. 33 Ὡστε, ἀδελφοί μου, συνερχόμενοι  
world we should be condemned. So that, my brethren, coming together  
εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 εἰ δέ τις πεινᾷ,  
for to eat, one another wait for. But if anyone be hungry,  
ἐν οἴκῳ ἐσθίτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ  
at home let him eat, that not for judgment ye may come together; and the  
λοιπά, ὥς ἂν ἔλθω, διατάξομαι.  
other things whenever I may come, I will set in order.

12 Περί δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς  
But concerning spirituals, brethren, I do not wish you  
ἀγνοεῖν. 2 οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλά τὰ ἄφωνα  
ye know that ye were Gentiles. Ye know that Gentiles ye were, to idols  
ὡς ἂν ἡγεσθε, ἀπαγομένους. 3 διὸ γνωρίζω ὑμῖν, ὅτι  
as ye might be led away. Therefore I give to know you, that

ᾧ παρεδόδοτο LITTA. ἡ — λάβετε, φάγετε GLTTAW. ἡ — κλῶμενον LITTA. ἡ — ἂν LITTA.  
τ — τοῦτο (read the cup) LITTA. ἡ — ἄχρι T. ἡ — ἂν GLTTAW. ἡ — τοῦτον (read the  
bread) GLTTAW. ὑ — τοῦ of the GLTTAW. ἡ — ἑαυτὸν ἑαυτοῦ W. ἡ — ἀναξίως LITTA.  
ἡ — τοῦ κυρίου LITTA. ἡ — δὲ but LITTA. ἡ — τοῦ the TT[A]W. ἡ — δὲ but GLTTAW.  
ε — ὅτε when [L]ITTA.

οὐδείς ἐν πνεύματι θεοῦ λαλῶν λέγει ἀνάθεμα ὡς Ἰησοῦν.<sup>h</sup>  
 no one in [the] Spirit of God speaking says accursed [is] Jesus;  
 καὶ οὐδείς δύναται εἰπεῖν Ὁ Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύ-  
 and no one can say Lord Jesus, except in [the] Spirit  
 ματι ἀγίῳ. 4 διαυρέσεις δὲ χαρισμάτων εἰσιν. τὸ δὲ αὐτὸ  
 Holy. But diversities of gifts there are, but the same  
 πνεῦμα. 5 καὶ διαυρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος.  
 Spirit; and diversities of services there are, and the same Lord;  
 6 καὶ διαυρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτός ἐστιν θεός,  
 and diversities of operations there are, but the same 'tis 'God,  
 ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7 ἐκάστω δὲ δίδεται ἡ φανέρω-  
 who operates all things in all. But to each is given the mani-  
 ρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. 8 ὧς μὲν γὰρ διὰ  
 festation of the Spirit for profit. For to one by  
 τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος  
 the Spirit is given a word of wisdom; and to another a word  
 γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα. 9 ἑτέρῳ δὲ πίστις,  
 of knowledge, according to the same Spirit; and to a different one faith,  
 ἐν τῷ αὐτῷ πνεύματι. ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ  
 in the same Spirit; and to another gifts of healing, in the  
 αὐτῷ πνεύματι. 10 ἄλλω δὲ ἐνεργήματα δυνάμεων,  
 same Spirit; and to another operations of works of power;  
 ἄλλω δὲ προφητεία, ἄλλω δὲ ἀδιακρίσεις πνευμάτων,  
 and to another prophecy; and to another discerning of spirits;  
 ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσ-  
 and to a different one kinds of tongues; and to another interpretation of  
 σῶν. 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦ-  
 tongues. But all these things operates the one and the same Spirit,  
 μα, διαιροῦν ἰδίᾳ ἐκάστω καθὼς βούλεται. 12 Καθ' ἕνα  
 dividing separately to each according as he wills. Even as  
 γὰρ τὸ σῶμα ἐν ἐστὶν καὶ μέλη ἔχει πολλά, πάντα τὰ  
 for the body one is and members has many, but all the  
 μέλη τοῦ σώματος τοῦ ἐνός, πολλά ὄντα, ἐν ἐστὶν σώμα  
 members of the body one, many being, one are body:  
 οὕτως καὶ ὁ χριστός. 13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς  
 so also [is] the Christ. For also by one Spirit we  
 πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλ-  
 all into one body were baptized, whether Jews or  
 λῆνες, εἴτε δούλοι εἴτε ἐλεύθεροι καὶ πάντες εἰς ἐν πνεῦμα  
 Greeks, whether bondmen or free and all into one Spirit  
 ἰποτίσθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἐστὶν ἐν μέλος, ἀλλὰ  
 were made to drink. For also the body is not one member, but  
 πολλά. 15 εἰάν ἐπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ  
 many. If should say the foot, Because I am not a hand, I am not  
 ἐκ τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος;  
 of the body: on account of this is it not of the body?  
 16 καὶ εἰάν ἐπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός οὐκ εἰμὶ ἐκ  
 And if should say the ear, Because I am not an eye I am not of  
 τοῦ σώματος οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ τοῦ σώματος;  
 the body: on account of this is it not of the body?  
 17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον  
 If whole the body [were] an eye, where the hearing? if [the] whole

no man speaking by the Spirit of God call-  
 eth Jesus accursed; and that no man can  
 say that Jesus is the Lord, but by the Holy  
 Ghost. 4 Now there are diversities of gifts,  
 but the same Spirit. 5 And there are differ-  
 ences of administrations, but the same Lord.  
 6 And there are diversities of opera-  
 tions, but it is the same God which work-  
 eth all in all. 7 But the manifestation of  
 the Spirit is given to every man to profit withal.  
 8 For to one is given by the Spirit the word  
 of wisdom; to another the word of knowledge  
 by the same Spirit; to another faith by  
 the same Spirit; to another the gifts of  
 healing by the same Spirit; to another  
 the working of miracles; to another prop-  
 hecy; to another discerning of spirits; to  
 another divers kinds of tongues; to another  
 the interpretation of tongues: 11 but all  
 these worketh that one and the selfsame Spir-  
 it, dividing to every man severally as he  
 will. 12 For as the body is one, and hath many  
 members, and all the members of that one  
 body, being many, are one body: so also is  
 Christ. 13 For by one Spirit are we all  
 baptized into one body, whether we be Jews or  
 Gentiles, whether we be bond or free; and  
 have been all made to drink into one Spirit.  
 14 For the body is not one member, but many.  
 15 If the foot shall say, Because I am not  
 the hand, I am not of the body; is it there-  
 fore not of the body? 16 And if the ear shall  
 say, Because I am not the eye, I am not of  
 the body; is it therefore not of the body?  
 17 If the whole body were an eye, where  
 were the hearing? if the whole were hear-

<sup>h</sup> Ἰησοῦς LITTAW. <sup>i</sup> Κύριος Ἰησοῦς LITTAW. <sup>k</sup> καὶ ὁ and the A. <sup>l</sup> ἐστὶν GZTTAAW.  
<sup>m</sup> — δὲ and [LITTAW]. <sup>n</sup> ἐνὶ one LITTAW. <sup>o</sup> — δὲ and LTR. <sup>p</sup> — δὲ and LTR. <sup>q</sup> δ. δ.  
 κρισίς T. <sup>r</sup> — δὲ and LITTAW. <sup>s</sup> διερμηνεία L. <sup>t</sup> πολλά ἔχει LITTAW. <sup>v</sup> — τοῦ ἐνός  
 LITTAW. <sup>w</sup> — εἰς LITTAW. <sup>x</sup> —; (read it is not on account of this not of the body.) LTR.

ing, where *were*. the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where *were* the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 that there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, then gifts of governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 have all the gifts of healing? do all speak with tongues? do all interpret? 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

ἀκοή, ποῦ ἡ ὁσφορισ; 18 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unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I

ἀνθρώποις λαλεῖ, ἀλλὰ ἑαυτῷ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι  
to men speaks, but to God: for no one hears; in spirit  
δὲ λαλεῖ μυστήρια· 3 ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ  
but he speaks mysteries. But he that prophesies, to men speaks  
οἰκοδομῇ καὶ παρακλήσειν καὶ παραμυθίαν. 4 ὁ λαλῶν  
[for] building up and encouragement and consolation. He that speaks  
γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν  
with a tongue, himself builds up; but he that prophesies, [the] assembly  
οἰκοδομεῖ. 5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον  
builds up. Now I desire all you to speak with tongues, rather  
δὲ ἢ να προφητεύετε· μεῖζων ἵγάρ ἐστιν ὁ προφητεύων ἢ  
but that ye should prophesy: greater [is] he that prophesies than  
ὁ λαλῶν γλώσσαις, ἐκτός ἐστιν διερμηνεύειν, ἵνα ἢ ἐκ-  
he that speaks with tongues, unless he should interpret, that the as-  
σὴ κλησία οἰκοδομῇ· λάβετε· 6 κ· Νυνὶ δέ, ἀδελφοί, ἐάν ἐλθω  
sembly building up may receive. And now, brethren, if I come  
πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐάν μὴ  
to you with tongues speaking, what you shall I profit, unless  
ὑμῖν λαλήσω· ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προ-  
to you I shall speak either in revelation, or in knowledge, or in pro-  
φητείᾳ, ἢ ἐν διδαχῇ; 7 ὅμως τὰ ἄψυχα φωνὴν διδόντα,  
phesy, or in teaching? Even lifeless things a sound giving,  
εἴτε αὐλὸς εἴτε κιθάρᾳ, ἐάν διαστολῇ τοῖς φθόγοις·  
whether pipe or harp, if distinction to the sounds  
μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρί-  
they give not, how shall be known that being piped or being  
ζόμενον; 8 καὶ γὰρ ἐάν ἀδηλον ᾠφῶν σάλπιγγος δῶ, τίς  
harped? For also if an uncertain sound a trumpet give, who  
παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ ὑμεῖς διὰ τῆς  
shall prepare himself for war? So also ye, by means of the  
γλώσσης ἐάν μὴ εὐσθημον λόγον δῶτε, πῶς γνωσθήσεται τὸ  
tongue unless an intelligible speech ye give, how shall be known that  
λαλούμενον; ἔσθε γὰρ εἰς αἶρα λαλοῦντες. 10 Τοσαῦτα,  
being spoken? for ye will be into the air speaking. So many,  
εἰ τύχοι, γένη φωνῶν ὅστις ἐν κόσμῳ, καὶ οὐδὲν παύ-  
it may be, kinds of sounds there are in the world, and none of  
τῶν ἀφῶν· 11 ἐάν οὖν μὴ εἰδῶ τὴν δύναμιν  
them without [distinct] sound. If therefore I know not the power  
τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ  
of the sound, I shall be to him that speaks a barbarian; and he that  
λαλῶν, ἐν ἐμοὶ βάρβαρος· 12 οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί  
speaks, for me a barbarian. So also ye, since emulous  
ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε  
ye are of spirits, for the building up of the assembly seek  
ἵνα περισσεύετε. 13 διόπερ ὁ λαλῶν γλῶσση, προσευ-  
that ye may abound. Wherefore he that speaks with a tongue, let him  
χέσθω ἵνα διερμηνεύει. 14 ἐάν ἡ γὰρ προσεύχωμαι γλῶσση,  
pray that he may interpret. For if I pray with a tongue,  
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.  
my spirit prays, but my understanding unfruitful is.  
15 τί οὖν ἐστιν; προσεύξομαι τῷ πνεύματι, προσεύξομαι  
What then is it? I will pray with the Spirit, I will pray  
δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ  
but also with the understanding. I will praise with the Spirit, I will praise

<sup>b</sup> — τῷ LITTA. <sup>i</sup> δὲ and LITTA. <sup>k</sup> νῦν LITTA. <sup>l</sup> — ἐν TIT. <sup>m</sup> τοῦ φθόγγου of the sound L. <sup>n</sup> σάλπιγγος φωνήν T. <sup>o</sup> εἰσιν LITTA. <sup>p</sup> — αὐτῶν LITTA. <sup>q</sup> διὸ LITTA. <sup>r</sup> [γὰρ] LIT.

ἡδὲ καὶ τῷ νοί. 16 ἐπεὶ ἔαν ἐυλόγησῃς τῷ  
 but also with the understanding. Else if thou bless with the  
 πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς  
 spirit, he that fills the place of the uninstructed how  
 ἔρεῖ τὸ ἀμήν ἐπὶ τῇ σὴ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις  
 shall he say the Amen at thy giving of thanks, since what thou sayest  
 οὐκ οἶδεν; 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἄλλ' ὁ ἕτερος  
 he knows not? For thou indeed well givest thanks, but the other  
 οὐκ οἰκοδομεῖται. 18 εὐχαριστῶ τῷ θεῷ μου, πάντων ὑμῶν  
 is not built up. I thank God my, than all of you  
 μᾶλλον γλώσσῃς λαλῶν. 19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε  
 more with tongues speaking; but in [the] assembly I desire five  
 λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους  
 words with understanding my to speak, that also others  
 κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ  
 I may instruct, than ten thousand words in a tongue. Brethren, not  
 παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε,  
 children be in [your] minds, but in malice be babes;  
 ταῖς δὲ φρεσὶν τέλει γίνεσθε. 21 ἐν τῷ νόμῳ γέγρα-  
 but in [your] minds full grown be. In the law it has been  
 πται, Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λα-  
 written, By other tongues, and by lips other I will  
 λήσω τῷ λαῷ τοῦτω, καὶ οὐδ' οὕτως εἰσακούσονται μου,  
 speak to this people, and not even thus will they hear me,  
 λέγει κύριος. 22 Ὅστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ  
 saith [the] Lord. So that the tongues for a sign are, not  
 τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις ἡ δὲ προφητεία,  
 to those that believe, but to the unbelievers; but prophecy,  
 οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 ἔαν οὖν  
 not to the unbelievers, but to those that believe. If therefore  
 συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσ-  
 come together the assembly whole in one place, and all with  
 σαις λαλῶσιν, εἰσέλθουσιν δὲ ἰδιώται ἢ ἄπιστοι,  
 tongues should speak, and come in uninstructed ones or unbelievers,  
 οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 ἔαν δὲ πάντες προφητεύω-  
 will they not say that ye are mad? But if all prophecy,  
 εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-  
 and should come in some unbeliever or uninstructed, he is convicted by all,  
 των, ἀνακρίνεται ὑπὸ πάντων, 25 καὶ οὕτως τὰ κρυπτὰ  
 he is examined by all; and thus the secrets  
 τῆς καρδίας αὐτοῦ φανερὰ γίνονται καὶ οὕτως πεσὼν ἐπὶ  
 of his heart manifest become; and thus, falling upon  
 πρόσωπον, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι σο θεός  
 [his] face, he will do homage to God, declaring that God  
 ὢντως ἐν ὑμῖν ἐστιν.  
 indeed amongst you is.

26 Τί οὖν ἐσιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος  
 What then is it, brethren? when ye may come together, each  
 ἡμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, γλώσσαν ἔχει, ἀποκά-  
 of you a psalm has, a teaching has, a tongue has, a reve-  
 λῶσιν ἔχει, ἡρμηνείαν ἔχει πάντα πρὸς οἰκοδομὴν κ' ἐ-  
 lation has, an interpretation has. All things for building up let be

\* — δὲ L[Tr]. † — τῷ the E. ‡ εὐλογῆς LITTA. § — τῷ (read πνευ. with [the] Spirit) LITTA. || ἀλλὰ Tr. ¶ — μου GLTTAW. \*\* γλώσσῃ λαλῶ I speak with a tongue LITTA. †† ἀλλὰ LITTA. ‡‡ τῷ νοί LITTA. §§ ἑτέροις others' LITTA. ||| ἐλθῇ come L. ††† λαλῶσιν γλώσσῃς LITTA. ‡‡‡ — καὶ οὕτως GLTTAW. § § ὢντως ὁ (— ὁ T) θεός LITTA. †††† — ὑμῶν LITTA. ††††† ἀποκάλυψιν ἔχει, γλώσσῃς ἔχει LITTA. †††††† γινέσθω GLTTAW.



one of you hath a palm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. *27 If an unknown speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.* *28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.* *29 Let the prophets speak two or three, and let the other judge.* *30 If any thing be revealed to another that sitteth by, let the first hold his peace.* *31 For ye may all prophesy one by one, that all may learn, and all may be comforted.* *32 And the spirits of the prophets are subject to the prophets.* *33 For God is not the author of confusion, but of peace, as in all churches of the saints.*

34 Let your women keep silence in the churches : for it is not permitted unto them to speak ; but *they are commanded* to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

XV. Moreover, brethren, I declare unto you the gospel which I preached unto you.

νέσθω.<sup>11</sup> 27 εἴτε γλῶσση τις λαλεῖ,  
done. If with a tongue anyone speak.

πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς δι  
most three, and in succession, and <sup>2</sup>one <sup>1</sup>

μὴ-ᾧ <sup>1</sup>διερμηνευτῆς," σιγάτω ἐν  
there be not an interpreter, let him be silent in

λαλεῖτω καὶ τῷ θεῷ. 29 προφητῶν δ.  
let him speak and to God. And prophets

πωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν  
speak, and <sup>2</sup>the <sup>3</sup>others <sup>1</sup>let discern.

ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος  
<sup>3</sup>should <sup>4</sup>be <sup>5</sup>a <sup>6</sup>revelation <sup>1</sup>sitting <sup>2</sup>by, <sup>8</sup>the <sup>9</sup>first

νασθε γὰρ καθ' ἓνα πάντες προφητεύετε  
<sup>a</sup>can <sup>1</sup>for one by one all prophesy,

θάνωσιν, καὶ πάντες παρακαλῶνται  
learn, and all may be exhorted.

προφητῶν προφήταις ὑποτάσσεται 33  
of prophets to prophets are subject.

στασίας ὁ θεός, <sup>m</sup>ἀλλ' <sup>ll</sup>εἰρήνης, ὥς ἐν τῇ  
order <sup>4</sup>the <sup>5</sup>God, but of peace, as in

τῶν ἁγίων.  
of the saints.

34 Αἱ<sup>||</sup> γυναῖκες <sup>0</sup>ὑμῶν<sup>||</sup> ἐν ταῖς ἐκκ<sup>||</sup>  
<sup>2</sup>Women <sup>1</sup>your in the as

οὐ γὰρ ἔπιτέτραπται ἑαυταῖς λαλεῖν, <sup>m</sup>  
 for it is not allowed to them to speak; .

καθὼς καὶ ὁ νόμος λέγει. 35 εἰδὲ  
according as also the law says. But if an

ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσ  
at home their own husbands let them ask

ἡ γυναὶξιν ἐν ἐκκλησίᾳ λαλεῖν.<sup>11</sup>  
for women in assembly to speak.

36 ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ  
Or <sup>3</sup>from <sup>4</sup>you <sup>5</sup>the <sup>6</sup>word <sup>7</sup>of <sup>8</sup>God

μόνους κατήντησεν; 37 εἴ τις δοκεῖ  
only did it arrive? If anyone think

πνευματικός, ἐπιγινώσκτω ᾧ γὰρ  
spiritual, let him recognize the things I

κυρίου 'είσιν<sup>11</sup> ἐντολαί·<sup>11</sup> 38 εἰ δέ τις ἀ-

Lord they are commands, But if any be i

39 Ὅστε, ἀδελφοί<sup>κ</sup>, ζηλοῦτε τὸ προφη

ἢ γλώσσαις μὴ κωλύετε." 40 πάντα <sup>z</sup> ε

τάξις	γινέσθω.
order	let be done.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ  
But I make known to you, brethren, the

γελισάμην ὑμῖν, ὃ καὶ παρελάβετε,  
rejoiced to you: which also ye received.

<sup>1</sup> ἐρμηνευτής LTr. = ἄλλα LTTaw. <sup>2</sup> ἀγίων, αἱ (read verse 33 joined to verse 34) GLT.  
 ο — ὡμῶν LTTa. <sup>3</sup> ἐπιτρέπεται LTTaw. <sup>4</sup> ὑποτασσέσθωσαν let them be in subjection LTr.  
 γυναικί (a woman) ἀδελφὴν ἐκκλησίαν LTTa. — τοῦ (read of [the]) GLTTaw. <sup>5</sup> ἐστιν it  
 is LTTaw. <sup>6</sup> ἐντολὴ a command LTr[A]w; — ἐντολαί T. ἄγνοεῖται he is ignored LTr.  
 + μου my (brethren) [L]Tr[A]. <sup>7</sup> μὴ κωλύετε (+ ἐν [L]a) γλώσσαις LTTa. <sup>8</sup> + δὲ  
 But (all things) GLTTaw.

2 <sup>δὲ</sup> οὐ καὶ <sup>σώζεσθε</sup>, <sup>τίνι λόγῳ</sup> <sup>ἡ ἀγγελισάμην</sup> <sup>ὑμῖν</sup>  
 by which also ye are being saved, <sup>what</sup> <sup>word</sup> <sup>I</sup> <sup>announced</sup> <sup>to</sup> <sup>you</sup>  
 εἰ <sup>κατέχετε</sup>, <sup>ἐκτός εἰμὶ</sup> <sup>εἰκὴ ἐπιστεύσατε</sup>. 3 <sup>Παρέδωκα γὰρ</sup>  
 if <sup>ye</sup> <sup>hold</sup> <sup>fast</sup>, unless in vain ye believed. For I delivered  
 ὑμῖν ἐν <sup>πρώτῳ</sup>, <sup>ὃ καὶ παρέλαβον</sup>, <sup>ὅτι χριστὸς ἀπέθανεν</sup>  
 to you in the first place, what I received, that Christ died  
 ὑπὲρ <sup>τῶν ἁμαρτιῶν ἡμῶν</sup>, <sup>κατὰ τὰς γραφάς</sup>. 4 καὶ <sup>ὅτι</sup>  
 for our sins, according to the scriptures; and that  
 ἐτάφη, καὶ <sup>ὅτι ἐγήγερται</sup> <sup>τῇ τρίτῃ ἡμέρᾳ</sup>, <sup>κατὰ τὰς</sup>  
 he was buried; and that he was raised the third day, according to the  
 γραφάς; 5 καὶ <sup>ὅτι ὥφθη</sup> <sup>Κηφᾶ</sup>, <sup>εἵτα</sup> <sup>τοῖς δώδεκα</sup>. 6 <sup>ἔπειτα</sup>  
 scriptures; and that he appeared to Cephas, then to the twelve. Then  
 ὥφθη ἐπάνω <sup>πεντακοσίοις ἀδελφοῖς</sup> <sup>ἐφάπαξ</sup>, <sup>ἐξ ὧν οἱ</sup>  
 he appeared to above five hundred brethren at once, of whom the  
<sup>πλείους</sup> <sup>μένουντι ἕως ἄρτι</sup>, <sup>τινὲς δὲ</sup> <sup>καὶ</sup> <sup>ἐκοιμήθησαν</sup>.  
 greater part remain until now, but some also are fallen asleep.  
 7 <sup>ἔπειτα ὥφθη</sup> <sup>Ἰακώβῳ</sup>, <sup>εἵτα</sup> <sup>τοῖς ἀποστόλοις πᾶσιν</sup>.  
 Then he appeared to James; then to the apostles all;  
 8 <sup>ἔσχατον δὲ πάντων</sup>, <sup>ὥσπερ ἐψέκρῳματι</sup> <sup>ὥφθη</sup> <sup>καί μοι</sup>.  
 and last of all, as to an abortion, he appeared also to me.  
 9 <sup>ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος</sup> <sup>τῶν ἀποστόλων</sup>, <sup>ὃς οὐκ εἰμι</sup>  
 For I am the least of the apostles, who am not  
<sup>ικανὸς</sup> <sup>καλεῖσθαι ἀπόστολος</sup>, <sup>διότι ἐδίωξα τὴν ἐκκλησίαν</sup>  
 fit to be called apostle, because I persecuted the assembly  
<sup>τοῦ θεοῦ</sup>. 10 <sup>χάριτι δὲ θεοῦ εἰμι ὁ εἰμι</sup>, <sup>καὶ ἡ χάρις αὐτοῦ</sup>  
 of God. But by grace of God I am what I am, and his grace  
 ἡ <sup>εἰς ἐμὲ οὐ κενὴ ἐγενήθη</sup>, <sup>ἀλλὰ περισσώτερον αὐ-</sup>  
 which [was] towards me not void has been, but more abundantly than  
<sup>τῶν πάντων ἐκοπίασα</sup> <sup>οὐκ ἐγὼ δὲ</sup>, <sup>ἅλλ'</sup> <sup>ἡ χάρις τοῦ θεοῦ</sup>  
 them all I laboured, but not I, but the grace of God  
 ἡ <sup>ἐν ἐμοί</sup>. 11 <sup>εἴτε οὖν ἐγὼ εἶτε ἐκεῖνοι</sup>, <sup>οὕτως κηρύσ-</sup>  
 with me. Whether therefore I or they, so we  
<sup>σομεν</sup>, <sup>καὶ οὕτως ἐπιστεύσατε</sup>. 12 <sup>Εἰ δὲ χριστὸς κηρύσσεται</sup>,  
 preach, and so ye believed. Now if Christ is preached,  
<sup>ἵνα ἐκ νεκρῶν</sup> <sup>ἐγήγερται</sup>, <sup>πῶς λέγουσιν</sup> <sup>τινες</sup>  
 that from among [the] dead he has been raised, how say some  
<sup>ἐν ὑμῖν</sup> <sup>ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν</sup>; 13 <sup>εἰ δὲ ἀνά-</sup>  
 among you that a resurrection of [the] dead there is not? But if a resur-  
<sup>στασις νεκρῶν οὐκ ἔστιν</sup>, <sup>οὐδὲ χριστὸς ἐγήγερται</sup>. 14 <sup>εἰ δὲ</sup>  
 rection of [the] dead there is not, neither Christ has been raised: but if  
<sup>χριστὸς οὐκ ἐγήγερται</sup>, <sup>κενὸν ἄρα</sup> <sup>τὸ κήρυγμα ἡμῶν</sup>, <sup>κενὴ</sup>  
 Christ has not been raised, then void [is] our proclamation, <sup>void</sup>  
<sup>καὶ ἡ πίστις ὑμῶν</sup>. 15 <sup>εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες</sup>  
 and also your faith. And we are found also false witnesses  
<sup>τοῦ θεοῦ</sup>, <sup>ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγειρεν</sup>  
 of God; for we witnessed concerning God that he raised up  
<sup>τὸν χριστὸν</sup>, <sup>ὃν οὐκ ἡγειρεν</sup> <sup>εἶπερ ἄρα νεκροὶ οὐκ</sup>  
 the Christ, whom he raised not if then [the] dead <sup>not</sup>  
<sup>ἡγείρονται</sup>. 16 <sup>εἰ γὰρ νεκροὶ οὐκ ἡγείρονται</sup>, <sup>οὐδὲ χριστὸς</sup>  
 are raised. For if [the] dead are not raised, neither Christ  
<sup>ἡγείρονται</sup>. 17 <sup>εἰ δὲ χριστὸς οὐκ ἐγήγερται</sup>, <sup>ματαία ἡ πίστις</sup>  
 has been raised: but if Christ has not been raised, vain <sup>faith</sup>

which also ye have received, and wherein ye stand; 2 by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 and that he was buried, and that he rose again the third day according to the scriptures; 5 and that he was seen of Cephas, then of the twelve: 6 after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Therefore whether I were I or they, so we preach, and so ye believed. 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 and if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 and if Christ

<sup>b</sup> ἀγγελισάμην L. <sup>c</sup> ἡμέρᾳ τῇ τρίτῃ LIT:AW. <sup>d</sup> ἔπειτα T. <sup>e</sup> πλείους  
 LIT:AW. <sup>f</sup> — καὶ LIT:[A]. <sup>g</sup> ἔπειτα TA. <sup>h</sup> — ἡ LIT:A. <sup>i</sup> ἐκ  
 νεκρῶν ὅτι A. <sup>k</sup> ἐν ὑμῖν τινὲς LIT:AW. <sup>l</sup> + καὶ also [L]:AW. <sup>m</sup> — δὲ LIT:AW.

be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

ὁμῶν\* ἔτι ἔστέ ἐν ταῖς ἁμαρτίαις ὑμῶν 18 ἄρα καὶ οἱ  
your [is]; still ye are in your sins. And then those that  
κοιμηθέντες ἐν χριστῷ ἀπώλονται. 19 εἰ ἐν τῇ ζωῇ ταύτῃ  
fell asleep in Christ perished. If in this life  
ῥηλίκότες ἐσμέν ἐν χριστῷ<sup>π</sup> μόνον, ἑλεεινότεροι πάντων ἀν-  
<sup>ρ</sup>we have hope in Christ only, more miserable than all  
θρώπων ἐσμέν.  
men we are.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

20 Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ  
But now Christ has been raised from among [the] dead, first-fruit  
τῶν κοιμημένων<sup>α</sup> ἐγένετο.<sup>β</sup> 21 ἐπειδὴ γὰρ δι' ἀνθρώπου  
of those fallen asleep he became. For since by man [is]  
τὸ<sup>γ</sup> θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ  
death, also by man resurrection of [the] dead. <sup>δ</sup>As  
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ  
for in Adam all die, so also in the  
χριστῷ πάντες ζωοποιηθήσονται. 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ  
Christ all shall be made alive. But each in his own  
τάγματι· ἀπαρχὴ χριστός, ἔπειτα οἱ<sup>ε</sup> χριστοὺ ἐν τῇ  
rank: [the] first-fruit Christ, then those of Christ at  
παρουσίᾳ αὐτοῦ. 24 εἴτα τὸ τέλος, ὅταν<sup>στ</sup> παραδῷ<sup>ζ</sup> τὴν  
his coming. Then the end, when he shall have given up the  
βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ  
kingdom to him who [is] God and Father; when he shall have annulled  
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν 25 δεῖ γὰρ  
all rule and all authority and power. For it behoves  
αὐτὸν βασιλεῦν, ἄχρις<sup>η</sup> οὗ<sup>θ</sup> ἂν<sup>ι</sup> θῇ πάντα τοὺς  
him to reign, until he shall have put all  
ἐχθρούς<sup>κ</sup> ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσχατος ἐχθρὸς καταρ-  
enemies under his feet. [The] last enemy an-  
γεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς  
[is] death. For all things he put in subjection under  
πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι<sup>λ</sup> πάντα ὑποτάσσεται,  
his feet. But when it be said that all things have been put in subjection,  
ὁλον ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα<sup>μ</sup>  
[it is] manifest that [it is] except him who put in subjection to him all things.  
28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε  
But when shall have been put in subjection to him all things, then  
καὶ<sup>ν</sup> αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι  
also himself the Son will be put in subjection to him who put in subjection  
αὐτῷ τὰ πάντα, ἵνα ᾗ<sup>ο</sup> ὁ θεὸς τὰ πάντα ἐν πᾶσιν.  
to him all things, that may be God all in all.  
29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν  
Since what shall they do who are baptized, for the dead  
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ  
if at all [the] dead not are raised? why also are they baptized for  
τῶν νεκρῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;  
the dead? Why also we are in danger every hour?  
31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ἐλπίμεραν<sup>π</sup> καύχουσιν,<sup>δ</sup>  
Daily I die, by our boasting,  
ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ κατὰ  
which I have in Christ Jesus our Lord. If according to

\* + [ἐστίν] is L.

† — ο LTT[A]W.

LTTrA. † ἄχρι TA.

‡ — καὶ [L]Tr[A].

§ + ἀδελφοὶ brethren LTTrA.

β ἐν χριστῷ ῥηλίκότες ἐσμέν LTTTrAW.

γ + τοῦ (read of the Christ) GLTTTrAW.

δ παραδίδοι he may give up

ε — [αὐτοῦ] his (enemies) L. † [ὅτι] L.

ζ ὑμέτεραν your EGLTTTrAW.



ἀνθρώπων ἐθριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος,  
 man I fought with beasts in Ephesus, what to me the profit,  
 εἰ νεκροὶ οὐκ ἐγείρονται; ἢ φάγωμεν καὶ πίνωμεν,  
 if [the] dead are not raised? We may eat and we may drink;  
 αὐριοι γὰρ ἀποθνήσκομεν. 33 μὴ πλανᾶσθε· φθείρουσιν ἡθῆ  
 for to-morrow we die. Be not misled: corrupt manners  
 ἡχοῦσὶ ὁμιλίαι κακαί. 34 ἐκνήψατε δικαίως, καὶ μὴ  
 good companionships evil. Awake up righteously, and not  
 ἀμαρτάνετε ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν πρὸς ἐντροπὴν  
 sin; for ignorance of God some have: to shame

ὑμῖν ἔλεγω.  
 your I speak.

35 ἢ ἅλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ  
 But will say some one, How are raised the dead? with what  
 δὲ σώματι ἔρχονται; 36 ἄφρον, σὺ δὲ σπείρεις, οὐ  
 and body do they come? Fool; thou what sowest, not  
 ζωοποιεῖται ἐάν μὴ ἀποθάῃ· 37 καὶ δὲ σπείρεις, οὐ τὸ σῶμα  
 is quickened unless it die. And what thou sowest, not the body  
 τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τίχῃ,  
 that shall be thou sowest, but a bare grain, it may be  
 σίτου ἢ τινος τῶν λοιπῶν 38 ὁ δὲ θεὸς αὐτῷ δίδωσιν  
 of wheat or of some one of the rest; and God to it gives  
 σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων τὸ ἴδιον  
 a body according as he willed, and to each of the seeds its own  
 σῶμα. 39 οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν  
 body. Not every flesh [is] the same flesh, but one  
 σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων,  
 flesh of men, and another flesh of beasts, and another of fishes,  
 ἄλλη δὲ πτηνῶν. 40 καὶ σώματα ἐπουράνια, καὶ  
 and another of birds. And bodies [there are] heavenly, and  
 σώματα ἐπίγεια· ὁ ἅλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων  
 bodies earthly: but different [is] the of the heavenly  
 δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου,  
 glory, and different that of the earthly: one glory of [the] sun,  
 καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων ἀστηρ  
 and another glory of [the] moon, and another glory of [the] stars; star  
 γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 οὕτως καὶ ἡ ἀνάστασις  
 for from star differs in glory. So also [is] the resurrection  
 τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ  
 of the dead. It is sown in corruption, it is raised in incorruptibility.  
 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀ-  
 It is sown in dishonour, it is raised in glory. It is sown in weak-  
 σθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν,  
 ness, it is raised in power. It is sown a body natural,  
 ἐγείρεται σῶμα πνευματικόν. Ἔστιν σῶμα ψυχικόν, καὶ  
 it is raised a body spiritual: there is a body natural, and  
 ἔστιν ἡ σῶμα πνευματικόν. 45 οὕτως καὶ γέγραπται,  
 there is a body spiritual. So also it has been written,  
 Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἄδὰμ εἰς ψυχὴν ζῶσαν· ὁ  
 Became the first man Adam a soul living; the  
 ἔσχατος Ἄδὰμ εἰς πνεῦμα ζωοποιεῖ. 46 ἅλλ' οὐ πρῶτον  
 last Adam a spirit quickening. But not first [was]

fought with beasts at Ephesus, what advantage it me, if the dead rise not: let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 but God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual,

\* ὄφελος; ... ἐγείρονται, (end the question at profit) GLTFA. ἡ χρηστὰ GTTFA. ἡ λαλῶ  
 LTTFA. ἡ ἅλλα TTT. ἡ ἀφρον LTTFA. ἡ δίδωσιν αὐτῷ LTTFA. ἡ τὸ LTTFA.  
 ἡ σὰρξ GLTFA. ἡ + σὰρξ flesh [L]TTFA. ἡ πτηνῶν, ἄλλη δὲ ἰχθύων LTTFA.  
 ὁ ἅλλὰ LTTFA. ἡ + εἰ if LTTFA. ἡ ἔστιν καὶ there is also LTTFA. ἡ — σῶμα  
 LTTFA. ἡ [ἀνθρώπος] L.

but that which is natural and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. the spiritual, but the natural, then the spiritual: 47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεῦτερος ἄνθρωπος, τὸ κύριος· ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, Ἐφορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. made of dust, we shall bear also the image of the [one] heavenly. 50 Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐκ ἔνυνται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. But this I say, brethren, that flesh and blood [the] kingdom of God <sup>1</sup>inherit <sup>2</sup>cannot, nor <sup>3</sup>corruption <sup>4</sup>incorruptibility <sup>5</sup>does inherit.

51 Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

51 Ἴδού μυστήριον ὑμῖν λέγω· Πάντες ἡμεῖς οὐ κοιμηθησόμεθα· πάντες δὲ ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἔγερθήσονται· ἀφθαρτοὶ, καὶ ἡμεῖς ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος. 55 Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ βίκος; 56 Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία· ἡ δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 58 Ὡστε, ἀδελφoί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ. void in [the] Lord.

XVI. Now concerning the collection for the saints, as I have

16 Περί δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ Now concerning the collection which [is] for the saints, as

\* — ὁ κύριος LTTA.  
νομήσει shall inherit L.  
sleep, but not all &c.) L.  
c θανάτε O death LTTA.

† φορέσωμεν we should bear LTTA.  
γ — μὲν [L]TTA.  
ἀναστήσονται L.  
b νίκος and κέντρον transposed LTTA.

π δύναται TTR.

κ κληρο-

διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς  
I directed the assemblies of Galatia, so also ye  
ποιήσατε. 2 κατὰ μίαν <sup>ἑα</sup>σαββάτων <sup>ἑ</sup>ἕκαστος ὑμῶν παρ'  
do. Every first [day] of the week <sup>each</sup> of you <sup>ye</sup>

ἐν αὐτῷ τιθεῖτω, θησαυρίζων ὅτι <sup>ἐάν</sup> εὐδοῶται. <sup>ἵνα</sup> μὴ  
<sup>him</sup> <sup>let</sup> put, treasuring up whatever he may be prospered in, that not

ὅταν ἔλθω τότε λογιπὶ γίνωνται. 3 ὅταν δὲ παραγίνω-  
when I come then collections there should be. And when I shall have

μαι, οὐδ' <sup>ἐάν</sup> ἔδοκιμάσῃτε δι' ἐπιστολῶν τούτους πέμψω  
arrived, whomsoever ye may approve by epistles these I will send

ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 4 ἐάν δὲ <sup>ἔγ</sup>  
to carry your bounty to Jerusalem; and if it be

ἄξιον <sup>τοῦ</sup> καὶ με πορεύεσθαι, σὺν ἐμοὶ πορεύονται. 5 Ἐλευ-  
suitable for me also to go, with me they shall go. <sup>I</sup> will

σομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω.  
<sup>come</sup> but to you when Macedonia I shall have gone through;

Μακεδονίαν γὰρ διέρχομαι. 6 πρὸς ὑμᾶς δὲ τυχὸν παραμείνω,  
for Macedonia I do go through. And with you it may be I shall stay,

ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψῃτε οὐ ἐάν  
or even I shall winter, that ye me may set forward wheresoever

πορεύωμαι. 7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν ἑλπίζω  
I may go. For I will not <sup>you</sup> now <sup>in</sup> passing <sup>to</sup> see, <sup>I</sup> hope

ἢ δὲ <sup>χρόνον</sup> τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐάν <sup>ὁ</sup> κύριος <sup>ἐπι</sup>-  
<sup>but</sup> a time <sup>certain</sup> to remain with you, if the Lord per-

τρέψῃ. 8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς  
mit. But I shall remain in Ephesus till Pentecost.

9 θύρα γὰρ μοι ἀνέγχεν μεγάλη καὶ ἐνεργής, καὶ ἀντι-  
For a door to me has been opened great and efficient, and op-

κείμενοι πολλοί.  
persers [are] many.

10 Ἐάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφ' ὧς γένηται  
Now if <sup>come</sup> Timothy, see that without fear he may be

πρὸς ὑμᾶς τὸ γὰρ ἔργον κυρίου ἐργάζεται, ὡς <sup>καὶ</sup> ἐγώ.  
with you; for the work of [the] Lord he works, as even I.

11 μὴ τις οὖν αὐτὸν ἐξουθειῇ· προπέμψατε δὲ αὐτὸν  
<sup>Not</sup> anyone therefore him should despise; but et forward him

ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς <sup>με</sup> ἐκδέχομαι γὰρ αὐτὸν μετὰ  
in peace, that he may come to me; for I await him with

τῶν ἀδελφῶν. 12 Περι δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ  
the brethren. And concerning Apollos the brother, much

παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν  
I exhorted him that he should go to you with the

ἀδελφῶν καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ,  
brethren; and not at all was [his] will that now he should come;

ἐλευσεται δὲ ὅταν εὐκαιρήσῃ. 13 Ὡς γὰρ ἐπείθετε, στήκετε  
but he will come when he shall have opportunity. Watch ye; stand fast

ἐν τῇ πίστει, ἀνδρίζεσθε. <sup>ἢ</sup> κραταιοῦσθε. 14 πάντα  
in the faith, quit yourselves like men, be strong. <sup>All</sup> things

ὑμῶν ἐν ἀγάπῃ γινέσθω.  
<sup>your</sup> <sup>in</sup> <sup>love</sup> let be done.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανά,  
But I exhort you, brethren, (ye know the house of Stephanas,

ὅτι ἵστιν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις  
that it is first-fruit Achaia's, and for service to the saints

given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia; for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him, to come unto you with the brethren: but his will was not at all to come at this time;

but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have a-  
dicted themselves to the ministry of the

<sup>1</sup> σαββάτων LITRAW.

<sup>2</sup> ἐάν Tr.

<sup>3</sup> ἂν LTr.

<sup>4</sup> ἄξιον ἢ LTRA.

<sup>5</sup> γὰρ for GLITRAW.

<sup>6</sup> ἐπὶ τρέψῃ LITRAW.

<sup>7</sup> καγὼ LITRA.

<sup>8</sup> ἐμὲ LTr.

<sup>9</sup> + [καὶ] and L.



saints,) 16 that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. 17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such: 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss.

ἔταξαν ἑαυτοὺς· 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι. 17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνᾳ καὶ Φουρτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὕμῶν ὑστέρημα ρούτοι ἀνεπλήρωσαν· 18 ἀνέπαιναν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν, ἐπιγινώσκετε οὖν τοὺς τοιούτους. 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλα καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· 20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.  
 16 they appointed themselves, that also ye be subject to such, and to everyone working with [us] and labouring. 17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus; because your deficiency these filled up. 18 They refreshed for my spirit and yours; recognize therefore them that are such. 19 Salute you the assemblies of Asia. Salute you much in [the] Lord Aquila and Priscilla, with the church that is in their house. 20 All the brethren greet you. 21 but at the coming of Stephanas and Fortunatus and Achaicus; because your deficiency these filled up. 18 They refreshed for my spirit and yours; recognize therefore them that are such. 19 Salute you the assemblies of Asia. Salute you much in [the] Lord Aquila and Priscilla, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of me Paul with mine own hand. 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 23 The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· 22 εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν χριστόν, ἦτω ἀνάθεμα· μαρὰν ἀθά. 23 ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. Ἀμήν.  
 The salutation by my [own] hand of Paul. If anyone love not the Lord Jesus Christ, let him be accursed: Maran atha. 23 the grace of the Lord Jesus Christ [be] with you. 24 My love [be] with all you in Christ Jesus. Amen.  
 \*Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων, διὰ Στεφάνᾳ καὶ Φουρτουνάτου καὶ Ἀχαικοῦ καὶ Τιμοθέου.  
 To [the] Corinthians first written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

## Ἡ ΠΡΟΣ ΤΟΥΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.<sup>1</sup>

THE TO THE CORINTHIANS EPISTLE SECOND.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὖσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.  
 Paul, apostle of Jesus Christ by will of God, and Timothy the brother, to the assembly of God which is in Corinth, with the saints all who are in whole the [of] Achaia. 2 Grace be to you and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
 Blessed [be] the God and Father of our Lord Jesus

<sup>1</sup> Φουρτουνάτου LTT<sup>1</sup>AW. <sup>2</sup> ὑμέτερον LTT<sup>1</sup>AW. <sup>3</sup> αὐτοὶ they LAW. <sup>4</sup> ἀσπάσεται TA. <sup>5</sup> Πρίσκα Prisca TT<sup>1</sup>. — Ἰησοῦν χριστόν LTT<sup>1</sup>A. <sup>6</sup> — χριστοῦ TT<sup>1</sup>A. <sup>7</sup> — ἀμήν [LTT<sup>1</sup>TA]. <sup>8</sup> — the subscription GLTT<sup>1</sup>W; Πρὸς Κορινθίους Α' A. <sup>9</sup> + Παύλου of Paul the Apostle E; + Παύλου of Paul u; — τοὺς EΘ; Πρὸς Κορινθίους β' LTT<sup>1</sup>AW. <sup>10</sup> χριστοῦ Ἰησοῦ TT<sup>1</sup>A. <sup>11</sup> — θεοῦ W.

χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλή-  
 Christ, the Father of compassions, and God of all encourage-  
 σews, 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς  
 ment; who encourages us in all our tribulation, for  
 τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ  
<sup>2</sup>to <sup>2</sup>be <sup>2</sup>able <sup>2</sup>us to encourage those in every tribulation, through  
 τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὲρ τοῦ  
 the encouragement with which we are encouraged ourselves by  
 θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ  
 God. Because according as abound the sufferings of the Christ  
 εἰς ἡμᾶς, οὕτως διὰ <sup>d</sup>χριστοῦ περισσεύει καὶ ἡ παρακλήσις  
 toward us, so through Christ abounds also <sup>e</sup>encouragement  
 ἡμῶν. 6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως  
<sup>ou</sup>our. But whether we are troubled, [it is] for your encouragement  
 καὶ σωτηρίας, <sup>e</sup>τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν  
 and salvation, being wrought in [the] endurance of the same  
 παθημάτων ὧν καὶ ἡμεῖς πάσχομε· <sup>h</sup>εἴτε παρακαλούμεθα,  
 sufferings which <sup>2</sup>also <sup>2</sup>we suffer, whether we are encouraged,  
 ὑπὲρ τῆς ἡμῶν παρακλήσεως <sup>e</sup>καὶ σωτηρίας <sup>1</sup>· καὶ ἡ ἐλπὶς  
 [it is] for your encouragement and salvation; (and <sup>2</sup>hope  
 ἡμῶν βεβαία ὑπὲρ ὑμῶν. 7 εἰδότες ὅτι ὥσπερ <sup>h</sup>κοινωνοί  
<sup>ur</sup>[is] sure for you;) knowing that as partners  
 ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. 8 Οὐ γὰρ  
 ye are of the sufferings, so also of the encouragement. For <sup>2</sup>not  
 θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ <sup>h</sup>τῆς θλίψεως ἡμῶν  
<sup>2</sup>do <sup>2</sup>we wish you to be ignorant, brethren, as to our tribulation  
 τῆς γενομένης <sup>h</sup>ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν <sup>1</sup>ἐβαρὴρ  
 which happened to us in Asia, that excessively we were  
 ἤμεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν  
 burdened beyond [our] power, so as for us to despair even of living.  
 9 <sup>2</sup>ἀλλὰ <sup>h</sup>αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχῆ-  
 But ourselves in ourselves the sentence of death we have  
 καμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ  
 had, that we should not have trust in ourselves, but in  
 θεῷ τῷ ἐγείροντι τοὺς νεκροὺς. 10 ὃς ἐκ τηλικούτου θανάτου  
 God who raises the dead; who from so great a death  
<sup>2</sup>ἐρύσατο ἡμᾶς <sup>2</sup>καὶ <sup>2</sup>ρύσεται, εἰς ὃν ἠλπίκαμεν <sup>2</sup>ῥῶτι <sup>2</sup>καὶ  
 delivered us and does deliver; in whom we have hope that also  
 εἰ <sup>2</sup>ρύσεται, 11 συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν  
 still he will deliver; labouring together <sup>2</sup>also <sup>2</sup>ye for us  
 τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα  
 by supplication, that by many persons the <sup>2</sup>towards <sup>2</sup>us <sup>2</sup>gift  
 διὰ πολλῶν εὐχαριστήσῃ ὑπὲρ ἡμῶν. 12 <sup>2</sup>Ἡ  
<sup>2</sup>through <sup>2</sup>many <sup>2</sup>might <sup>2</sup>be <sup>2</sup>subject of <sup>2</sup>thanksgiving for us.  
 γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνεδήσεως  
 For our boasting this is, the testimony of <sup>2</sup>conscience  
 ἡμῶν, ὅτι ἐν ἀπλότητι καὶ <sup>2</sup>εἰλικρινείᾳ <sup>2</sup>θεοῦ, οὐκ ἐν σοφίᾳ  
<sup>2</sup>our, that in simplicity and sincerity of God, (not in <sup>2</sup>wisdom  
 σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ, ἀνестράφημεν ἐν τῷ κόσμῳ,  
<sup>2</sup>fleshly, but in grace of God,) we had our conduct in the world,  
 περισσοτέρως δὲ πρὸς ὑμᾶς. 13 οὐ γὰρ ἀλλὰ γράφομεν  
 and more abundantly towards you. For not other things do we write

Father of mercies, and the God of all comfort; 4 who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life: 9 but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us; 11 ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than

+ τοῦ the GLT.TAW.

<sup>e</sup> τῆς ἐνεργουμένης . . . πάσχομεν placed after παρακλήσεως GT.

<sup>f</sup> εἴτε παρακαλούμεθα . . . σωτηρίας placed after ὑπὲρ ὑμῶν LT.TAW. <sup>g</sup> — καὶ σωτηρίας GT.

<sup>h</sup> ὥς LT.TAW. <sup>i</sup> περὶ LTT.

<sup>k</sup> — ἡμῖν LT.TAW. <sup>l</sup> ὑπὲρ δύναμιν ἐβαρῆσθμεν LT.TA.

<sup>m</sup> ἀλλ' L <sup>n</sup> ἐρύσατο Tr.

<sup>o</sup> καὶ ῥύσεται and will deliver [L] Tr. <sup>p</sup> [ὅτι] LTr.

<sup>q</sup> ἀγιότητι holiness LTT.A.

<sup>r</sup> εἰλικρινείᾳ T. <sup>s</sup> + τοῦ LT.TAW.

what ye read or acknowledge: and I trust ye shall acknowledge even to the end; 14 as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. 15 And in this confidence I was minded to come unto you before, that ye might have a second benefit; 16 and to pass by you into Macedonia; and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 18 But as God is true, our word toward you was not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 who hath also sealed us, and given the earnest of the Spirit in our hearts.

ὅτι ἡμεῖς ἔως τέλους ἐπιγνώσεσθε, 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ᾧ Ἰησοῦ. 15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε. 16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο οὖν βουλευόμενος, μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂν βουλευόμεναι, κατὰ σὰρκα βουλευόμεναι, ἵνα παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὐ οὐ; 18 πιστὸς δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ. 19 ὁ γὰρ τοῦ θεοῦ υἱὸς ὁ Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. 20 ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός. 22 ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δούς τὸν ἀρράβωνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. II. But I determined this with myself, that I would not come again to you in heaviness. 2 For if I make you sorry, who is he then that maketh me glad, but the same

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκ ἐτί ἦλθον εἰς Κόρινθον. 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε. 2 Ἐκρίνα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. 2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἔστιν ὁ εὐφραίνων με, εἰ μὴ

\* [ἀλλ'] L; ἀλλὰ W. — καὶ LTTA. \* + ἡμῶν (read our Lord) [L]TA. † πρότερον πρὸς ὑμᾶς ἐλθεῖν LTTA; πρὸ. ἐλθ. πρὸς ὑμᾶς W. ‡ σχητέ TTA. § ἀπελθεῖν to pass on L. || βουλόμην LTTA.W. ¶ ἐστιν is LTTA.W. \*\* τοῦ θεοῦ γὰρ LTTA.W. †† χριστὸς Ἰησοῦς T. ‡‡ διὸ καὶ δι' αὐτοῦ wherefore also through him LTTA.W. §§ ἀρὰβωνα LT. & ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν GLTTA.W. — ἐστιν LTTA.W.



ὁ λυπούμενος ἐξ ἑμοῦ; 3 καὶ ἔγραψα ὑμῖν<sup>1</sup> τοῦτο αὐτό,   
 he who is grieved by me? And I wrote to you this same,   
 ἵνα μὴ ἐλθὼν λύπην ἔχω<sup>2</sup> ἀφ' ὧν ἔδει με   
 lest having come grief I might have from [those] of whom it behoves me   
 χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρά   
 to rejoice; trusting in <sup>all</sup> you, that my joy [that]   
 πάντων ὑμῶν ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς   
 of <sup>all</sup> <sup>you</sup> <sup>is</sup>. For out of much tribulation and distress   
 καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λύπῃ-   
 of heart I wrote to you through many tears; not that ye might   
 θήτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισ-   
 be grieved, but <sup>the</sup> love <sup>that</sup> ye might know which I have more   
 σοτέρως εἰς ὑμᾶς. 5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ   
 abundantly towards you. But if anyone has grieved, <sup>not</sup> me   
 λελύπηκεν, ἀλλὰ<sup>3</sup> ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας   
 he has <sup>grieved</sup>, but in <sup>part</sup> (that I may not overcharge) <sup>all</sup>   
 ὑμᾶς. 6 ἱκανὸν τῷ· τοιοῦτ' ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν   
 you. Sufficient to such a one [is] this rebuke which [is] by the   
 πλειόνων· 7 ὥστε τὸνναντίον<sup>4</sup> ὑμᾶς χαρίσασθαι   
 greater part; so that on the contrary rather ye should forgive   
 καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ κατα-   
 and encourage, lest with more abundant grief should be swal-   
 ποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς   
 loved up such a one. Wherefore I exhort you to confirm <sup>towards</sup>   
 αὐτὸν ἀγάπην. 9 εἰς τοῦτο· γὰρ καὶ ἔγραψα, ἵνα γνῶ   
 him <sup>love</sup>. For, for this also did I write, that I might know   
 τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 ᾧ δέ   
 the proof of you, if to everything obedient ye are. But to whom   
 τι χαρίζεσθε, καὶ ἐγὼ<sup>5</sup> καὶ γὰρ ἐγὼ εἰ τι κεχάρισ-   
 anything ye forgive, also I; for also I if anything I have for-   
 γω, ᾧ κεχαρίσμαι,<sup>6</sup> δι' ὑμᾶς, ἐν προσώπῳ χριστοῦ,   
 given, of whom I have forgiven, [is] for sake of you, in [the] person of Christ;   
 11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ   
 that we should not be overreached by Satan, for not of his   
 τὰ νοήματα ἀγνοοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα<sup>7</sup> εἰς τὸ εὐαγγέλιον τοῦ   
 Now having come to Troas for the glad tidings, of the   
 χριστοῦ, καὶ θύρας μοι ἀνεψωμένης ἐν κυρίῳ, 13 οὐκ   
 Christ, also a door to me having been opened in [the] Lord, <sup>not</sup>   
 ἔσχηκα ἀνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν   
 I had ease in my spirit at my not finding Titus   
 ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακε-   
 my brother; but having taken leave of them, I went out to Mace-   
 δονίαν. 14 Τῷ θεῷ χάρις τῷ πάντοτε θριαμβεῦνonti   
 donia. But to God [be] thanks, who always leads in triumph   
 ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ   
 us in the Christ, and the odour of the knowledge of him   
 φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. 15 ὅτι χριστοῦ   
 makes manifest through us in every place. For of Christ   
 εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-   
 a sweet perfume we are to God in those being saved and in those perish-   
 λυμένοις· 16 οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον· οἷς δέ,   
 ing; to the ones, an odour of death to death, but to the others,

which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy in the joy of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the person of Christ; 11 lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 to the one we

1 — ὑμῖν LITtrAW.

2 ἔχω TTrA.

3 ἀλλὰ LITtrAW.

4 [μᾶλλον] TrA.

5 καὶ γὰρ

LITtrAW. 6 ὁ κεχαρίσμαι, εἰ τι κεχαρίσμαι GLITtrAW.

7 Τρωάδα LT.

8 + ἐκ (read

from death) LITtrA.

are the saviour of death unto death; and to the other the saviour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

ὁσμή<sup>1</sup> ἡ ζωῆς εἰς ζώην. καὶ πρὸς ταῦτα τίς ἱκανός; an odour of life to life; and for these things who [is] competent? 17 οὐ· γὰρ ἔσμεν ὡς οἱ πολλοί, καπηλείοντες τὸν λόγον For 'not' we 'are as the many, making gain by corrupting the word τοῦ θεοῦ, ἄλλ' ὡς ἐξ 'εἰλικρινείας,' ἀλλ' ὡς ἐκ θεοῦ, 'κατ- of God, but as of sincerity, but as of God. be- ενὼπιον' 'τοῦ' θεοῦ, ἐν χριστῷ λαλοῦμεν. fore God, in Christ we speak.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς 'συνιστάνειν'; 'εἰ' μὴ χρῆ- Do we begin again ourselves to commend? unless we:

III. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 how shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory

ζομεν, ὡς ἡ τινες, 'συστατικῶν' ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν 'συστατικῶν'; 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἡ γέγραμμεν- 'you 'commendatory' [ones]? Our epistle ye are, having been, μὲν' ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνω- inscribed in our hearts, being known and being σκομένη ὑπὸ πάντων ἀνθρώπων' 3 φανερούμενοι ὅτι ἐστὲ read by all men, being manifested that ye are ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἡ γέγραμμένη' 'epistle 'Christ's, ministered by us; having been inscribed, οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλατεῖν not with ink, but with [the] Spirit of God [the] living; not on tablets λιθίναις, ἀλλ' ἐν πλατεῖν 'καρδίας' σαρκίναί. 4 Πεποί- of stone, but on 'tablets' of [the] heart 'fleshy. 'Confi- θησιν δὲ τοιαύτην ἔχομεν. διὰ τοῦ χριστοῦ πρὸς τὸν θεόν' dence 'and such have we through the Christ towards God: 5 οὐχ ὅτι ἱκανοὶ ἔσμεν ἀφ' ἑαυτῶν λογισασθαι τι' ὡς ἐξ not that competent we are from ourselves to reckon anything as of 'εαυτῶν,' ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ' 6 ὅς καὶ ourselves, but our competency [is] of God; 7 who also ἱκάνωσεν ἡμῶς διακόνους καινῆς διαθήκης, οὐ γράμ- 'made 'competent 'us [as] servants of a new covenant; not of let- ματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα 'ἀποκτείνει,' τὸ δὲ ter, but of Spirit; for the letter kills, but the πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν 'γράμ- Spirit quickens. But if the service of death in let- μασιν,' ἐντετυπωμένη ἦν, λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε having been engraven in stones, was produced with glory, so as μὴ ἐύνασθαι ἀτενίσαι τοὺς υἱοὺς 'Ισραὴλ εἰς τὸ πρόσω- 'not 'to 'be 'able 'to 'look 'intently 'the 'children 'of 'Israel into the face πον' Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν of Moses, on account of the glory of his face, which καταργουμένην' 8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύμα- is being annulled; how not rather the service of the Spirit τος ἔσται ἐν δόξῃ; 9 εἰ γὰρ καὶ διακονία τῆς κατακρίσεως shall be in glory? For if the service of condemnation [be] δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης glory, much rather abounds the service of righteousness 10 καὶ γὰρ 'οὐδὲ' δεδόξασται τὸ For even neither 'has 'been 'made 'glorious 'that 'which

1 + ἐκ (read from life) LITTA. 2 ἀλλὰ Tr. 3 εἰλικρινείας T. 4 κατέναντι LITTA. 5 + τοῦ LIT[A]. 6 συνιστάν LTr. 7 ἡ (read or need we) GLITTA. 8 + [περὶ] L. 9 συνο- Tr. 10 - συστατικῶν LITTA. 11 ἐν. T. 12 ἀλλὰ EGW. 13 καρδίας hearts LITTA. 14 ἱκανοὶ ἔσμεν λογισασθαι (λογισασθαι AW) τι ἀφ' ἑαυτῶν LAW; ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν λογισασθαι Tr. LTr. 15 αὐτῶν them LTr. 16 ἀποκτείνει L; ἀποκτείνει LITTA. 17 γράμματι writing LITTA. 18 ἐν (read λίθοις on stones) LITTA. 19 Μωσέως GLITTA. 20 τῇ διακονίᾳ with the service LITTA. 21 ἐν (read δόξῃ in glory) LITTA. 22 οὐ not GLITTA. 23 Tr.

δεδοξασμένον ἐν τούτῳ τῷ μέρει. ἔνεκεν<sup>1</sup> τῆς ὑπερ-  
 \*has<sup>1</sup> been \*made<sup>1</sup> glorious in this respect, on account of the  
 βαλλούσης δόξης. 11 εἰ γὰρ τὸ καταργούμενον διὰ  
 passing glory. For if that which is being annulled [was] through

δόξης, πολλὰ μᾶλλον τὸ μένον ἐν δόξῃ. 12 Ἐχοντες  
 glory, much rather that which remains [is] in glory. Having

οὖν τοιαύτην ἐλπίδα, πολλῇ παρόρῳσίᾳ χρώμεθα<sup>1</sup> 13 καὶ  
 therefore such hope, much boldness we use: and

οὐ καθάπερ Ὁ Μωσῆς<sup>2</sup> ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον Ἐάν-  
 not according as Moses put a veil on the face of him-

τοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος  
 self, for \*not<sup>2</sup> to \*look<sup>2</sup> intently<sup>2</sup> the \*sons<sup>2</sup> of Israel to the end

τοῦ καταργουμένου. 14 Ὡλλ' ἐπωρώθη τὰ νοήματα αὐτῶν.  
 of that being annulled. But were hardened their thoughts,

ἀχρι γὰρ τῆς σήμερον<sup>3</sup> τὸ αὐτὸ κάλυμμα ἐπὶ τὴν ἀναγνώσει  
 for unto the pre-sent the same veil at the reading

τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅτι<sup>4</sup> τι<sup>4</sup>  
 of the old covenant remains, not which uncovered, which

ἐν χριστῷ καταργεῖται. 15 ἀλλ' ἕως σήμερον, ἡνίκα ἄνα-  
 in Christ is being annulled. But unto this day, when is

γινώσκεται<sup>5</sup> Ὁ Μωσῆς, ἡ κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.  
 read Moses, a veil upon their heart lies.

16 ἡνίκα<sup>6</sup> δ' ἂν<sup>6</sup> ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ  
 But when it shall have turned to [the] Lord, is taken away the

κάλυμμα. 17 Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. οὐδ' δὲ τὸ πνεῦμα  
 veil. Now the Lord is; and where the Spirit

κυρίου, ὡς κεῖ<sup>7</sup> ἐλευθερία. 18 ἡμεῖς δὲ πάντες ἀνακεκα-  
 of [the] Lord [is], there [is] freedom. But we all with un-

λυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι.  
 covered face the glory of [the] Lord beholding as in a mirror, [to]

τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,  
 the same image are being transformed from glory to glory.

καθάπερ ἀπὸ κυρίου πνεύματος.  
 even as from [the] Lord [the] Spirit.

4 Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεή-  
 Therefore, having this service, according as we re-

θημεν, οὐκ ἔκκακοῦμεν<sup>8</sup> 2 Ὡλλ' ἀπειπάμεθα τὰ κρυπτά  
 received mercy, we faint not. But we renounced the hidden things

τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦν-  
 of shame, not walking in craftiness, nor falsify-

τες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας  
 ing the word of God, but by manifestation of the truth

ᾧ συνιστῶντες<sup>9</sup> ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων  
 commending ourselves to every conscience of men

ἐνώπιον τοῦ θεοῦ. 3 Εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγ-  
 before God. But if also is covered \*glad

γέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστιν κεκαλυμμένον<sup>10</sup> 4 ἐν  
 tidings \*our, in those perishing it is covered; in

οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν  
 whom the god of this age blinded the thoughts of the

ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς<sup>11</sup> τὸν φωτισμὸν τοῦ  
 unbelieving, so as not to beam forth to them the radiancy of the

in this respect, by reason of the glory that ex-cel-leth. 11 For if that which is done a-way was glorious, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: 14 but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

IV. Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine

<sup>1</sup> εἵνεκεν LIT-A.

<sup>2</sup> Μωσῆς GLTFAW.

<sup>3</sup> αὐτοῦ (read his face) LIT-AW.

<sup>4</sup> ἀλλὰ Tr.

<sup>5</sup> + ἡμέρας day LIT-AW.

<sup>6</sup> ὅτι that [it] GLTFAW.

<sup>7</sup> ἂν ἀναγινώσκειται may be read LIT-A.

<sup>8</sup> δὲ ἂν Tr; δὲ ἂν T.

<sup>9</sup> — ἐκεῖ LIT-AW.

<sup>10</sup> ἐγκ- LIT-AW.

<sup>11</sup> ἀλλὰ LIT-A.

<sup>12</sup> συνιστάντες LIT-AW.

<sup>13</sup> — αὐτοῖς GLTFAW.



unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not destroyed; 10 always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ  
glad tidings of the glory of the Christ, who is [the] image  
θεοῦ. 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ ἡριστὸν ἰη-  
For not ourselves do we proclaim, but Christ Je-  
σοῦν<sup>κ</sup> κύριον<sup>κ</sup> ἑαυτοὺς δὲ δούλους ὑμῶν διὰ ἰησοῦν.  
sus Lord, and ourselves your bondmen for the sake of Jesus.  
6 ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ἑλάμψαι, ὃς  
Because [it is] God who spoke out of darkness light to shine, who  
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώ-  
shone in our hearts, for [the] radiance of the know-  
σεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ ἰησοῦ χριστοῦ.  
ledge of the glory of God in [the] face of Jesus Christ.  
7 Ἐχομέν. δὲ τὸν θησαυρὸν τοῦτον ἐν ὅστροκίνοις σκεύεσιν,  
But we have this treasure in earthen vessels,  
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ, καὶ μὴ ἐξ  
that the surpassingness of the power may be of God, and not from  
ἡμῶν. 8 ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι<sup>κ</sup>  
us: in every [way] oppressed, but not straitened;  
ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι. 9 διωκόμενοι, ἀλλ' οὐκ  
perplexed, but not utterly at a loss; persecuted, but not  
ἐγκαταλείπομενοι καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι<sup>κ</sup>  
forsaken; cast down, but not destroyed;  
10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου<sup>κ</sup> ἰησοῦ ἐν τῷ σώματι  
always the dying of the Lord Jesus in the body  
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ ἰησοῦ ἐν τῷ σώματι<sup>κ</sup> ἡμῶν  
bearing about, that also the life of Jesus in <sup>body</sup> our  
φάνερωθῇ. 11 αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παρα-  
may be manifested; for always we who live to death are de-  
διδόμεθα διὰ ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ ἰησοῦ φανε-  
livered on account of Jesus, that also the life of Jesus may be  
ρωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὡστε ὁ μὲν<sup>κ</sup> θάνατος  
manifested in <sup>mortal</sup> flesh our; so that death  
ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ  
in us works, and life in you. And having the same  
πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα,  
spirit of faith, according to what has been written, I believed,  
διὸ ἔλαλθα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν<sup>κ</sup>  
therefore I spoke; <sup>also</sup> we believe, therefore also we speak;  
14 εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον<sup>κ</sup> ἰησοῦν, καὶ ἡμᾶς  
knowing that he who raised up the Lord Jesus, also us  
διὰ<sup>κ</sup> ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. 15 τὰ  
through Jesus will raise up, and will present with you.  
γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα  
For all things [are] for the sake of you, that the grace, abounding  
διὰ τῶν πλεόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν  
through the most, <sup>thanks</sup>giving may <sup>cause</sup> to exceed to the  
δόξαν τοῦ θεοῦ.  
glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For

16 Διὸ οὐκ ἐκκακοῦμεν<sup>κ</sup> ἀλλ' εἰ καὶ ὁ ἐξω ἡμῶν ἀν-  
Wherefore we faint not; but if indeed <sup>outward</sup> our  
θρωπος διαφθίρεται, ἀλλ' ὁ ῥέσωθεν<sup>κ</sup> ἀνακατανοῦται  
man is being brought to decay, yet the inward is being renewed

<sup>κ</sup> τὸν the B. <sup>δ</sup> ἰησοῦν χριστὸν L. <sup>ε</sup> λάμψει shall shine LITTA. <sup>ς</sup> αὐτοῦ (read his glory) L. <sup>ε</sup> — ἰησοῦ LITTA. <sup>φ</sup> — κυρίου GLTTAW. <sup>ι</sup> τοῖς σώμασιν bodies T. <sup>κ</sup> — μὲν GLTTAW. <sup>ι</sup> + καὶ also T. <sup>κ</sup> [κύριον] TTA. <sup>ν</sup> σὺν with LITTAW. <sup>ο</sup> ἐγκ- LITTAW. <sup>ρ</sup> ῥέσω ἡμῶν (read our inward [man]) LITTA; ῥέσω[θεν] ἡμῶν A.

ἡμέρα·καὶ·ἡμέρα. 17 τὸ·γὰρ·παραντίκα·ἐλαφρὸν·τῆς·θλίψεως  
day by day. For the momentary lightness of tribulation

ἡμῶν·καθ'·ὑπερβολὴν·εἰς·ὑπερβολὴν·αἰώνιον·βάρος·δόξης  
our "excessively" surpassing "an eternal weight of glory

κατεργάζεται·ἡμῖν· 18 μὴ·σκοποῦντων·ἡμῶν·τὰ·βλεπόμενα,  
works out for us; "not" considering "we the things seen,

μενα, ἀλλὰ·τὰ·μὴ·βλεπόμενα· τὰ·γὰρ·βλεπόμενα  
but the things not seen; for the things seen [are]

πρόσκαιρα· τὰ·δὲ·μὴ·βλεπόμενα·αἰώνια. 5 οἶδαμεν·γὰρ  
temporary, but the things not seen eternal. For we know

ὅτι·ἐάν·ἡ·ἐπίγειος·ἡμῶν·οἰκία·τοῦ·σκήνους·καταλυθῇ, οἰκο-  
that "if" "earthly" our house of the tabernacle be destroyed, a build-

δομήν·ἐκ·θεοῦ·ἔχομεν, οἰκίαν·ἀχειροποίητον, αἰώνιον·ἐν·τοῖς  
ing from God we have, a house not made with hands, eternal in the

οὐρανοῖς. 2 καὶ·γὰρ·ἐν·τούτῳ·στενάζομεν, τὸ·οἰκητήριον·ἡμῶν  
heavens. For indeed in this we groan, our dwelling

τὸ·ἐξ·οὐρανοῦ·ἐπενδύσασθαι·ἐπιποθοῦντες· 3 ᾗ·εἴγε"  
which [is] from heaven "to be" clothed "with" longing; if indeed

καὶ·ἐνδυσάμενοι, οὐ·γυμνοὶ·εὐρεθσόμεθα. 4 καὶ·γὰρ·οἱ  
also being clothed, not naked we shall be found. For indeed "who

ὄντες·ἐν·τῷ·σκήνῳ·στενάζομεν·βαροῦμενοι·"ἐπιειδῇ"  
"are" "in" the "tabernacle" we groan being burdened; since "not

θέλομεν·ἐκδύσασθαι, ἀλλ'·ἐπενδύσασθαι, ἵνα·καταποθῇ  
"we" do wish to be unclothed, but to be clothed upon, that may be swallowed up

τὸ·θνητὸν·ὑπὸ·τῆς·ζωῆς. 5 ὁ·δὲ·κατεργασάμενος·ἡμᾶς·εἰς  
the mortal by life. Now he who wrought out us for

αὐτὸ·τοῦτο·θεός, ὁ·καὶ·"δοῦν·ἡμῖν·τὸν·ἄρραβωνα" τοῦ  
this same thing [is] God, who also gave to us the earnest of the

πνεύματος. 6 θαρροῦντες·οὖν·πάντοτε, καὶ·εἰδότες·ὅτι  
Spirit. Being "confident" therefore "always, and knowing that

ἐνδημοῦντες·ἐν·τῷ·σώματι·ἐκδημοῦμεν·ἀπὸ·τοῦ·κυρίου·  
being at home in the body we are from home away from the Lord,

7 διὰ·πίστεως·γὰρ·περιπατοῦμεν, οὐ·διὰ·εἶδους· 8 θαρροῦμεν δέ,  
(for by faith we walk, not by sight;) we are confident,

καὶ·εὐδοκοῦμεν·μᾶλλον·ἐκδημῆσαι·ἐκ·τοῦ·σώματος·καὶ  
and are pleased rather to be from home out of the body and

ἐνδημῆσαι·πρὸς·τὸν·κύριον. 9 Διὸ·καὶ·φιλοτιμούμεθα,  
to be at home with the Lord. Wherefore also we are ambitious,

εἴτε·ἐνδημοῦντες·εἴτε·ἐκδημοῦντες, εὐάρεστοι·αὐτῷ·εἶναι.  
whether being at home or being from home, well-pleasing to him to be.

10 τοὺς·γὰρ·πάντας·ἡμᾶς·φανερωθῆναι·δεῖ·ἔμπροσθεν·τοῦ  
For "all" we "be" manifested "must" before the

βήματος·τοῦ·χριστοῦ, ἵνα·κομισθῇ·ἕκαστος·τὰ  
judgment seat of the Christ, that "may" receive "each" the things [done]

διὰ·τοῦ·σώματος, πρὸς·ᾧ·ἔπραξεν, εἴτε·ἀγαθὸν·εἴτε  
in the body, according to what he did, whether good or

"κακόν." 11 Εἰδότες·οὖν·τὸν·φόβον·τοῦ·κυρίου, ἀνθρώπων  
evil. Knowing therefore the terror of the Lord, "men

πείθομεν, θεῷ·δὲ·πεφανερώμεθα·ἐλπίζω·δὲ·καὶ·ἐν·ταῖς  
"we" persuade, but to God we have been manifested, and I hope also in

συνειδήσεσιν·ἡμῶν·πεφανερώσθαι. 12 οὐ·γὰρ·"πάλιν·ἐαυτοὺς  
your consciences to have been manifested. For not again ourselves

συνιστάνομεν·ὑμῖν, ἀλλὰ·ἀφορμὴν·δίδόντες·ὑμῖν·καυχήσεσθαι  
do we commend to you, but occasion are giving to you of boasting

our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

V. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (for we walk by faith, not by sight;) 8 we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 12 For we commend not ourselves again unto you,

<sup>9</sup> εἰ περ Ltr.

<sup>1</sup> ἐφ' ᾧ for that EGLTtrAw.

<sup>5</sup> ἀλλὰ Tr.

<sup>7</sup> — καὶ LTrAw.

<sup>1</sup> ἀραβὼνα T.

<sup>2</sup> φαῦλον Tr.

<sup>3</sup> — γὰρ for LTrAw.

but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

VI. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in anything, 4 ἀλλ' ἐν παντί συνιστώντες<sup>1</sup> ἑαυτοὺς ὡς θεοῦ διάκονοι, <sup>2</sup>καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδὼν νῦν I listened to thee, and in a day of salvation I helped thee: lo, now [the] time well-accepted; behold, now [the] day of salvation;) 3 μηδεμίαν ἐν μηδεμίᾳ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία<sup>3</sup> 4 ἀλλ' ἐν παντί συνιστώντες<sup>1</sup> ἑαυτοὺς ὡς θεοῦ διάκονοι, <sup>2</sup>καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδὼν νῦν I listened to thee, and in a day of salvation I helped thee: lo, now [the] time well-accepted; behold, now [the] day of salvation;) 3 μηδεμίαν ἐν μηδεμίᾳ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία<sup>3</sup>

<sup>1</sup> μὴ ἐν LITtr. <sup>2</sup> — εἰ LITtrAw. <sup>3</sup> — δὲ but LITtrA. <sup>4</sup> — τὰ πάντα LITtrA. <sup>5</sup> — ἴησοῦ LITtrAw. <sup>6</sup> — γὰρ for LITtrAw. <sup>7</sup> γινώμεθα LITtrAw. <sup>8</sup> συνιστάμετες LITtrAw.

<sup>9</sup> — δὲ but LITtrA. <sup>10</sup> — τὰ πάντα LITtrA. <sup>11</sup> — ἴησοῦ LITtrAw. <sup>12</sup> — γὰρ for LITtrAw. <sup>13</sup> γινώμεθα LITtrAw. <sup>14</sup> συνιστάμετες LITtrAw.



ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, 6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυπόκριτῃ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν ὅλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνους, καὶ ἀληθεῖς· 9 ὡς ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατοῦμενοι· 10 ὡς λυποῦμενοι, ἀεὶ δὲ χαίροντες, ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέφηνεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτνυται· 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. 13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχή δικαιοσύνης καὶ ἀνομίας; ἡ τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ συμφωνήσις χριστῷ πρὸς Βελίαρ; ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; 16 τίς δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; ἢ ὑμεῖς γὰρ ναὸς θεοῦ ἐστέ; ζῶντος, καθὼς εἶπεν ὁ θεός, "Οὐ ἐνοικίσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω" καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει

not blamed: 4 but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 by pureness, by knowledge, by long-suffering, by kindness, by love unfeigned, 7 by the word of truth, by the power of God; 8 by the armour of righteousness on the right hand and on the left, 8 by honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own bowels. 13 Now for a recompence in the same, (I speak as unto my children,) ye also are enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 and will be a

<sup>b</sup> ἢ τίς or what LITTA. <sup>i</sup> χριστοῦ of Christ LITTA. <sup>k</sup> Βελίαι Belial EL. <sup>l</sup> συν- T. <sup>m</sup> ἡμεῖς we LITTA. <sup>n</sup> ἐσμέν LITTA. <sup>o</sup> ἐν- T. <sup>p</sup> μου of me LITTA. <sup>q</sup> ἐξέλθατε LITTA.

Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. VII. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 and not only by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clear-

κύριος παντοκράτωρ. 7 Ταύτας οὖν ἔχοντες τῆς [the] Lord Almighty. 7 These therefore having ἐπαγγελίας, ἀγαπητοί, καθάρισωμεν ἑαυτοὺς ἀπὸ παντὸς promises, beloved, we should cleanse ourselves from every μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν defilement of flesh and spirit, perfecting holiness in φόβῳ θεοῦ. fear of God.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, Receive us: no one did we wrong, no one did we corrupt, οὐδένα ἐπλεονεκτήσαμεν. 3 ῥοῦ πρὸς κατάκρισιν λέγω· no one did we overreach. Not for condemnation I speak, προεῖρηκα· γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συν- for I have before said that in our hearts ye are, for to die ἀποθανεῖν καὶ ὁ ζῆν. 4 πολλῇ μοι παρόρησια πρὸς together and to live together. Great [is] to me boldness towards ὑμᾶς, πολλῇ μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι you, great to me boasting in respect of you; I have been filled τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ with encouragement; I overabound with joy at all θλιβεῖ ἡμῶν. 5 Καὶ· γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, our tribulation. For indeed, having come we into Macedonia, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντί 'not any had ease our flesh, but in every [way] θλιβόμενοι· ἔσωθεν μάχαι, ἔσωθεν φόβοι. 6 ἀλλ' ὁ being oppressed; without contentions, within fears. But he who παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ encourages those brought low encouraged us— God— by the παρουσία Τίτου· 7 οὐ μόνον· δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ coming of Titus; and not only by his coming, but καὶ ἐν τῇ παρακλήσει ᾧ παρεκλήθη ἐφ' ὑμῖν, also by the encouragement with which he was encouraged as to you; ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδύρμον, relating to us your longing, your mourning, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆσαι. 8 Ὅτι your zeal for me; so as for me the more to be rejoiced. For εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ if also I grieved you in the epistle, I do not regret [it], if even μετεμελόμην· βλέπω· γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς I did regret; for I see that that epistle, if even for ὥραν ἐλύπησεν ὑμᾶς. 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' an hour, grieved you. Now I rejoice, not that ye were grieved, but ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε· γὰρ κατὰ θεόν, that ye were grieved to repentance; for ye were grieved according to God, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10 ἡ· γὰρ κατὰ that in nothing ye might suffer loss by us. For the according to θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ὡς κατε- God grief repentance to salvation not to be regretted works γάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. out; but the of the world grief death works out. 11 Ἴδού· γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι ὡς ἔσδε, For io, this same thing, according to God to have been grieved you, πόσῃ κατεργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, how much it worked out in you diligence, but [what] defence,

† πρὸς κατάκρισιν οὐ LITTA.  
\* ἐργάζεται WORKS LITTA.W.

8 συνζῆν LITTA.  
\* — ὑμᾶς LITTA.A.

† ἔσχεν LIT.  
\* κατεργάσατο T.

† — γὰρ FOR [L]IT.  
\* + [ἐν] L.

ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθῃσιν, ἀλλὰ  
 but indignation, but fear, but longing, but  
 ζῆλον, ἀλλ' ἡ ἐδίκησιν; ἐν παντί συνεστήσατε ἑαυτοῖς  
 zeal, but vengeance! in every [way] ye proved yourselves  
 ἄγνους εἶναι ἐν τῷ πράγματι. 12 ἄρα εἰ καὶ ἔγραψα ὑμῖν,  
 pure to be in the matter. Then if also I wrote to you,  
 οὐχ εἴνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἴνεκεν τοῦ  
 not for the sake of him who did wrong, nor for the sake of him who  
 ἀδικήθεντος· ἀλλ' εἴνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν  
 suffered wrong, but for the sake of being manifested diligence  
 ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.  
 your which [is] for us to you before God.

13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει  
 On account of this we have been encouraged in encouragement  
 ὑμῶν· περισσοτέρως ἰδὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ  
 your, and the more abundantly rather we rejoiced at the joy  
 Τίτου, ὅτι ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων  
 of Titus, because has been refreshed his spirit by all  
 ὑμῶν. 14 οὐτις εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ  
 of you. Because if anything to him about you I have boasted, not  
 κατῆσχύνθη· ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν  
 I was put to shame; but as all things in truth we spoke  
 ὑμῖν, οὕτως καὶ ἡ καύχσις ἡμῶν ἵη ἐπὶ Τίτῳ  
 to you, so also the boasting of us which [was] to Titus  
 ἀλήθεια ἐγενήθη. 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως  
 truth became; and his bowels more abundantly  
 εἰς ὑμᾶς ἔστιν, ἀναμνησκόμενον τὴν πάντων ὑμῶν  
 towards you are, remembering the of all of you  
 ὑπακοήν, ὥς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.  
 obedience, how with fear and trembling ye received him.

16 χαίρω ὅτι ἐν παντί θαρρῶ ἐν ὑμῖν.  
 I rejoice that in everything I am confident in you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν  
 But we make known to you, brethren, the grace of God which  
 δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· 2 ὅτι ἐν πολλῇ  
 has been given in the assemblies of Macedonia; that in much  
 δοκιμῇ θλίψεως ἡ περισσεῖα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ  
 proof of tribulation the abundance of their joy and  
 βάθους πτωχείας αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς  
 deep poverty their abounded to the riches  
 ἀπλότητος αὐτῶν· 3 ὅτι κατὰ δύναμιν, μαρτυρῶ,  
 of their liberality. For according to [their] power, I bear witness,  
 καὶ ὑπὲρ δύναμιν αὐθαίρετοι, 4 μετὰ πολ-  
 and beyond [their] power [they were] willing of themselves, with much  
 λῆς παρακλήσεως δεόμενοι ὑμῶν τὴν χάριν καὶ τὴν κοινωνίαν  
 entreaty beseeching of us, the grace and the fellowship  
 τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς.  
 of the service which [was] for the saints for us to receive.  
 5 καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶ-  
 And not [only] according as we hoped, but themselves they gave first  
 τον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ 6 εἰς τὸ παρα-  
 to the Lord, and to us by [the] will of God. So that we ex-

ing of yourselves, ye, what indignation, ye, what fear, ye, what vehement desire, ye, what zeal, ye, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. 14 For if I have boasted anything to him of you, I am not ashamed; but as we spoke all things to you in truth, even so our boasting, which I made before Titus, is found a truth. 15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I have confidence in you in all things.

VIII. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 6 Inasmuch that we desired Titus, that

<sup>a</sup> ἀλλὰ LITTAW. <sup>b</sup> — ἐν (read τῷ ἐν) [L]ITTAW. <sup>c</sup> ἐνεκεν LITTAW. <sup>d</sup> ἀλλὰ Tr.  
<sup>e</sup> ὑμῶν OUR EG. <sup>f</sup> ὑμῶν YOU EG. <sup>g</sup> + δὲ and (in) commencing a sentence at ἐπὶ LITTAW.  
<sup>h</sup> ἡμῶν OUR LITTAW. <sup>i</sup> — δὲ and LITTAW. <sup>k</sup> ὑμῶν of YOU LA. <sup>l</sup> — ἡ [τ]τ.].  
<sup>m</sup> + οὐν before E. <sup>n</sup> τὸ πλοῦτος LITTAW. <sup>o</sup> παρὰ LITTAW. <sup>p</sup> — δέξασθαι ἡμᾶς  
 GLITTAW. <sup>q</sup> ἀλλὰ Tr.



as he had begun, so he would also finish in you the same grace also. 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye be burdened: 14 but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 15 as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches: 19 and not that only, but who was also chosen of the

καλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προεῆρξάτο, οὕτως καὶ  
 he horted <sup>1</sup>we Titus, that according as he before began, so also  
 ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. 7 Ἀλλ' ὥσπερ  
 he might complete with you also this grace. But even as  
 ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ  
 in every [way] ye abound, in faith, and word, and knowledge, and  
 πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν  
 all diligence, and in the <sup>2</sup>from you <sup>3</sup>to us <sup>4</sup>love, that also in  
 ταύτῃ τῇ χάριτι περισσεύητε. 8 οὐ κατ' ἐπιταγὴν λέγω,  
 this grace ye should abound. Not according to a command do I speak,  
 ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τοῦ τῆς ὑμετέρας ἀγάπης  
 but through the <sup>5</sup>of others <sup>6</sup>diligence and the <sup>7</sup>of your <sup>8</sup>love  
 γνήσιον δοκιμάζων. 9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου  
<sup>9</sup>genuineness <sup>10</sup>proving. For ye know the grace of <sup>11</sup>Lord  
 ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν  
<sup>12</sup>our Jesus Christ, that <sup>13</sup>for the <sup>14</sup>sake of you <sup>15</sup>he became <sup>16</sup>poor  
 πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.  
<sup>17</sup>rich <sup>18</sup>being; that ye by his poverty might be enriched.  
 10 καὶ γνώμην ἐν τούτῳ δίδωμι· τούτο γὰρ ὑμῖν συμφέρει,  
 And a judgment in this I give, for this for you is profitable,  
 οἷτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεῆρ-  
 who not only the doing, but also the being willing began  
 ξασθε ἀπὸ πέρους. 11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε,  
 before a year ago. But now also the <sup>12</sup>doing <sup>13</sup>complete;  
 ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ  
 so that even as [there was] the readiness of the being willing, so, also  
 τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. 12 Εἰ γὰρ ἡ προθυμία πρό-  
 the completing out of that [ye] have. For if the readiness is pre-  
 κείται, καθὼς <sup>14</sup>ἐάν <sup>15</sup>ἔχῃ <sup>16</sup>τις εὐπροσδεκτος, οὐ καθὼς  
 sent, according as <sup>17</sup>may <sup>18</sup>have <sup>19</sup>anyone [he is] accepted, not according as  
 οὐκ ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ ἡ  
 he has not. For [it is] not that to others [there may be] ease, but for you  
 θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισ-  
 pressure, but of equality, in the present time your abun-  
 σευμα εἰς τὸ ἐκείνων ὑστέρημα, 14 ἵνα καὶ τὸ ἐκείνων περισ-  
 dandance for their deficiency, that also their abun-  
 σευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται  
 dandance may be for your deficiency, so that there should be  
 ἰσότης. 15 καθὼς γέγραπται, Ὁ τὸ πολὺ οὐκ  
 equality. According as it has been written, He that [gathered] much <sup>16</sup>not  
 ἐπλόονασεν· καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.  
<sup>17</sup>had over, and he that [gathered] little did not lack.

16 Χάρις δὲ τῷ θεῷ, τῷ ὀδιδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ  
 But thanks to God, who gives the same diligence for  
 ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν παράκλησιν ἐ-  
 you in the heart of Titus. For the <sup>18</sup>indeed <sup>19</sup>exhortation he  
 δέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθεν  
 received, but more diligent being, of his own accord he went out,  
 πρὸς ὑμᾶς. 18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν  
 to you. But we sent with him the brother  
 οὗ ὃ ἐπαινοῖ ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκ-  
 of whom the praise [is] in the glad tidings through all the as-  
 κλησιῶν. 19 οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν  
 and not only [so], but also having been chosen by the  
 assemblies;

\* ἡμετέρας of our E. \* ἂν T.  
 but LIT[A]. \* δόντι gave W.

t — τις (read ἔχῃ he may have) LIT:AW.  
 - τὸν ἀδελφόν μετ' αὐτοῦ T.

\* — δὲ

ἐκκλησιῶν συνέκοδημος ἡμῶν Ἰσὺν<sup>1</sup> τῇ-χάριτι-ταύτη τῇ churches to travel  
 assemblies [is] our fellow-traveller with this grace, which [is] grace, which is ad-  
 διακονοῦμένην ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ<sup>2</sup> τοῦ κυρίου δόξαν ministered by us to  
 served by us to the<sup>3</sup> himself<sup>4</sup> of the<sup>5</sup> Lord<sup>6</sup> glory the glory of the same  
 καὶ [a witness of] προθυμίαν<sup>7</sup> ὑμῶν<sup>8</sup> 20 στελλόμενοι τοῦτο, μή of your ready mind:  
 and [a witness of] readiness<sup>9</sup> your; avoiding this, lest 20 avoiding this, that  
 τις ἡμᾶς μωμήσῃται ἐν τῇ-ἀδρότητι-ταύτῃ τῇ διακονου- us in this abundance  
 anyone us should blame in this abundance which [is] served which is administered  
 μένῃ ὑφ' ἡμῶν<sup>10</sup> 21<sup>11</sup> προνοοῦμενοι<sup>12</sup> καλὰ οὐ μόνον ἐνώπιον by us; providing things right not only before  
 by us; providing things right not only before the sight of men.  
 κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέμφαμεν δὲ [the] Lord, but also before men. And we sent with  
 αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἔδοκιμάσαμεν ἐν πολλοῖς πολ- them our brother whom we proved in many things often  
 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποι- diligent to be, and now much more diligent by the<sup>13</sup> con-  
 θῆσει πολλῇ τῇ εἰς ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, fidence great which [is] towards you. Whether as regards Titus,  
 κοινωνῶν<sup>14</sup> ἐμὸς καὶ εἰς ὑμᾶς συνεργός<sup>15</sup> εἴτε ἀδελφοὶ [he is] partner my and for you a fellow-worker; or brethren  
 ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα-χριστοῦ. 24 Τὴν our, [they are] messengers of assemblies, glory Christ's. The  
 οὖν ξνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχίσεως ὑπὲρ therefore proof of your love, and of our boasting about  
 ὑμῶν, εἰς αὐτοὺς<sup>16</sup> ἐνδείξασθε<sup>17</sup> καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν. you, to them<sup>18</sup> shew ye and in face of the assemblies.  
 9 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς αἰῶνους For concerning the service which [is] for the saints  
 περισσόν μοι ἐστὶν τὸ γράφειν ὑμῖν. 2 Ἰδα γὰρ τὴν προθυ- superfluous for me it is writing to you. For I know ready-  
 μίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι ness your which concerning you I boast of to Macedonians; that  
 Ἀχαιοὶ παρεσκευάσται ἀπὸ πέρους<sup>19</sup> καὶ ἐξ<sup>20</sup> ὑμῶν ζήλος Achaia has been prepared a year ago, and the of you zeal  
 ἡρέθισεν τοὺς πλείονας. 3 ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ provokes the greater number. But I sent the brethren, lest  
 τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ our boasting which [is] about you should be made void in  
 μέρει τούτῳ<sup>21</sup> ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε, this respect, that according as I said, prepared ye may be;  
 4 μήπως ἐάν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς lest perhaps if should come with me Macedonians, and find you  
 ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν unprepared, should be put to shame we, (that we may not say  
 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ ἑτις καυχίσεως. 5 ἀναγκαῖον ye,) in this confidence of boasting. Necessary  
 οὖν ἡγήσαμην παρακαλεῖσαι τοὺς ἀδελφούς ἵνα προέλ- therefore I esteemed [it] to exhort the brethren that they should  
 θωσιν<sup>22</sup> εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν προκατη- go before to you, and should complete beforehand fore-  
 γελμένην<sup>23</sup> εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὥς announced blessing your this ready to be thus as ready, as a matter of

<sup>1</sup> ἐν in LITAW.<sup>2</sup> αὐτοῦ LITAW.<sup>3</sup> ἡμῶν OUR GLITAW.<sup>4</sup> προνοοῦμεν γὰρ for

we provide LITAW; προνοοῦμενοι γὰρ G.

<sup>5</sup> ἐνδεκνύμενοι shewing LITAW.<sup>6</sup> — καὶGLITAW. <sup>7</sup> τὸ TIT.<sup>8</sup> — ἐξ (read ὑμῶν of you) LIT[A].<sup>9</sup> — τῆς καυχίσεως GLITAW.<sup>10</sup> πρὸς LITAW.<sup>11</sup> προσηγγελέμενη before promised LITAW.

bounty, and not as of covetousness. 6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound toward you; that ye, although having all sufficiency in all things, may abound to every good work: 9 (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. 10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) 11 being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13 while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; 14 and by their prayer for you, which long after you for the exceeding grace of God in you. 15 Thanks be unto God for his unspeakable gift.

X. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: 2 but I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which

εὐλογίαν, <sup>k</sup>καὶ μὴ ὥσπερ πλεονεξίαν. 6 Τοῦτο δέ, ὁ α blessing, and not as [of] covetousness. But this [I say], he that sows sparingly, sows sparingly also shall reap; and he that sows ἐπ' εὐλογίας, ἐπ' εὐλογίας καὶ θερίσει. 7 ἕκαστος καθὼς οα blessings, on blessings also shall reap: each according as he purposeth in the heart; not grudgingly, or of necessity; <sup>a</sup>a cheerful γὰρ δότην ἀγαπᾷ ὁ θεός. 8 ὁ δυνατός δέ, ὁ θεός πᾶσαν χάριν for giver loves God. For able [is] God every grace εἰς ὑμᾶς, ἵνα ἐν παντί πάντοτε πᾶσαν sufficiency having, ye may abound to every work good: αὐτάρκειαν ἔχοντες, περισσεύετε εἰς πᾶν ἔργον ἀγαθόν things, ye may abound to every work good: 9 καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν according as it has been written, He scattered abroad, he gave to the poor, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 Ὁ δὲ ἐπιχορηγῶν his righteousness abides for ever. Now he that supplies ὁ σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν χορηγήσει seed to him that sows and bread for eating may he supply καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γενήματα καὶ τῆς δικαιοσύνης ὑμῶν. 11 ἐν παντί πλουτιζόμενοι of your righteousness: in every [way] being enriched εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τοῖς θεοῖς. 12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης to all liberality, which works out through us thanksgiving to God. Because the service of this ministration οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, not only is completely filling up the deficiencies of the saints, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ but also abounding through many thanksgivings to God; 13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν through the proof of this service [they] glorifying θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον God at the subjection, by your confession, to the glad tidings τοῦ χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ of the Christ, and liberality of the communication towards them and εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθοῦν towards all; and in their supplication for you, a longing των ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' for you, on account of the surpassing grace of God upon ὑμῖν. 15 χάρις ὃ δέ τῷ θεῷ ἐπὶ τῇ ἀνεκδιμήτῃ αὐτοῦ δωρεᾷ. Now thanks [be] to God for <sup>a</sup>inestimable this free gift. 10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς <sup>a</sup>πρό- Now myself I Paul exhort you by the meek- τητος καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν ness and gentleness of the Christ, who as to appearance [am] ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. 2 Δέομαι δὲ mean among you, but absent am bold towards you; but I beseech τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ὃ that not being present I should be bold with the confidence with which

<sup>k</sup> — καὶ τ. <sup>1</sup> ὥς GLTtAW. <sup>a</sup> προφηται he has purposed LITtAW. <sup>a</sup> δυνατεὶ δὲ For is able LITtA. <sup>o</sup> σπόρον LITr. <sup>p</sup> χορηγήσει will supply GLTtAW. <sup>q</sup> πληθύνει will multiply GLTAW; πληθύνει multiplies Tr. <sup>r</sup> αὐξήσει will increase GLTtAW. <sup>s</sup> γενήματα GLTtAW. <sup>t</sup> [τῷ] L. <sup>v</sup> — δὲ NOW LITtA. <sup>w</sup> πρᾶυτης LITtAW.



λογίζομαι <sup>1</sup>τολμῆσαι ἐπὶ <sup>2</sup>τινας τοὺς <sup>3</sup>λογιζομένους ἡμᾶς ὡς  
 I reckon <sup>1</sup>to be daring towards some <sup>2</sup>us <sup>3</sup>as  
 κατὰ <sup>4</sup>σάρκα περιπατοῦντας. 3 ἐν σαρκὶ γὰρ περιπατοῦντες,  
<sup>1</sup>according to <sup>2</sup>flesh <sup>3</sup>walking. For in flesh <sup>4</sup>walking,  
 οὐ κατὰ <sup>5</sup>σάρκα στρατευόμεθα 4 τὰ γὰρ ὅπλα τῆς <sup>6</sup>στρα-  
 not according to flesh <sup>5</sup>do we war. For the <sup>6</sup>arms of war-  
 τείας<sup>7</sup>. ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς  
 fare <sup>7</sup>our [are] not fleshly, but powerful through God to [the]  
 καθαίρεισιν <sup>8</sup>ὀχυρομάτων 5 λογισμοὺς <sup>9</sup>καθαίρουντες καὶ πᾶν  
 overthrow of strong-holds; <sup>8</sup>reasonings <sup>9</sup>overthrowing and every  
 ὑψωμα <sup>10</sup>ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμα-  
 high thing lifting itself up against the knowledge of God, and leading  
 λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ  
 captive every thought into the obedience of the Christ; and  
 ἐν <sup>11</sup>ετοίμῳ <sup>12</sup>ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πλη-  
<sup>11</sup>in <sup>12</sup>readiness <sup>13</sup>having to avenge all disobedience, when may have  
 ρωθῇ ἡμῶν ἡ ὑπακοή. 7 Τὰ κατὰ <sup>14</sup>πρόσωπον  
 been fulfilled your obedience. The things according to appearance  
 βλέπετε; εἴ τις <sup>15</sup>πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο  
 do ye look at? If anyone is persuaded in himself of Christ to be, this  
 λογιζέσθω <sup>16</sup>πάλιν <sup>17</sup>ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ,  
 let him reckon again of himself, that according as he [is] of Christ,  
 οὕτως καὶ <sup>18</sup>ἡμεῖς <sup>19</sup>χριστοῦ. 8 ἐάν <sup>20</sup>τε γὰρ <sup>21</sup>καὶ <sup>22</sup>περισ-  
 so also [are] we of Christ. For and if even more a-  
 σότερόν <sup>23</sup>τι <sup>24</sup>καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς  
 abundantly somewhat I should boast concerning our authority, which  
 ἔδωκεν ὁ κύριος <sup>25</sup>ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεισιν  
<sup>26</sup>gave <sup>27</sup>the <sup>28</sup>Lord to us for building up, and not for overthrowing  
 ὑμῶν, οὐκ αἰσχυνθήσομαι 9 ἵνα <sup>30</sup>μὴ δόξω ὡς ἀνέκφοβέιν  
 you, I shall not be put to shame; that I may not seem as if frightening  
 ὑμᾶς <sup>31</sup>διὰ τῶν ἐπιστολῶν. 10 ὅτι αἱ <sup>32</sup>μὲν ἐπιστολαί,  
 you by means of <sup>33</sup>the epistles: because the <sup>34</sup>epistles,  
 φησὶν, <sup>35</sup>βαρεῖται καὶ ἰσχυραὶ ἡ δὲ παρουσία τοῦ σώματος  
 says he, [are] weighty and strong, but the presence of the body  
 ἀσθενής, καὶ ὁ λόγος <sup>36</sup>ἐξουθενημένος. 11 τοῦτο <sup>37</sup>λογιζέσθω  
 weak, and the speech <sup>38</sup>naught. This let <sup>39</sup>reckon  
 ὁ τοιοῦτος, ὅτι οἷοι ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,  
<sup>40</sup>such <sup>41</sup>a <sup>42</sup>one, that such as we are in word by epistles being absent,  
 τοιοῦτοι καὶ <sup>43</sup>παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ <sup>44</sup>τολμῶμεν  
 such [we are] also being present in deed. For <sup>45</sup>not <sup>46</sup>dare <sup>47</sup>we  
 συγκρίναι <sup>48</sup>ἢ <sup>49</sup>συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συν-  
 rank among or compare <sup>50</sup>with <sup>51</sup>ourselves some who themselves com-  
 ιστηνόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ  
 mend; but these by themselves themselves measuring, and  
 συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ <sup>52</sup>συνιούσιν. 13 ἡμεῖς  
 comparing themselves with themselves, do not understand. <sup>53</sup>We  
 δὲ <sup>54</sup>οὐχὶ εἰς τὰ ἄμετρα <sup>55</sup>καυχόμεθα, ἀλλὰ κατὰ  
<sup>56</sup>now not <sup>57</sup>to the things beyond measure will boast, but according to  
 τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον  
 the measure of the rule which <sup>58</sup>divided <sup>59</sup>to <sup>60</sup>us <sup>61</sup>the <sup>62</sup>God of <sup>63</sup>measure  
 ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 <sup>64</sup>οὐ γὰρ ὡς <sup>65</sup>μὴ ἐφικνούμενοι εἰς  
 to reach <sup>66</sup>to <sup>67</sup>also you. <sup>68</sup>Not <sup>69</sup>for as not <sup>70</sup>reaching to

think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh: 4 (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 and having in a readiness to revenge all disobedience, when your obedience is fulfilled. 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 9 that I may not seem as if I would terrify you by letters. 10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 11 Let such an one think this, that, such as we are in word by letters when we are absent, such <sup>will</sup> we be also in deed when we are present. 12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. 13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. 14 For we stretch not ourselves beyond <sup>our</sup> measure, as though we

<sup>1</sup> στρατίας T. <sup>2</sup> ἐφ' πττ. <sup>3</sup> — χριστοῦ GLTTAW. <sup>4</sup> — τε and [L]TT[A]. <sup>5</sup> — καὶ LTTA. <sup>6</sup> καυχῶμαι I shall boast T. <sup>7</sup> — ἡμῖν LTTA. <sup>8</sup> ἐπιστολαὶ μὲν φησιν (φασιν say they L) LTT. <sup>9</sup> ἐξουθενημένος L. <sup>10</sup> ἐν. T. <sup>11</sup> συν. T. <sup>12</sup> συνίσιν LTTA. <sup>13</sup> οὐκ LTTAW. <sup>14</sup> ὡς γὰρ (reading the sentence as a question) L.

reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: 15 not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16 to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. Would to God ye could bear with me a little in my folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And

ὕμᾱς ὑπερεκτείνομεν ἑαυτούς· ἀχρί· γὰρ καὶ ὑμῶν ἐφθάσαμεν  
you do we overstretch ourselves, (for to <sup>2</sup>also you we came  
ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ· 15 οὐκ εἰς τὰ ἄμετρα  
in the glad tidings of the Christ;) not <sup>2</sup>to the things beyond measure  
καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα· δὲ ἔχοντες, αὐθιγαν-  
<sup>1</sup>boasting in others' labours, but hope having, increas-  
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ  
ing your faith, among you to be enlarged according to  
τὸν κανόνα ἡμῶν εἰς περισσείαν, 16 εἰς τὰ ὑπερέκεινα ὑμῶν  
our rule to abundance, to that beyond you  
εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ  
to announce the glad tidings, not in another's rule as to things  
ἔτοιμα καυχῆσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν κυρίῳ  
ready to boast. But he that boasts, in [the] Lord  
καυχάσθω· 18 οὐ· γὰρ ὁ ἑαυτὸν συνίστησι, ἐκείνός ἐστιν  
let him boast, For not he that himself commends, this [one] is  
δόκιμος, ὅ· ἀλλ' ὃν ὁ κύριος συνίστησιν.  
approved, but whom the Lord commends.

11 Ὅφελον ῥα· νείχεσθε<sup>1</sup> μου μικρόν<sup>2</sup> τῇ ἀφροσύνῃ<sup>3</sup>  
I would ye were bearing with me a little in folly;  
ἀλλὰ καὶ ἀνέχεσθε μου. 2 ζηλῶ· γὰρ ὑμᾶς θεοῦ ζή-  
but indeed bear with me. For I am jealous as to you of God with [the]  
λψ· ἡρμολογίαν· γὰρ ὑμᾶς ἐν ἀνδρὶ παρθένον ἀγνήν  
jealousy, for I have espoused you to one man as a virgin chaste  
καταστήσαι τῷ χριστῷ· 3 φοβίζομαι δὲ μή πως ὥς ὁ  
to present [you] to the Christ. But I fear lest by any means as the  
ὄφις· Ἐὐαν ἐξηπατήσεν<sup>4</sup> ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως<sup>5</sup>  
serpent Eve deceived in his craftiness, so  
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος<sup>6</sup> τῆς  
should be corrupted your thoughts from simplicity which [is]  
εἰς τὸν<sup>7</sup> χριστόν. 4 εἰ· μὲν· γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν  
as to the Christ. For if indeed he that comes another Jesus  
κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε  
proclaims whom we did not proclaim, or a spirit different ye receive  
δὲ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον δὲ οὐκ ἐδέξασθε,  
which ye did not receive, or glad tidings different which ye did not accept,  
καλῶς ἠνείχεσθε.<sup>8</sup> 5 Λογίζομαι ἴγάρ<sup>9</sup> μηδὲν ὑστερη-  
well were ye bearing with [it]. I reckon for in nothing to have been  
κῆναι τῶν ὑπερλίαν<sup>10</sup> ἀποστόλων. 6 εἰ δὲ καὶ ἰδιώτης  
behind those in a surpassing degree apostles. But if even unpolished  
τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει<sup>11</sup> ἀλλ' ἐν παντί<sup>12</sup> φανε-  
in speech [I am], yet not in knowledge; but in every [way] made  
ρωθέντες<sup>13</sup> ἐν πᾶσιν εἰς ὑμᾶς. 7 ἢ ἀμαρτίαν ἐποίησα, ἑμαυτὸν  
in all things to you. Or did I commit sin, myself  
ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ  
humbling that ye might be exalted, because gratuitously the of God  
εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 ἀλλὰς ἐκκλησίας ἐσώλησα,  
glad tidings I announced to you? Other assemblies I despoiled,  
λαβὼν ὀφώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ  
having received wages for towards you service. And  
παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα  
being present with you and having been deficient, I did lazily burden

<sup>1</sup> συνιστάνων LITRAW. <sup>2</sup> ὅ· ἀλλὰ LITRA. <sup>3</sup> ῥα· νείχεσθε E. <sup>4</sup> ἢ τι some (little) ELITRAW.  
<sup>5</sup> τῆς E; ἀφροσύνης ELITRAW. <sup>6</sup> ἐξηπάτησεν Εὐαν LITRAW. <sup>7</sup> — οὕτως LITRA. <sup>8</sup> + καὶ  
τῆς ἀγνότητος and the purity LITRAW. <sup>9</sup> — τὸν T. <sup>10</sup> ἀνέχεσθε GITTW; ἀνέχεσθε ye  
bear with LA. <sup>11</sup> ὅ· δὲ but L. <sup>12</sup> ὑπερλίαν GLTAW. <sup>13</sup> φανερωσαντες having made [it]  
manifest LITRA.

<sup>β</sup>οὔθενός<sup>α</sup> τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελ-  
no one, (for the deficiency of me <sup>α</sup>completely <sup>β</sup>filled <sup>γ</sup>up <sup>δ</sup>the "breth-  
φοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ  
ren who came from Macedonia,) and in everything not burdensome  
<sup>ε</sup>ὑμῖν ἑμαυτὸν<sup>β</sup> ἐτήρησα· καὶ τηρήσω. 10 ἔστιν ἀλήθεια  
to you myself I kept and will keep. <sup>γ</sup>Is [the] <sup>δ</sup>truth  
χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχισις αὐτῆ <sup>α</sup>δοξασθῆσεται<sup>β</sup> εἰς ἐμέ  
<sup>γ</sup>of <sup>δ</sup>Christ in me that this boasting shall not be sealed up as to me  
ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. 11 <sup>α</sup>διατί<sup>β</sup>; ὅτι οὐκ ἀγαπῶ  
in the regions of Achaia. Why? because I do not love  
ὑμᾶς; ὁ θεὸς οἶδεν· 12 ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκ-  
you? God knows. But what I do, also I will do, that I may  
κόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καν-  
cut off the occasion of those wishing an occasion, that wherein they  
χύεται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι  
boast they may be found according as also we. For such [are]  
ψευδαπόστολοι, ἐργάται δόλοιοι, μετασχηματιζόμενοι εἰς ἀπο-  
false apostles, <sup>α</sup>workers <sup>β</sup>deceitful, transforming themselves into apo-  
στόλους χριστοῦ· 14 καὶ <sup>α</sup>οὐ θαυμαστόν<sup>β</sup> αὐτὸς γὰρ ὁ  
stiles of Christ. And not wonderful [is it], for <sup>γ</sup>himself  
σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ  
<sup>α</sup>Satan transforms himself into an angel of light. [It is] not  
μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζον-  
a great thing therefore if also his servants transform themselves  
ται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ  
as servants of righteousness; of whom the end shall be according to  
τὰ ἔργα αὐτῶν.  
their works.

16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ  
Again I say, Not anyone <sup>α</sup>me <sup>β</sup>should think a fool to be; but if  
μήγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα <sup>α</sup>ἐμικρόν τι κἀγὼ<sup>β</sup>  
otherwise, even as a fool, receive me, that <sup>γ</sup>little <sup>δ</sup>some I also  
καυχήσωμαι. 17 ὁ λαλῶ, οὐ <sup>α</sup>λαλῶ κατὰ κύριον,<sup>β</sup>  
may boast. What I speak, <sup>γ</sup>not <sup>δ</sup>do <sup>ε</sup>I speak according to [the] Lord,  
ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.  
but as in folly, in this confidence of boasting.  
18 ἐπεὶ πολλοὶ καυχῶνται κατὰ <sup>α</sup>τὴν<sup>β</sup> σάρκα, κἀγὼ καυ-  
Since many boast according to flesh, I also will  
χήσωμαι. 19 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι  
boast. For <sup>α</sup>gladly <sup>β</sup>ye <sup>γ</sup>bear <sup>δ</sup>with <sup>ε</sup>fools <sup>ζ</sup>intelligent  
ὄντες· 20 ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις  
<sup>α</sup>being. For ye bear [it] if anyone <sup>β</sup>you <sup>γ</sup>bring into bondage, if anyone  
κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται,  
<sup>α</sup>devour [you], if anyone take [from you], if anyone exalt himself,  
εἴ τις <sup>α</sup>ὑμᾶς εἰς πρόσωπον<sup>β</sup> δέρει. 21 κατὰ ἀτιμίαν λέγω,  
if anyone <sup>γ</sup>you <sup>δ</sup>on <sup>ε</sup>the <sup>ζ</sup>face <sup>η</sup>beat. As to dishonour I speak,  
ὡς ὅτι ἡμεῖς <sup>α</sup>ἠσθενήσαμεν<sup>β</sup> ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν  
as that we were weak; but wherein anyone may be daring, (in  
ἀφροσύνῃ λέγω, τολμῶ κἀγὼ. 22 Ἑβραῖοι εἰσιν; κἀγὼ  
foolly I speak,) <sup>α</sup>am <sup>β</sup>daring <sup>γ</sup>I also. Hebrews are they? I also.  
<sup>α</sup>Ἰσραηλῖται<sup>β</sup> εἰσιν; κἀγὼ σπέρμα Ἀβραάμ εἰσιν; κἀγὼ  
Israelites are they? I also. Seed of Abraham are they? I also.

when I was present with you, and waited, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 17 That which I speak, I speak not after the Lord, but as it were foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21 I speak as concerning reproach, as though we had been weak. Howbeit wheresoever any is bold, (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of

<sup>β</sup> οὐθενός LITTA.<sup>ε</sup> ἑμαυτὸν ὑμῖν LITTA.<sup>δ</sup> οὐ φραγίσεται shall not be stopped<sup>α</sup> Εἰ LITTA. W. <sup>ε</sup> διὰ τί LITTA.<sup>γ</sup> οὐ θαῦμα no wonder LITTA. W.<sup>ζ</sup> κἀγὼ μικρόν τι GLITTA. W.<sup>β</sup> κατὰ κύριον λαλῶ LITTA. W.<sup>α</sup> - τὴν LITTA.<sup>κ</sup> εἰς πρόσωπον ὑμᾶς LITTA. W.<sup>η</sup> ἠσθενή-

καμεν have been weak LITTA.

<sup>α</sup> Ἰσραηλῆται T.



Abraham? so am I. 23 Are they mini-ture of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities. 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 and through a window in a basket was I let down by the wall, and escaped his hands.

XII. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one

23 διάκονοι χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὡς ἔπερ  
Servants of Christ are they? (as being beside myself I speak,) above  
ἐγὼ ἢ ἐν κόποις περισσοτέρως, ὅτι πληγαῖς ὑπερ-  
[measure] I [too]; in labours more abundantly, in stripes above  
βαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολ-  
measure, in imprisonments more abundantly, in deaths often.  
λάκις. 24 ὑπὸ Ἰουδαίων πεντάκις ῥησσαράκοντα ἑξήκοντα  
From Jews five times forty [stripes]  
παρὰ μίαν ἔλαβον. 25 τρίς ἑρραβδίσθη. ἅπας ἐλιθάσθη.  
except one I received. Thrice I was beaten with rods, once I was stoned,  
τρὶς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.  
three times I was shipwrecked, a night and a day in the deep I have passed:  
26 ὁδοιπορίαις πολλάκις κινδύνους ποταμῶν, κινδύνους  
in journeyings often, in perils of rivers, in perils  
ληστών, κινδύνους ἐκ γένους, κινδύνους ἐκ ἐθνῶν,  
of robbers, in perils from [my own] race, in perils from [the] nations,  
κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν  
in perils in [the] city, in perils in [the] desert, in perils on  
θαλάσσῃ, κινδύνους ἐν ψευδαδέλφοις. 27 ἐν κόπῃ καὶ  
[the] sea, in perils among false brethren; 27 ἐν κόπῃ καὶ  
móthē, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νη-  
toil, in watchings often, in hunger and thirst, in fast-  
στείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. 28 χωρὶς τῶν  
ings often, in cold and nakedness. Besides the things  
παρεκτός, ἢ ἐπιστάσεις μου ἢ καθ' ἡμέραν, ἡ μέριμνα  
without, the crowding on me daily, the care  
πασῶν τῶν ἐκκλησιῶν. 29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς  
concerning all the assemblies. Who is weak, and I am not weak? who  
σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 εἰ καυχᾶσθαι  
is offended, and not I do burn? If I do boast  
δεῖ, τὰ τῆς ἀσθενείας μου καυχώσομαι. 31 Ὁ  
it behoves, [in] the things concerning my infirmity I will boast. The  
θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ οἶδεν, ὁ  
God and Father of our Lord Jesus Christ knows, he who  
ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 ἐν Δα-  
is blessed to the ages, that I do not lie. In Da-  
μασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν  
mascus the ethnarch of Aretas the king was guarding the  
ἡ Δαμασκηνῶν πόλιν, πιάσαι με θέλων. 33 καὶ διὰ  
of the Damascenes city, to take me wishing. And through  
θυρίδιν ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ  
a window in a basket I was let down through the wall, and  
ἐξέφυγον τὰς χεῖρας αὐτοῦ.  
escaped his hands.

12 Καυχᾶσθαι ἤδη οὐ συμφέρι μοι ἐλεύσομαι γὰρ ἔτις  
To boast indeed is not profitable to me; for I will come to  
ὁπτασίας καὶ ἀποκαλύψεις κυρίου. 2 οἶδα ἄνθρωπον ἐν  
visions and revelations of [the] Lord. I know a man in  
χριστῷ πρὸ ἐτῶν δεκαεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα.  
Christ years ago fourteen, (whether in [the] body I know not,  
εἴτε ἐκτός τοῦ σώματος οὐκ οἶδα ὁ θεὸς οἶδεν ἀρπαγέντα  
or out of the body I know not, God knows,) caught away

\* ὑπεργῶς L. ὁ ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως LTR; ἐν πλη. περισ. ἐν φυλ. ὑπερβ. T. ῥησσαράκοντα LTR. ἑρραβδίσθη LTR. ἑν ἐν LTR. ἡ ἐπί- στασις μοι my anxiety LTR. ἡ ἡμῶν (read the Lord) LTR. ἡ χριστοῦ LTR. ἡ πόλιν Δαμασκηνῶν LTR. ἡ δὲ, οὐ συμφέρον μοι, ἐλεύσομαι δὲ it behoves [me], not profitable [is it], but I will come LTR. + καὶ also L. ἡ — τοῦ L.

τὸν τοιοῦτον ἔως τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον  
 ὡς <sup>1</sup>such <sup>2</sup>a one to [the] third heaven. And I know such  
 ἄνθρωπον, εἴτε ἐν σώματι εἴτε ἔκτος τοῦ σώματος οὐκ  
 a man, (whether in [the] body or out of the body <sup>2</sup>not  
 οἶδα <sup>1</sup>I know, God knows: that he was caught away to  
 ἄγγελον ἀόρατον ῥήματα, ἃ οὐκ ἔδωκεν ἀνθρώπῳ  
 heard unutterable sayings, which it is not permitted to man  
 λαλῆσαι. 5 ὑπὲρ τοῦ τοιοῦτου καυχῶμαι ὑπὲρ δὲ ἑαυτοῦ  
 to speak. Concerning such a one I will boast, but concerning myself  
 οὐ καυχῶμαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. 6 ἐὰν γὰρ  
 I will not boast, unless in my weaknesses. For if  
 θελήσω καυχῆσθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ  
 I should desire to boast, I shall not be a fool; for truth  
 ἔρω· φοβούμαι δὲ, μή τις εἰς ἐμὲ λογίσθῃ ὑπὲρ ὃ  
 I will say; but I forbear, lest anyone as to me should reckon above what  
 βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ  
 he sees me, or hears anything of me. And by the surpassingness  
 τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ  
 of the revelations that I might not be exalted, was given to me a thorn  
 τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με κολαφίζῃ, ἵνα μὴ  
 for the flesh, a messenger of Satan, that me he might buffet, that <sup>2</sup>not  
 ὑπεραίρωμαι. 8 ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα,  
 I might be exalted. For this thrice the Lord I besought  
 ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9 καὶ εἰρήκέν μοι, Ἀρκεῖ σοι ἡ  
 that it might depart from me, And he said to me, Suffices thee:  
 χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειούται.  
 my grace; for the power of me in weakness is perfected.  
 ἥδιστα οὖν μᾶλλον καυχῶμαι ἐν ταῖς ἀσθενείαις μου.  
 Most gladly therefore rather will I boast in my weaknesses  
 ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. 10 διὸ  
 that may dwell upon me the power of the Christ. Wherefore  
 εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-  
 I take pleasure in weaknesses, in insults, in necessities, in perse-  
 μοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ἀσθενῶ,  
 cutions, in straits, for Christ: for when I may be weak,  
 τότε δυνατός εἰμι.  
 then powerful I am.

11 Γέγονα ἄφρων ὡς καυχώμενος· ὑμεῖς με ἠναγκάσατε.  
 I have become a fool boasting; ye me compelled:  
 ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι οὐδὲν γὰρ  
 for I ought by you to have been commended; for nothing  
 ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.  
 I was behind those in a surpassing degree apostles, if also nothing I am.  
 12 Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν  
 The indeed signs of the apostle were wrought out among you  
 ἐν πάσῃ ὑπομονῇ, ἐν σημεῖοις καὶ τέρασιν καὶ δυνάμεσιν.  
 in all endurance, in signs and wonders and works of power.  
 13 τί γὰρ ἐστὶν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκ-  
 For in what is it that ye were inferior beyond the rest [of the] as-  
 κλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-  
 sembles, unless that myself I did not lazily burden you? For-

caught up to the third heaven. 3 And I know such a man, (whether in the body, or out of the body, I cannot tell: God knoweth): 4 how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 13 For what is it wherein ye were inferior to other churches,

<sup>b</sup> χωρὶς apart from LITRA. <sup>c</sup> — οὐκ οἶδα L. <sup>d</sup> — μου my LITRA. <sup>e</sup> — τι LITRA. <sup>f</sup> + + οὐ therefore LITRA. <sup>g</sup> σατανᾶ LITRA. <sup>h</sup> — ἵνα μὴ ὑπεραίρωμαι [L]ITRA. <sup>i</sup> + [καὶ] and L. <sup>k</sup> — μου LITRA. <sup>l</sup> τελεῖται LITRA. <sup>m</sup> [μου] Tr. <sup>n</sup> καὶ and T. <sup>o</sup> — καυχώμενος GLTTAW. <sup>p</sup> ὑπερλίαν GLTAW. <sup>q</sup> κατεργάσθη T. <sup>r</sup> — ἐν LITRAW. <sup>s</sup> τε καὶ and also TA. <sup>t</sup> ἡσυχώθητε LITRA.

except it be that I myself was not burdensome to you? forgive me this wrong. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I sent unto you? 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: 21 and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

XIII. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 I told you before, and foretold you, as if I were present, the second time; and being absent now I write

σαςθὲ μοι τὴν ἀδικίαν ταύτην. 14 ἰδοὺ τρίτον ἔτοιμῶς ἔχω δοῦναι ὑμῖν, καὶ οὐ καταναρκήσω ὑμῶν. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 15 ἐγὼ δὲ ἡδίστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἡ ἀγαπῶμαι. 16 Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ' ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον. 17 μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν; 19 Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα· κατενώπιον τοῦ θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 φοβοῦμαι γάρ, μήπως ἔλθων οὐκ οἶον εἶλω εὑρὼ ὑμᾶς, καὶ ἐγὼ εὑρεθῶ ὑμῶν οἶον οὐ θέλετε· μήπως ἔρις, ἔζηλοι, θυμοί, ἐριθείαι, καταλαλαί, ψιθυρισμοί, φησιώσεις, ἀκαταστασίαι· 21 μὴ ἐπὶ βέλοντα με ἱταπεινώσῃ ὁ θεὸς μου πρὸς ὑμᾶς, καὶ πενήθω πολλοὺς τῶν προημαρτηκότων, καὶ μετάνοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἧ ἔπραξαν.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα. 2 προείρηκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον, καὶ ἄπων· νῦν ἠγράφω τοῖς προημαρτηκόσιν, καὶ τοῖς μετάνοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἧ ἔπραξαν.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα. 2 προείρηκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον, καὶ ἄπων· νῦν ἠγράφω τοῖς προημαρτηκόσιν, καὶ τοῖς μετάνοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἧ ἔπραξαν.

υ + τοῦτο this (third time) GLTTT[A]W. υ - ὑμῶν LTTT.A. υ ἀλλὰ LTTT.A.W. υ ἀλλὰ TTT. υ - καὶ LTTT.A. ἀγαπῶ I love T. ἀῆσον LTTT.A. ἀγαπῶμαι; am I loved? T. Πάλιν and -; (read) Long ago ye are thinking, &c.) LTTT.A. κατέναντι LTTT.A.W. ε - τοῦ LTTT.A.W. ἐρις strife LT. ἐζηλος jealousy LTTT.A.W. ἐλθόντος μου I having come LTTT.A.W. ἱταπεινώσει shall humble LTTT.A. + με me LTTT.A.W. ἡ - γράφω GLTTT.A.W.



λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. 3 ἐπεὶ  
<sup>rest</sup> <sup>'all,</sup> <sup>that if</sup> <sup>I come</sup> <sup>again</sup> <sup>I will not spare.</sup> Since  
δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς  
<sup>a proof</sup> <sup>ye seek</sup> <sup>'in</sup> <sup>'me</sup> <sup>'speaking</sup> <sup>'of</sup> <sup>'Christ,</sup> (who towards  
ὑμᾶς οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 καὶ γὰρ <sup>μεῖ</sup>  
<sup>you</sup> <sup>is not weak,</sup> <sup>but is powerful in</sup> <sup>you,</sup> <sup>for indeed</sup> <sup>if</sup>  
ἑσταυρώθη ἐξ ἁσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ.  
<sup>he was crucified in</sup> <sup>weakness,</sup> <sup>yet</sup> <sup>he lives by</sup> <sup>'power</sup> <sup>'God's;</sup>  
καὶ γὰρ ἡμεῖς ἄσθενούμεν ἐν αὐτῷ, ἀλλὰ ὀζυσόμεθα<sup>α</sup> σὺν  
<sup>for indeed</sup> <sup>we</sup> <sup>are weak</sup> <sup>in</sup> <sup>him,</sup> <sup>but</sup> <sup>we shall live with</sup>  
αὐτῷ ἐκ δυνάμεως θεοῦ. <sup>ρεῖς ὑμᾶς</sup>. 5 ἑαυτοὺς πειράζετε  
<sup>him</sup> <sup>by</sup> <sup>'power</sup> <sup>'God's</sup> <sup>towards</sup> <sup>you,</sup> <sup>yourself</sup> <sup>try</sup> <sup>ye</sup>  
εἰ ἐστὶ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε  
<sup>if ye are in</sup> <sup>the faith;</sup> <sup>yourself</sup> <sup>prove:</sup> <sup>or do ye not recognize</sup>  
ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς<sup>β</sup> ἐν ὑμῖν ἔστιν<sup>γ</sup>; εἰ μὴ τὰ ἀδό-  
<sup>yourself,</sup> <sup>that</sup> <sup>Jesus</sup> <sup>Christ</sup> <sup>in</sup> <sup>you</sup> <sup>is,</sup> <sup>unless</sup> <sup>re-</sup>  
κιμοί ἐστε. 6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν  
<sup>jected</sup> <sup>ye are?</sup> <sup>Now I hope</sup> <sup>that ye will know</sup> <sup>that</sup> <sup>we</sup> <sup>are not</sup>  
ἀδόκιμοι. 7 εὐχόμε<sup>α</sup> δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς  
<sup>rejected.</sup> <sup>But I pray</sup> <sup>to</sup> <sup>God</sup> <sup>[that]</sup> <sup>'may</sup> <sup>'do</sup> <sup>'ye</sup>  
κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς  
<sup>'evil</sup> <sup>'nothing;</sup> <sup>not</sup> <sup>that</sup> <sup>we</sup> <sup>approved</sup> <sup>may appear,</sup> <sup>but</sup> <sup>that</sup> <sup>ye</sup>  
τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. 8 οὐ γὰρ  
<sup>what</sup> <sup>[is]</sup> <sup>right</sup> <sup>may</sup> <sup>do,</sup> <sup>and</sup> <sup>we</sup> <sup>as</sup> <sup>rejected</sup> <sup>be.</sup> <sup>For</sup> <sup>not</sup>  
δυναμέθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.  
<sup>have</sup> <sup>we</sup> <sup>'power</sup> <sup>'any</sup> <sup>against</sup> <sup>the</sup> <sup>truth,</sup> <sup>but</sup> <sup>for</sup> <sup>the</sup> <sup>truth.</sup>  
9 χαίρομεν γὰρ ὅταν ἡμεῖς ἄσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε.  
<sup>For</sup> <sup>we</sup> <sup>rejoice</sup> <sup>when</sup> <sup>we</sup> <sup>may</sup> <sup>be</sup> <sup>weak,</sup> <sup>and</sup> <sup>ye</sup> <sup>powerful</sup> <sup>may</sup> <sup>be.</sup>  
τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 διὰ τοῦτο  
<sup>But</sup> <sup>this</sup> <sup>also</sup> <sup>we</sup> <sup>pray</sup> <sup>for,</sup> <sup>your</sup> <sup>perfecting.</sup> <sup>On</sup> <sup>this</sup> <sup>account</sup>  
ταῦτα ἁπλῶν γράφω, ἵνα παρῶν ἡ ἀποτόμως χη-  
<sup>these</sup> <sup>things</sup> <sup>being</sup> <sup>absent</sup> <sup>I</sup> <sup>write,</sup> <sup>that</sup> <sup>being</sup> <sup>present</sup> <sup>not</sup> <sup>with</sup> <sup>severity</sup> <sup>I</sup> <sup>may</sup>  
σωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκεν μοι ὁ κύριος<sup>δ</sup> εἰς  
<sup>treat</sup> <sup>[you],</sup> <sup>according</sup> <sup>to</sup> <sup>the</sup> <sup>authority</sup> <sup>which</sup> <sup>'gave</sup> <sup>'me</sup> <sup>'the</sup> <sup>'Lord</sup> <sup>for</sup>  
οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.  
<sup>building</sup> <sup>up</sup> <sup>and</sup> <sup>not</sup> <sup>for</sup> <sup>overthrowing.</sup>

11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,  
<sup>For</sup> <sup>the</sup> <sup>rest,</sup> <sup>'brethren,</sup> <sup>rejoice;</sup> <sup>be</sup> <sup>perfected;</sup> <sup>be</sup> <sup>encouraged;</sup>  
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε<sup>ε</sup> καὶ ὁ θεὸς τῆς ἀγάπης καὶ  
<sup>'the</sup> <sup>'same</sup> <sup>'thing</sup> <sup>'mind;</sup> <sup>be</sup> <sup>at</sup> <sup>peace;</sup> <sup>and</sup> <sup>the</sup> <sup>God</sup> <sup>of</sup> <sup>love</sup> <sup>and</sup>  
εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ  
<sup>peace</sup> <sup>shall</sup> <sup>be</sup> <sup>with</sup> <sup>you.</sup> <sup>Salute</sup> <sup>one</sup> <sup>another</sup> <sup>with</sup> <sup>a</sup> <sup>holy</sup>  
φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 13 Ἡ χάρις  
<sup>kiss.</sup> <sup>'Salute</sup> <sup>'you</sup> <sup>'the</sup> <sup>'saints</sup> <sup>'all.</sup> <sup>The</sup> <sup>grace</sup>  
τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ  
<sup>of</sup> <sup>the</sup> <sup>Lord</sup> <sup>Jesus</sup> <sup>Christ,</sup> <sup>and</sup> <sup>the</sup> <sup>love</sup> <sup>of</sup> <sup>God,</sup> <sup>and</sup> <sup>the</sup>  
κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ᾠμήν.<sup>ζ</sup>  
<sup>fellowship</sup> <sup>of</sup> <sup>the</sup> <sup>Holy</sup> <sup>Spirit</sup> <sup>[be]</sup> <sup>with</sup> <sup>'all</sup> <sup>'you.</sup> <sup>Amen.</sup>

Ἦ Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς  
<sup>'To</sup> <sup>[the]</sup> <sup>'Corinthians</sup> <sup>'second</sup> <sup>written</sup> <sup>from</sup> <sup>Philippi</sup>  
Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.<sup>η</sup>  
<sup>of</sup> <sup>Macedonia,</sup> <sup>by</sup> <sup>Titus</sup> <sup>and</sup> <sup>Lucas.</sup>

to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: 3 since ye seek a proof of Christ, (who towards you is not weak, but is powerful in you, for indeed if he was crucified through weakness, yet he liveth by God's power; and we also are weak in him, but we shall live with him by the power of God towards you.) 5 Examine yourselves, whether ye be in the faith; prove yourselves, whether ye be not your own selves, how that Jesus Christ is in you, except ye be reprobates? 6 But I trust that ye shall know that we are not reprobates. 7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. 8 For we can do nothing against the truth, but for the truth. 9 For we are glad, when we are weak, and ye are strong; and this also we wish, even your perfection. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 12 Greet one another with an holy kiss. 13 All the saints salute you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

<sup>α</sup> — εἰ [L] TTRa. <sup>β</sup> — καὶ αὐτὸς E. <sup>γ</sup> — ὅσοι μὴ LTTTAW. <sup>δ</sup> [εἰς ὑμᾶς] A. <sup>ε</sup> — χριστὸς Ἰησοῦς TTR. <sup>ζ</sup> — ἔστιν (read [is]) [L] TTR[AL]. <sup>η</sup> — εὐχόμεθα we pray LTTTAW. <sup>θ</sup> — ἀλλὰ TTRa. <sup>ι</sup> — δὲ but LTTTAW. <sup>κ</sup> — ὁ κύριος ἔδωκεν μοι LTTTAW. <sup>λ</sup> — ἀμήν GLTTTAW. <sup>μ</sup> — the subscription GLTW; Πρὸς Κορινθίους β' TTRa.

Ἡ ΠΡΟΣ ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>1</sup>  
THE "TO [THE] "GALATIANS "EPISTLE "OF "PAUL.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) 2 and all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 to whom be glory for ever and ever. Amen.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν-  
Paul apostle, not from men nor through  
θρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ  
man, but through Jesus Christ, and God [the] Father, who  
ἐγείραντος αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν ἐμοὶ  
raised him from among [the] dead, and "the "with "me  
πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν  
"all "brethren, to the assemblies "of Galatia. "Grace to you  
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ χρισ-  
and peace from God [the] Father and "Lord "our Jesus Christ,  
τοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὥπως  
who gave himself for our sins, so that  
ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ,  
he might deliver us out of the present "age "evil,  
κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 5 ᾧ  
according to the will of "God "and "Father "our; to whom [be]  
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the glory to the ages of the ages. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ  
I wonder that thus quickly ye are being changed from him who  
καλεσάντος ὑμᾶς ἐν χάριτι χριστοῦ, εἰς ἕτερον εὐαγ-  
called "you in "grace "Christ's, to a different glad  
γέλιον· 7 δ' οὐκ ἔστιν ἄλλο, εἴη τινὲς εἰσὶν οἱ παρασ-  
tidings, which is not another; but "some "there "are who trou-  
όντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ  
ble you, and desire to pervert the glad tidings of the  
χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγ-  
Christ: but even if we or an angel out of heaven should an-  
γελίζηται" ἐμῶν" παρ' ὃ ἐηγγελισάμεθα ὑμῖν, ἀνάθεμα  
nounce glad tidings to you contrary to what we announced to you, accursed  
ἔστω. 9 ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις  
let him be. As we have said before, "also 'now again I say, If anyone  
ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα  
[to] you announces glad tidings contrary to what ye received, accursed  
ἔστω. 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ  
let him be. For now men do I persuade or God? or  
ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ" ἔτι ἀνθρώποις ἡρέσκον.  
do I seek men to please? For if yet men I were pleasing,  
χριστοῦ δοῦλος οὐκ ἂν ἤμην.  
Christ's bondman I should not be.

11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I nei-

11 Γνωρίζω σδὲ" ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγ-  
"I "make "known "but to you, brethren, the glad tidings which was  
γελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἀνθρώπων· 12 οὐδὲ  
announced by me, that it is not according to man. "Neither

<sup>a</sup> + τοῦ ἀποστόλου the apostle E; Πρὸς Γαλάτας LTTraW. <sup>b</sup> περὶ GLTTraW. <sup>c</sup> αἰῶνος  
τοῦ ἐνεστώτος LTTra. <sup>d</sup> εὐαγγελισθαι T. <sup>e</sup> — ὑμῖν T. <sup>f</sup> — γὰρ for LTTraW.  
E γὰρ for Tra.

γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ἢ οὐτε<sup>h</sup> ἐδιδάχθην,  
 for I from man received it, nor was I taught [it].  
 ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ. 13 Ἑκούσατε γὰρ τὴν  
 but by a revelation of Jesus Christ. For ye heard of

ἐμὴν ἀναστροφήν ποτε ἐν τῇ Ἰουδαίᾳ, ὅτι καθ' ὑπερβολὴν  
 my conduct once in Judaism, that excessively  
 εἰδίκων τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν.  
 I was persecuting the assembly of God and was ravaging it;

14 καὶ προέκοπτον ἐν τῇ Ἰουδαίᾳ ὑπὲρ πολλοὺς συνηλικιώτας  
 and was advancing in Judaism beyond many equals in

ἐν τῇ γενέει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι-  
 in my [own] race, more abundantly zealous being of fathers  
 κῶν μου παραδόσεων. 15 ὅτε δὲ εὐδόκησεν ὁ θεός<sup>h</sup> ὁ  
 my for [the] traditions. But when was pleased God, who

ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς  
 selected me from womb my mother's, and called [me] by  
 χάριτος αὐτοῦ, 16 ἀποκαλῦψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα  
 his grace, to reveal his Son in me, that

εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως  
 I should announce him as the glad tidings among the nations, immediately  
 οὐ προσανέθην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον<sup>h</sup> εἰς  
 I conferred not with flesh and blood, nor went I up to

Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἅλλ' <sup>h</sup>  
 Jerusalem to those [who were] before me apostles, but

ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.  
 I went away into Arabia, and again returned to Damascus.

18 Ἐπειτα μετὰ ἔτη τρία<sup>m</sup> ἀνῆλθον εἰς Ἱεροσόλυμα ἰσ-  
 Then after years three I went up to Jerusalem to make

τορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας  
 acquaintance with Peter, and I remained with him days

δεκαπέντε· 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ  
 fifteen; but other of the apostles I saw not, except

Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν,  
 James the brother of the Lord. Now what [things] I write to you,

ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύδομαι. 21 Ἐπειτα ἦλθον εἰς  
 lo, before God, I lie not. Then I came into

τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἤμην δὲ ἀ-  
 the regions of Syria and Cilicia; but I was un-

γνωστὸς τῇ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς  
 known by face to the assemblies of Judaea which

ἐν χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν, Ὅτι ὁ  
 [are] in Christ, only hearing they were; That he who

διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν  
 persecuted us once, now announces the glad tidings—the faith,

ἣν ποτε ἐπόρθει. 24 καὶ ἰδοὺ αὐτοὺς ἐν ἐμοί τὸν θεόν.  
 which once he ravaged: and they were glorifying in me God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱε-  
 Then after fourteen years again I went up to Je-

ροσόλυμα μετὰ Βαρνάβαν, ὁ συμπαραλαβὼν<sup>n</sup> καὶ Τίτον·  
 Jerusalem with Barnabas, taking with [me] also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνέθην αὐτοῖς τὸ  
 but I went up according to revelation, and laid before them the

εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς  
 glad tidings which I proclaim among the nations, but privately to those

ther received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 and was unknown by face unto the churches of Judaea which were in Christ: 23 but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.

II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who

<sup>h</sup> οὐδὲ LTr.  
 ἀλλὰ LTrTa.

<sup>i</sup> — ὁ θεός (read he was pleased) [L]Ta.  
<sup>m</sup> τρία ἔτη T. <sup>a</sup> Κηφᾶν Cephas LTrTaW.

<sup>k</sup> ἀπῆλθον went I away La.  
<sup>o</sup> συν- Ta.



was with me, being a Greek, was compelled to be circumcised: 4 and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me: 7 but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles): 9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen and they unto the circumcision. 10 Only they would that we should remember the poor: the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked

δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον· 3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλη· ὦν, ἡναγκάσθη περι- not even Titus who [was] with me, <sup>2</sup>a 'Greek <sup>1</sup>being, was compelled to be τμηθῆναι. 4 διὰ δὲ τοὺς παρεισάκτους ἑνδο- circumcised;) and [this] on account of the <sup>3</sup>brought <sup>4</sup>in <sup>5</sup>stealthily <sup>1</sup>false ἀδελφούς, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν <sup>2</sup>freedom ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς <sup>6</sup>καταδουλώ- <sup>1</sup>our which we have in Christ Jesus, that us they might bring σωνται· 5 οἷς οὐδὲ πρὸς ὥραν εἴχαμεν τῇ ὑποταγῇ, into bondage; to whom not even for an hour did we yield in subjection, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ that the truth of the glad tidings might continue with you. <sup>7</sup>From δὲ τῶν δοκούντων εἶναι τι, ὅποιοι· ποτε ἦσαν οὐδὲν <sup>1</sup>but those reputed to be something, whatsoever they were <sup>2</sup>no μοι διαφέρει· πρόσωπον ἑθεὸς ἀνθρώπου οὐ λαμ- <sup>3</sup>to <sup>4</sup>me <sup>5</sup>makes <sup>6</sup>difference: [the] person <sup>7</sup>God <sup>8</sup>of <sup>9</sup>man <sup>10</sup>does βάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ accept; for to me those of repute nothing conferred; but τούναντιον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον on the contrary, having seen that I have been entrusted with the glad tidings τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 ὁ of the uncircumcision, according as Peter [that] of the circumcision, (<sup>9</sup>he <sup>2</sup>who γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργη- for wrought in Peter for apostleship of the circumcision, wrought σεν <sup>1</sup>καὶ ἐμοί <sup>2</sup>εἰς τὰ ἔθνη· 9 καὶ γνόντες τὴν χάριν τὴν also in me towards the nations,) and having known the grace which δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δο- was given to me, James and Cephas and John, those re- κοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ <sup>1</sup>puted <sup>2</sup>pillars <sup>3</sup>to <sup>4</sup>be, [the] right hands <sup>5</sup>they <sup>6</sup>gave <sup>7</sup>to <sup>8</sup>me <sup>9</sup>and <sup>10</sup>Barnabas κοινωνίας, ἵνα ἡμεῖς <sup>1</sup>εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν <sup>2</sup>of <sup>3</sup>fellowship, that we [should go] to the nations, and they to the περιτομήν· 10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ <sup>1</sup>circumcision: only the poor that we should remember, which καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. <sup>2</sup>also <sup>3</sup>I <sup>4</sup>was <sup>5</sup>diligent <sup>6</sup>very <sup>7</sup>thing to do. 11 Ὅτε δὲ ἦλθεν Πέτρος <sup>1</sup>εἰς Ἀντιόχειαν, κατὰ πρόσωπον But when <sup>2</sup>came <sup>3</sup>Peter to Antioch, to [the] face αὐτῷ ἀντίστην, ὅτι κατεγνωσμένος ἦν. 12 πρὸ τοῦ γὰρ him I withstood, because to be condemned he was: for before that ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν σὺνήσθην· ὅτε δὲ <sup>1</sup>came <sup>2</sup>some from James, with the nations he was eating; but when ἦλθον, <sup>3</sup>ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος they came, he was drawing back and was separating himself, being afraid of τοὺς ἐκ περιτομῆς· 13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ those of [the] circumcision; and conjointly dissembled with him also the λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν <sup>1</sup>rest of [the] Jews, so that even Barnabas was carried away <sup>2</sup>their τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον· ὅτι οὐκ ὀρθοποδοῦσιν <sup>1</sup>by dissimulation. But when I saw that they walk not uprightly πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ <sup>1</sup>according to the truth of the glad tidings, I said to Peter

ἢ καταδουλώσουσιν they shall bring into bondage LTT<sup>2</sup>AW.

9 + ὁ τ. <sup>1</sup>καμοὶ LT<sup>2</sup>W.

• Ἰωάννης Tr.

<sup>2</sup> + μὲν G<sup>1</sup>L.

• Κηφᾶς Cephas LTT<sup>2</sup>AW.

• ἦλθεν he came LTr.

• Κηφᾶ Cephas LTT<sup>2</sup>AW.

ἐμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς  
before all, If thou, <sup>a</sup>a Jew <sup>being,</sup> nation-like

ζῇς καὶ οὐκ Ἰουδαϊκῶς, <sup>τι</sup> τὰ ἔθνη ἀναγκάζεις Ἰου-  
livest and not Jewishly, why the nations dost thou compel to ju-  
δαΐζειν; 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν  
daize? We, <sup>by</sup> <sup>a</sup>nature <sup>Jews,</sup> and not <sup>of</sup> <sup>the</sup> <sup>nations</sup>

ἁμαρτωλοὶ, 16 εἰδότες <sup>ὅτι</sup> οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων  
sinners, knowing that <sup>is</sup> <sup>not</sup> <sup>justified</sup> <sup>a</sup>man <sup>by</sup> works

νόμου, ἐὰν μὴ διὰ πίστεως <sup>Ἰησοῦ</sup> χριστοῦ, <sup>καὶ</sup> ἡμεῖς εἰς  
of law, but through faith of Jesus Christ, also we on

χριστοῦ Ἰησοῦ ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως  
Christ Jesus believed, that we might be justified by faith

χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· <sup>εἰδότες</sup> ὅτι οὐ δικαιωθήσεται  
of Christ, and not by works of law; because shall not be justified

ἐξ ἔργων νόμου· <sup>πάντα</sup> σὰρξ. 17 εἰ δὲ ζητοῦντες δικαιωθῆναι  
by works of law <sup>all</sup> <sup>lit.</sup> <sup>all</sup> <sup>Now</sup> if seeking to be justified

ἐν χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, <sup>ἅρα</sup> χριστὸς  
in Christ we <sup>were</sup> <sup>found</sup> <sup>also</sup> <sup>ourselves</sup> sinners, <sup>[is]</sup> then Christ

ἁμαρτίας διάκονος; <sup>μή</sup> γένοιτο. 18 εἰ γὰρ ἃ κατέλυσα  
<sup>of</sup> <sup>sin</sup> <sup>minister?</sup> <sup>May</sup> it not be! <sup>For</sup> if what I threw down

ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν <sup>ἵνα</sup> συνίστημι.  
these things again I build, a transgressor myself I constitute.

19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.  
For I through law to law died, that to God I may live.

20 χριστῷ <sup>ἵνα</sup> συνεσταύρωμαι· <sup>ζῶ</sup> δέ, οὐκέτι ἐγώ, <sup>ζῶ</sup> δέ  
<sup>Christ</sup> <sup>I</sup> <sup>have</sup> <sup>been</sup> <sup>crucified</sup> <sup>with,</sup> yet I live, no longer I, but <sup>lives</sup>

ἐν ἐμοὶ χριστὸς· <sup>δὲ</sup> νῦν ζῶ ἐν σαρκί, ἐν πίστει  
<sup>in</sup> <sup>me</sup> <sup>Christ;</sup> but that which now I live in flesh, in faith

ζῶ τῇ <sup>ἡ</sup> τοῦ υἱοῦ τοῦ θεοῦ, <sup>τοῦ</sup> ἀγαπήσαντός με καὶ παρα-  
I live, that of the Son of God, who loved me and gave

δόντος ἐαυτὸν ὑπὲρ ἐμοῦ. 21 οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ·  
up himself for me. I do not set aside the grace of God;

εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα χριστὸς <sup>ὡς</sup> δωρεάν  
for if through law righteousness <sup>[is]</sup>, then Christ <sup>for</sup> <sup>nought</sup>

ἀπέθανεν.  
<sup>died.</sup>

3 <sup>ὦ</sup> ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν <sup>ἐν</sup> τῇ ἀληθείᾳ  
O senseless Galatians, who you bewitched, <sup>the</sup> <sup>truth</sup>

μὴ πείθεσθαι; <sup>οἷς</sup> κατ' ὀφθαλμούς Ἰησοῦς χριστὸς προε-  
not <sup>to</sup> <sup>obey?</sup> <sup>whose</sup> <sup>before</sup> eyes Jesus Christ was openly

γράφη <sup>ἐν</sup> ὑμῖν· <sup>ἐσταυρωμένους;</sup> 2 τοῦτο μόνον θέλω μαθεῖν  
set forth among you— crucified? This only I wish to learn

ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς  
from you, by works of law the Spirit receive ye, or by report

πίστεως; 3 οὕτως ἀνόητοί ἐστε; <sup>ἐναρξάμενοι</sup> πνεύματι, νῦν  
of faith? So senseless are ye? <sup>Having</sup> <sup>begun</sup> <sup>in</sup> <sup>Spirit,</sup> now

σαρκὶ ἐπιτελεῖσθε; 4 τοσαῦτα ἐπάθετε εἰκῇ; εἴγε  
in flesh are ye being perfected? So many things did ye suffer in vain? if indeed

καὶ εἰκῇ. 5 ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ  
also in vain. He who therefore supplies to you the Spirit, and

ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς  
works works of power among you, <sup>[is it]</sup> by works of law or by report

not uprightly according to the truth of the gospel I said unto <sup>you</sup> before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 16 knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

III. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh. 4 Have ye suffered so many things in vain, if it

be so? 5 He who therefore supplies to you the Spirit, and energizes in you, by the works of law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh. 4 Have ye suffered so many things in vain, if it

γ καὶ οὐχ (οὐκ τὰ) Ἰουδαϊκῶς ζῇς LITRA. <sup>a</sup> πῶς HOW GLITRAW. <sup>a</sup> + δὲ but (knowing) GLITRAW. <sup>b</sup> χριστοῦ Ἰησοῦ TTR. <sup>c</sup> ὅτι LITRA. <sup>d</sup> ἐξ ἔργων νόμου οὐ δικαιωθήσεται GLITRAW. <sup>e</sup> ἅρα L. <sup>f</sup> —; (read Christ [is] then &c.) L. <sup>g</sup> συνεσταύρω GLITRAW. <sup>h</sup> τοῦ θεοῦ καὶ χριστοῦ of God and Christ LTR. <sup>i</sup> — τῇ ἀληθείᾳ μὴ πείθεσθαι GLITRAW. — ἐν ὑμῖν LITRA.

be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hun-

πίστεως; 6 καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη of faith? Even as Abraham believed God, and it was reckoned to him for righteousness. Know then that they that of faith

οὗτοί ἐσιν υἱοὶ Ἀβραάμ. 8 προῖδούσα δὲ ἡ γραφή [are], these are sons of Abraham; and foreseeing the scripture ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προεγγελά- that by faith justifies the nations God, before announced glad σαστο τῷ Ἀβραάμ, "Ὅτι ἐνευλογηθήσονται" ἐν σοὶ πάντα τὰ tidings to Abraham: Shall be blessed in thee all the

ἔθνη. 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ nations. So that those of faith are being blessed with the believing Ἀβραάμ. 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν Abraham. For as many as of works of law are, under a curse

εἰσίν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμ- For it has been written, Cursed [is] everyone who not does

μένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, continue in all things which have been written in the book of the law τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται to do them. But that in virtue of law no one is being justified

παρὰ τῷ θεῷ ὀφίλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται· with God [is] manifest; because the just by faith shall live; 12 ὁ δὲ νόμος οὐκ ἐστὶν ἐκ πίστεως, ἀλλ' ὁ ποιήσας but the law is not of faith; but, the who did

αὐτὰ ῥθνθρωπος ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς these things man shall live in virtue of them. Christ us ἀξηγόρασεν ἐκ τῆς κατάρως τοῦ νόμου, γενομένης ὑπὲρ ἡμῶν ransomed from the curse of the law, having become for us

κατάρω· ἡ γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμά- a curse, (for it has been written, Cursed [is] everyone who hangs μένος ἐπὶ ὕλῳν· 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ on a tree,) that to the nations the blessing of Abraham

γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύμα- might come in Christ Jesus, that the promise of the Spirit τος λάβωμεν διὰ τῆς πίστεως. we might receive through faith.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὑμῶς ἀνθρώπων Brethren, (according to man I am speaking,) even of man κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. a confirmed covenant no one sets aside, or adds thereto.

16 Τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι But to Abraham were spoken the promises, and to seed αὐτοῦ οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ἡ this: he does not say, And to seeds, as of many; but ὡς ἐν ἑνός, Καὶ τῷ σπέρματί σου, ὃς ἐστὶν Χριστός. 17 τοῦτο as of one, And to thy seed; which is Christ. This

δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς Χρισ- now I say, [the] covenant confirmed beforehand by God to Christ, τὸν ὁ μετὰ ἑτὴ τετρακσία καὶ τριακόντα γεγωνώς the after years four hundred and thirty which took place

νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 εἰ law does not annul so as to make of no effect the promise. If

<sup>k</sup> υἱοὶ εἰσιν LTr. <sup>l</sup> εὐλογηθήσονται E. <sup>m</sup> + ὅτι that GLTTrAW. <sup>n</sup> — ἐν (read

πάντων in all things) Tr. <sup>o</sup> ἀλλὰ Tr. <sup>p</sup> — ἄνθρωπος (read ὁ ποιήσας he who did)

GLTTrAW. <sup>q</sup> ὅτι γέγραπται LTrAW. <sup>r</sup> Ἰησοῦ Χριστῷ Tr. <sup>s</sup> ἐρρήθησαν LTrA.

<sup>t</sup> ἀλλὰ Tr. <sup>u</sup> — εἰς Χριστὸν LTrA.

<sup>v</sup> τετρακσία καὶ τριακόντα ἑτὴ GLTTrAW.



γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας  
 for by law [be] the inheritance, [it is] no longer by promise;  
 τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. 19 Τί  
 but to Abraham through promise granted [it] God. Why  
 οὖν ὁ νόμος; τῶν παραβάσεων χάριν <sup>2</sup>πρόσετέθη,  
 then the law? transgressions for the sake of it was added,  
 ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται,  
 until should have come the seed to whom promise has been made,  
 διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 ὁ δὲ  
 having been ordained through angels in hand a mediator's. But the  
 μεσίτης ὁ νὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἰς ἔστιν.  
 mediator of one is not, but God one is.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ;  
 The law then [is it] against the promises of God?

μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι,  
 May it not be! For if was given a law which was able to quicken,  
 ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη 22 ἀλλὰ συνέ-  
 indeed by law would have been righteousness; but shut  
 κλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία  
 up the scripture all things under sin, that the promise  
 ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.  
 by faith of Jesus Christ might be given to those that believe.

23 Πρὸ τοῦ δὲ ἔλθαι τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα,  
 But before came faith, under law we were guarded,  
 ὡς κεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι  
 having been shut up to the being about faith to be revealed.

24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα  
 So that the law tutor our has been [up] to Christ, that  
 ἐκ πίστεως δικαιωθῶμεν. 25 ἔλθουσιν δὲ τῆς πίστεως,  
 by faith we might be justified. But having come faith,

οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν. 26 πάντες γὰρ υἱοὶ θεοῦ  
 no longer under a tutor we are; for all sons of God  
 ἔστε διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ. 27 ὅσοι γὰρ εἰς  
 ye are through faith in Christ Jesus. For as many as to Christ,

χριστὸν ἐβαπτίσθητε, χριστὸν ἐνεδύσασθε. 28 οὐκ ἐν Ἰου-  
 Christ were baptized, Christ ye did put on. There is not Jew  
 δαῖος οὐδὲ Ἕλληνα· οὐκ ἐν δοῦλος οὐδὲ ἐλεύθερος· οὐκ ἐν  
 nor Greek; there is not bondman nor free; there is not

ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν χριστῷ Ἰησοῦ·  
 male and female; for all ye one are in Christ Jesus:

29 εἰ δὲ ὑμεῖς χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ,  
 but if ye [are] Christ's, then Abraham's seed ye are,

καὶ κατ' ἐπαγγελίαν κληρονόμοι.  
 and according to promise heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν,  
 Now I say, for as long as time the heir an infant is,

οὐδὲν διαφέρει δοῦλον, κύριος πάντων ὢν 2 ἀλλὰ  
 nothing he differs from a bondman, [though] lord of all being; but

ὑπὸ ἐπιτρόπους ἐστὶν οἱ οἰκονόμοι ἄχρι τῆς προθεσμίας  
 under guardians he is and stewards until the time before appointed  
 τοῦ πατρὸς. 3 οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ  
 of the father. So also we, when we were infants, under the

στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι 4 ὅτε δὲ ἦλθεν τὸ  
 elements of the world were held in bondage; but when came the

dred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. 26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

IV. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. 3 Even so we, when

<sup>1</sup> ἐτέθη it was appointed G. <sup>2</sup> [τοῦ θεοῦ] L. <sup>3</sup> ἐκ νόμον ἂν ἦν (ἦν ἂν T) LITRA. <sup>4</sup> ὅφ' L.  
<sup>b</sup> συγ(συν- T) κλειόμενοι being shut up LITRA. <sup>c</sup> ἅπαντες LITRA. <sup>d</sup> — καὶ LITRA.  
<sup>e</sup> κατὰ T. <sup>f</sup> ἡμεθα T.

we were children, were in bondage under the elements of the world: 4 but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 to redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first. 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. 15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth? 17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. 18 But it is good to be zealously affected always in a good thing, and not only when I am pre-

πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, <sup>fullness of the time, sent forth God his Son,</sup>

γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς <sup>come of woman, come under law, that those</sup>

ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>under law he might ransom, that adoption we might receive.</sup>

6 ὅτι, διότι ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ <sup>But because ye are sons, sent forth God the Spirit</sup>

υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββὰ ὁ πατήρ. <sup>of his Son into hearts your, crying, Abba, Father.</sup>

7 ὥστε οὐκέτι εἰ δούλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ <sup>So no longer thou art bondman, but son; and if son, also</sup>

κληρονόμος τοῦ θεοῦ διὰ χριστοῦ. 8 Ἀλλὰ τότε μὲν οὐκ <sup>heir of God through Christ. But then indeed not</sup>

εἰδότες θεόν, ἐδουλεύσατε τοῖς ἡμῶν φύσει οὖσιν <sup>knowing God, ye were in bondage to those who not by nature are</sup>

θεοῖς· 9 νῦν δέ, γινόντες θεόν, μᾶλλον δὲ γνωσθέντες <sup>gods; but now, having known God, but rather having been known</sup>

ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ <sup>by God, how do ye turn again to the weak and beggarly</sup>

στοιχεῖα οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; 10 ἡμέρας <sup>elements to which again anew to be in bondage ye desire? Days</sup>

παρτηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς. 11 φο- <sup>ye observe, and months, and times, and years. I am</sup>

βοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. <sup>afraid of you, lest somehow in vain I have laboured as to you.</sup>

12 Γίνεσθε ὡς ἐγώ, ὅτι, καγὼ ὡς ὑμεῖς, ἀδελφοί, δέο- <sup>Be as I am, for I also am as ye, brethren, I be-</sup>

μαι ὑμῶν· οὐδὲν με ἠδικήσατε. 13 οἴδατε δὲ ὅτι δι' <sup>beseech you: in nothing me ye wronged. But ye know that in</sup>

ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, <sup>weakness of the flesh I announced the glad tidings to you at the first;</sup>

14 καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξου- <sup>and temptation my in my flesh not ye de-</sup>

θενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον θεοῦ ἐ- <sup>spised nor rejected with contempt; but as an angel of God ye</sup>

δέξασθέ με, ὡς χριστὸν Ἰησοῦν. 15 ὅτις οὖν ῥῆν ὁ μακαρισμός <sup>received me, as Christ Jesus. What then was blessedness</sup>

ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμούς <sup>your? for I bear witness you that, if possible, eyes</sup>

ὑμῶν ἐξορύξαντες ἑαὼν ἰδῶκατέ μοι. 16 ὥστε ἐχθρός <sup>your having plucked out ye would have given [them] to me. So enemy</sup>

ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς <sup>your have I become speaking truth to you? They are zealous after you</sup>

οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς <sup>not rightly, but to exclude you [from us] they desire, that them</sup>

ζηλοῦτε. 18 καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ <sup>ye may be zealous after. But right [it is] to be zealous in a right [thing]</sup>

πάντοτε, καὶ μὴ μόνον ἐν τῷ παρίναι με πρὸς ὑμᾶς, 19 ἕκ- <sup>at all times, and not only in my being present with you—little</sup>

νία μου, οὓς πάλιν ὠδίνω ἄχρις οὗ μορφωθῇ <sup>children my, of whom again I travail until shall have been formed</sup>

Ἐ ἡμῶν OUR GLTFAW.

ἢ ἀλλὰ LTTFA.

ἰ διὰ θεοῦ through God LTTFA.

ἰ φύσει

μὴ (read are not &c.) GLTFAW.

ἰ δουλεύσαι TTT.

ἰ; (read Do ye observe &c.) GLTFAW.

ἰ ὑμῶν your LTTFA; ἰ ὑμῶν τὸν w.

ἰ ποῦ where LTTFAW.

ἰ ἢν LTTFAW. ἰ ἂν (read ye

had given) LTTFAW.

ἰ ἡμᾶς us E.

ἰ — τὸ LTTFA.

ἰ τέκνα children LTTT. ἰ μέχρις TTT.

χριστὸς ἐν ὑμῖν· 20 ἠθελον δὲ παρῆναι πρὸς ὑμᾶς ἄρτι, καὶ  
Christ in you: and I was wishing to be present with you now, and  
ἀλλάξαι τὴν φωνήν μου, ὅτι ἀπορούμαι ἐν ὑμῖν.  
to change my voice, for I am perplexed as to you.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον  
Tell me, ye who under law wish to be, the law  
οὐκ ἀκούετε; 22 γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς  
do ye not hear? For it has been written, that Abraham two sons

ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας·  
had; one of the maid-servant, and one of the free [woman].

23 ὡ ἀλλ' ὁ ἔκ τῆς παιδίσκης, κατὰ σάρκα γε-  
But he of the maid-servant, according to flesh has  
γέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.  
been born, and he of the free [woman], through the promise.

24 ἅτινά ἐστιν ἀλληγορούμενα· αὐταὶ γὰρ εἰσιν αἱ δύο  
Which things are allegorized; for these are the two

διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν· γεννώσα,  
covenants; one from mount Sina, to bondage bringing forth,

ἣτις ἐστὶν Ἀγαρ. 25 τὸ γὰρ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ  
which is Agar. For Agar Sina mount is in the

Ἀραβίᾳ, ὡς συστοιχεῖ· δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει  
Arabia, and corresponds to the now Jerusalem, she is in bondage

ἐδὲ μετὰ τῶν τέκνων αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευ-  
and with her children; but the above Jerusalem, free

θέρᾳ ἐστὶν, ἣτις ἐστὶν μήτηρ πάντων ἡμῶν. 27 γέγραπται  
is, which is mother of all of us. It has been written

γάρ, Εὐφράνῃθι στειρὰ ἢ οὐ τικτοῦσα· ῥῆξον καὶ βόησον  
for, Rejoice, O barren that bearest not; break forth and cry,

ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ  
that travailest not; because many the children of the desolate more than

τῆς ἐχούσης τὸν ἄνδρα. 28 Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ,  
of her that has the husband. But we, brethren, like Isaac,

ἐπαγγελίας τέκνα ἔσμεν· 29 ἀλλ' ὥσπερ τότε ὁ κατὰ  
of promise children are. But as then he who according to

σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ  
flesh was born persecuted him [born] according to Spirit, so also

νῦν. 30 ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην  
now. But what says the scripture? Cast out the maid-servant

καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς  
and her son, for in no wise may inherit the son of the

παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἄρα, ἀδελ-  
maid-servant with the son of the free [woman]. So then, brethren,

φοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.  
ren, we are not of a maid-servant children, but of the free [woman].

5 Τῇ ἐλευθερίᾳ ὡς νῦν· 6 ὡς νῦν· 7 ὡς νῦν· 8 ὡς νῦν· 9 ὡς νῦν·  
In the freedom therefore wherewith Christ us made free,

σεν, ὅσῃ κε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ἰδοὺ  
stand fast, and not again in a yoke of bondage be held. Lo,

ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἂν περιτέμνησθε, χριστὸς ὑμᾶς  
I Paul say to you, that if ye be circumcised, Christ you

οὐδὲν ὠφελήσει· 3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ  
nothing shall profit. And I testify again to every man

sent with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

V. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. 2 Behold, I Paul

\* ἀλλὰ Tr. \* [μὲν] L. \* γεγέννηται W. \* δι' Tr. \* — αἱ GLTFAW. \* δουλίαν T.  
— Ἀγαρ LT[Tr]. \* συνο- T. \* γὰρ for GLTFAW. \* — πάντων GLTFAW. \* ὑμεῖς you LTFA.  
\* ἐστὲ LTFA. \* κληρονομήσει shall inherit LTTr. \* διὸ wherewith LTFA. \* — οὖν  
GLTFAW. \* — ἢ (read With freedom &c.) LTFA. \* ἡμᾶς χρὶς GLTFAW. \* ο. στήκετε  
(commencing a sentence at Stand fast) LTFA. \* + οὖν therefore LTFAW. \* δουλίαν T.



ye unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that he is circumcised, that he is debtor to do the whole law. 4 Christ is become of no effect unto you, whosoever ye be, who are of the law; for ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. 7 Ye did hinder you that ye should not obey the truth? 8 This persuasion cometh unto him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye were so minded; but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy

15 But if ye bite and devour one another, take heed that ye be not consumed one of another. *16* This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. *17* For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would. *18* But if ye be led of the Spirit, ye are not under the law. *19* Now

περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.  
being circumcised, that a debtor he is <sup>2</sup>whole <sup>1</sup>the law to do.

4 κατηργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δι-  
 Ye are deprived of all effect from the Christ, whosoever in law are

καιοῦσθε, τῆς χάριτος ἐξέπέσατε. 5 ἡμεῖς γὰρ πνεύματι  
being justified; grace ye fell from. For we, by [the] Spirit

ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 ἐν γὰρ  
by faith [the] hope of righteousness await. For in

Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία,  
Christ Jesus neither circumcision<sup>a</sup> any<sup>1</sup> is<sup>2</sup> of force, nor uncircumcision;

ἀλλὰ πίστις δι' ἀγαπῆς ἐνεργουμένη. ἢ ἔτρεχέτε καλῶς  
 but faith <sup>2</sup>by <sup>3</sup>love <sup>4</sup>working. Ye were running well:  
 πίστεως ἀγαπῆς ἐνεργουμένη. ἢ ἔτρεχέτε καλῶς. 8 ὁ πᾶς

who <sup>2</sup>you <sup>1</sup>hindered <sup>the</sup> <sup>7</sup>truth <sup>3</sup>not <sup>to</sup> <sup>5</sup>obey? The persua-

τὸ φέροισα ζωοῖ. 10 ἐγὼ ὦ πέποιθα εἰς ὑμᾶς ἐν κροίῳ

<sup>2</sup>the <sup>1</sup>lump <sup>1</sup>leavens. I am persuaded as to you in [the] Lord,  
ὅτι οὐδὲν ἄλλο φρονήσετε. ὁ δὲ παράσσω ὑμᾶς βαστάσει τὸ

that ye will have no other mind, and he troubling you shall bear the κρίμα, ὅστις <sup>ᾠαν</sup> ἦ.

judgment, whosoever he may be.

11 Ἐγὼ δέ, ἀδελφοί, εἰ περιστομὴν ἔτι κηρύσσω, τί ἔτι διώ-

But I, brethren, if circumcision yet I proclaim, why yet am I  
κομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

persecuted? Then has been done away the offence of the cross.

12 ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες

ὁμας. 13 Ὑμεῖς-γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνου

μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς  
[ase] not the freedom for an occasion to the flesh, but by

ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν' ἐνὶ  
love serve ye one another. For the whole law in one

λόγῳ ἡ πληροῦται, ἔν τῳ, Ἀγαπήσεις τὸν πλησίον σου ὡς  
word is fulfilled, in Thou shalt love thy neighbour as

thyself; but if one another ye bite and devour, take heed

μὴ ὑπὸ<sup>ll</sup> ἀλλήλων ἀναλωθῇτε.  
<sup>not</sup> <sup>by</sup> <sup>one</sup> <sup>another</sup> <sup>ye</sup> <sup>be</sup> <sup>consumed</sup>.

16 Λέγω·δε, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς  
But I say, By [the] Spirit walk ye, and <sup>2</sup>desire <sup>1</sup>flesh's

οὐ μὴ τελεσητέ. 17 ἡ-γὰρ, σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνευ-  
in no wise should ye fulfil. For the flesh desires against the Spirit,

ματος, το.οε πνευμα κατα της σαρκος· ταυτα "οε" αντι-  
and the Spirit against the flesh; <sup>2</sup>these <sup>3</sup>things <sup>1</sup>and are op-  
πονται ἑλλησεν || "αυτῶν καὶ οὐκ ἐστιν || ὁδόντες ταῦτα καὶ ταῦτα

18 εἰ δὲ πνεύματι ἄνυσθε οὐκ ἐστέ ὑπὸ νόμον. 19 φανερόν

δὲ ἐστὶν τὰ ἔργα τῆς σαρκός· ἥτινά ἐστιν <sup>d</sup>μοιχεία." πορνεία.

ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔγθραι.

\* ἐνέκωλεν GLTT<sup>1</sup>RAW.    † = τῇ TTr[A].    ‡ + [δὲ] but L.    § ἐὰν TTrA.

en fulfilled LTrAW. <sup>γ</sup> σεαυτόν GLTrAW. <sup>δ</sup> ὑπ' LTr. <sup>ε</sup> γὰρ for  
 οἱς ἀντίκειται GLTrAW. <sup>ς</sup> ἐάν [L]TrA.. <sup>δ</sup> — μοιχεία GLTrAW.

<sup>r</sup> — του  $LTr[A]$ .<sup>1</sup>      <sup>s</sup> ἐνέκοψεν  $GLTrAW$ .

$$t = \pi \hat{\eta} \text{Tr}[A], \quad v = [\delta \epsilon] \text{ but } L, \quad w = \delta \nu \text{Tr} A.$$

<sup>2</sup> πεπλήρωται has been fulfilled LTT<sup>2</sup>AW.

ἢ σεαυτόν GLTTrAW.      ἢ ὑπ' LTr.      ἢ γὰρ fOr

LTTTAW.      <sup>b</sup> ἀλλήλοις ἀντίκειται GLTTTAW.

<sup>c</sup> εαν [L]TTrA.,      <sup>d</sup> — μοιχεία GLTTrAW.

ἔρις, ζήλοι, ἠθμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,  
 strifes, jealousies, indignations, contentions, divisions, sects,  
 21 φθόνοι, ὀφόναι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις·  
 envyings, murders, drunkennesses, revells, and things like these;

ἢ προλέγω ὑμῖν, καθὼς ἔκαι<sup>1</sup> προεῖπον, ὅτι οἱ  
 as to which I tell<sup>2</sup> beforehand<sup>3</sup> you, even as also I said before, that they who  
 τὰ-τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.  
 such things do<sup>4</sup> "kingdom<sup>5</sup> God's shall not inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη,  
 But the fruit of the Spirit is love, joy, peace,  
 μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 ἡ πραΰτης,  
 long-suffering, kindness, goodness, faith, meekness,

ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. 24 οἱ δὲ  
 self-control: against such things there is no law. But they that [are]  
 τοῦ χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ  
 of the Christ<sup>2</sup> the<sup>3</sup> flesh<sup>4</sup> crucified with the passions and  
 ταῖς ἐπιθυμίαις. 25 εἰ ζῶμεν πνεύματι, πνεύματι καὶ  
 the desires. If we live by [the] Spirit, by [the] Spirit also

στοιχῶμεν. 26 μὴ-γινώμεθα κενόδοξοι, ἀλλήλους προκα-  
 we should walk. We should not become vain-glorious, one another provok-  
 λούμενοι, ἕλληλοις φθονοῦντες.  
 ing, one another envying.

6 Ἀδελφοί, ἐὰν καὶ ἡ προληψὴ<sup>1</sup> ἄνθρωπος ἐν τινι παρα-  
 Brethren, if even be taken a man in some of  
 πτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτιζετε τὸν τοιοῦτον ἐν  
 fence, ye, the spiritual [ones], restore such a one in  
 πνεύματι<sup>2</sup> ἡραΐτης, σκοπῶν σεαυτὸν μὴ καὶ σὺ πει-  
 a spirit of meekness, considering thyself lest also thou be

ρασθῇς. 2 ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἄνα-  
 tempted. One another's burdens bear ye, and thus ful-  
 πληρώσατε<sup>3</sup> τὸν νόμον τοῦ χριστοῦ. 3 εἰ-γὰρ δοκεῖ τις  
 fil the law of the Christ. For if<sup>4</sup> thinks anyone

εἶναι τι, μὴδὲν ὦν, ὅταν τὸν φρεναπατῇ· 4 τὸ δὲ ἔργον  
 to be something, nothing being, himself he deceives:  
 ἐαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἐαυτὸν μόνον τὸ  
 of himself let prove each, and then as to himself alone the

καυχῆμα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· 5 ἕκαστος-γὰρ τὸ  
 boasting he will have; and not as to another. For each  
 ἴδιον φορτίον βαστάσει.  
 his own load shall bear.

6 Κοινωνεῖτω δὲ ὁ καθηγούμενος τὸν λόγον τῷ  
 Let share him being taught in the word with him that  
 καθηγούμεντι ἐν πᾶσιν ἀγαθοῖς. 7 μὴ-πλανᾷσθε, θεὸς οὐ μυκ-  
 teaches in all good things. Be not misled; God not is

τηριζέται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερί-  
 mocked; for whatsoever may sow a man, that also he shall

σει· 8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς  
 reap. For he that sows to his own flesh, from the flesh  
 θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ  
 shall reap corruption; but he that sows to the Spirit, from the

πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ δὲ καλὸν ποιοῦντες  
 Spirit shall reap life eternal: but [in] well doing

the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, enulations, wrath, strife, seditions, heresies,

21 envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

VI. Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and thus shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 9 And let us

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<sup>1</sup> ἔρις, ζήλος strife, jealousy LITRAW.

LITRAW.

<sup>2</sup> + ἰησοῦ Jesus [LITRA.

<sup>3</sup> ἀλλήλους L.

<sup>4</sup> πνεύματος LITRAW.

<sup>5</sup> ἀναπληρώσατε ye shall fulfil LIT.

LITRA.

<sup>6</sup> ἢ LITRA.

<sup>7</sup> ε — καὶ [LITRA.

<sup>8</sup> πνεύματος LIT A.

<sup>9</sup> φρεναπατῇ LIT A.

not be weary in well doing : for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

μη<sup>1</sup> ἑκκακῶμεν<sup>2</sup>· καιρῷ<sup>3</sup> γὰρ ἰδίῳ<sup>4</sup> θερίσομεν<sup>5</sup>, μη<sup>6</sup> ἐκλυόμενοι<sup>7</sup>.  
we should not lose heart; for in <sup>2</sup>time <sup>1</sup>due <sup>4</sup>we <sup>5</sup>shall <sup>7</sup>reap <sup>6</sup>not <sup>3</sup>fainting.

10 ἅρα οὖν ὡς καιρὸν ἔχομεν<sup>1</sup> ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.  
So then as occasion we have we should work good towards all, and specially towards those of the household of faith.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἐγραψα τῇ ἐμῇ χειρί.  
See in how large <sup>4</sup>to <sup>2</sup>you <sup>1</sup>letters <sup>3</sup>I wrote with my [own] hand.

11 Ye see how large a letter I have written unto you with mine own hand. 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα ἢ τῷ  
As many as wish to have a fair appearance in [the] flesh, these compel you to be circumcised, only that not for the

σταυρῷ τοῦ χριστοῦ<sup>1</sup>· <sup>2</sup>διώκωνται<sup>3</sup>. 13 οὐδὲ γὰρ οἱ  
cross of the Christ they may be persecuted. For neither they who

ἄν περιτέμνονται αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέ-  
are being circumcised themselves [the] law keep; but they

λουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυ-  
wish you to be circumcised, that in your flesh they

χίσωνται. 14 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ  
might boast. But for me may it not be to boast except in the

σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· δι' οὗ ἐμοὶ  
cross of our Lord Jesus Christ; through whom to me [the]

κόσμος ἐσταύρωται, καὶ γὰρ ἡ τῷ κόσμῳ. 15 Ἐν γὰρ χριστῷ  
world has been crucified, and I to the world. 15 In for Christ

Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία,  
Jesus neither circumcision <sup>2</sup>any <sup>1</sup>is <sup>3</sup>of force, nor uncircumcision;

ἀλλὰ καινὴ κτίσις. 16 καὶ ὅσοι τῷ κανόνι τούτῳ στοι-  
but a new creation. And as many as by this rule shall

ματεύσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ  
walk, peace [be] upon them and mercy, and upon the Israel

τοῦ θεοῦ.  
of God.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ  
For the rest, <sup>2</sup>troubles <sup>4</sup>to <sup>1</sup>me <sup>3</sup>no <sup>5</sup>one <sup>6</sup>let <sup>7</sup>give, for I the

στίγματα τοῦ κυρίου<sup>1</sup>· Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.  
brands of the Lord Jesus in my body bear.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύ-  
The grace of our Lord Jesus Christ [be] with <sup>2</sup>spi-

ματος ὑμῶν, ἀδελφοί. ἀμήν.  
rit <sup>1</sup>your, brethren, Amen.

<sup>2</sup>Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.  
To [the] Galatians written from Rome.

## \*ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.\*

\*TO [THE] \*EPHESIANS \*EPISTLE \*OF \*PAUL.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ<sup>1</sup> διὰ θελήματος θεοῦ,  
Paul, apostle of Jesus Christ by will of God,

τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ<sup>2</sup> καὶ πιστοῖς ἐν χριστῷ  
to the saints who are at Ephesus and faithful in Christ

<sup>1</sup> ἐγ. LITAW; ἐν. T. <sup>2</sup> ἐχόμεν we may have T. <sup>3</sup> μὴ placed after χριστοῦ LITAW.  
<sup>4</sup> διώκονται are being persecuted T. <sup>5</sup> περιτετμημένοι have been circumcised L. <sup>6</sup> τῷ  
(read to [the]) LITAW. <sup>7</sup> οὔτε γὰρ For neither TITAW. <sup>8</sup> τι ἐστίν is anything GLITAW.

γ — κυρίου LITAW. <sup>9</sup> — the subscription GLTW; Πρὸς Γαλάτας TRA.  
<sup>10</sup> + τοῦ Ἀποστόλου of the Apostle E; Πρὸς Ἐφεσίους LITAW. <sup>11</sup> χριστοῦ Ἰησοῦ LITAW.

\*[ἐν Ἐφέσῳ] TA.



Ἰησοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ  
 Jesus. Grace to you and peace from God our Father and  
 κυρίου Ἰησοῦ χριστοῦ.  
 [the] Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
 Blessed [be] the God and Father of our Lord Jesus  
 χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν  
 Christ, who, blessed us with every <sup>a</sup> blessing <sup>b</sup> spiritual in  
 τοῖς ἐπουρανίοις <sup>d</sup> χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ  
 the heavens with Christ; according as he chose us in him  
 πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-  
 before [the] foundation of [the] world, for us to be holy and blame-  
 μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 προορίσας ἡμᾶς εἰς  
 less before him in love; having predestinated us for  
 υἰοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-  
 adoption through Jesus Christ to himself, according to the good  
 κίαν τοῦ θελήματος αὐτοῦ, ὅς ἐπαινον δόξης τῆς χάρι-  
 pleasure of his will, to [the] praise of [the] glory of grace  
 τος αὐτοῦ, ἐν ᾧ<sup>h</sup> ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ<sup>i</sup>  
<sup>h</sup>his, wherein he made <sup>i</sup>objects <sup>o</sup>of grace <sup>u</sup>us in the Beloved:

7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ,  
 in whom we have redemption through his blood,  
 τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ ἔσθον πλοῦτον<sup>n</sup> τῆς  
 the remission of offences, according to the riches  
 χάριτος αὐτοῦ· 8 ἧς ἐπέρισσευσεν εἰς ἡμᾶς ἐν πάσῃ  
 of his grace; which he caused to abound toward us in all  
 σοφία καὶ φρονήσει, 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ  
 wisdom and intelligence, having made known to us the mystery  
 θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν πρόεθετο  
 of his will, according to his good pleasure, which he purposed  
 ἐν αὐτῷ 10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν,  
 in himself for [the] administration of the fullness of times;  
 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, τὰ <sup>h</sup>τε<sup>i</sup> ἐν<sup>n</sup>  
 to head up all things in the Christ, both the things in  
 τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· 11 ἐν αὐτῷ, ἐν ᾧ  
 the heavens and the things upon the earth; in him, in whom  
 καὶ <sup>k</sup>ἐκληρώθημεν,<sup>n</sup> προορισθέντες κατὰ πρό-  
 also we obtained an inheritance, being predestinated according to [the] pur-  
 θεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν  
 pose of him who <sup>a</sup>all things <sup>u</sup>works according to the counsel  
 τοῦ θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον  
 of his will, for <sup>u</sup>us <sup>to</sup>to [the] praise  
 τῆς<sup>n</sup> δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ χριστῷ· 13 ἐν  
 of his glory; who have fore-trusted in the Christ: in  
 ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγ-  
 whom also ye, having heard the word of the truth, the glad  
 γέλιον τῆς σωτηρίας ἡμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφρα-  
 tidings of your salvation— in whom also, having believed, ye were  
 γίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, 14 <sup>m</sup>ὅς<sup>n</sup> ἐστιν  
 sealed with the Spirit of promise the Holy, who is  
 ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς  
 [the] earnest of our inheritance, to [the] redemption of the  
 περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.  
 acquired possession, to praise of his glory.

faithful in Christ Je-  
 sus: 2 Grace be to you,  
 and peace, from God  
 our Father, and from  
 the Lord Jesus Christ.

3 Blessed be the God  
 and Father of our  
 Lord Jesus Christ, who  
 hath blessed us with  
 all spiritual blessings  
 in heavenly places in  
 Christ: 4 According as  
 he hath chosen us in  
 him before the founda-  
 tion of the world, that  
 we should be holy and  
 without blame before  
 him in love: 5 having  
 predestinated us unto  
 the adoption of child-  
 ren by Jesus Christ  
 to himself, according  
 to the good pleasure of  
 his will, 6 to the praise  
 of the glory of his  
 grace, wherein he hath  
 made us accepted in  
 the beloved. 7 In whom  
 we have redemption  
 through his blood, the  
 forgiveness of sins, ac-  
 cording to the riches  
 of his grace: 8 where-  
 in he hath abounded  
 toward us in all wis-  
 dom and prudence;  
 9 having made known  
 unto us the mystery  
 of his will, according  
 to his good pleasure  
 which he hath purposed  
 in himself: 10 that in  
 the dispensation of the  
 fulness of times he  
 might gather together  
 in one all things in  
 Christ, both which  
 are in heaven, and  
 which are on earth;  
 even in him: 11 in  
 whom also we have  
 obtained an inherit-  
 ance, being predesti-  
 nated according to the  
 purpose of him who  
 worketh all things  
 after the counsel of  
 his own will: 12 that  
 we should be to the  
 praise of his glory, who  
 first trusted in Christ.  
 13 In whom ye also  
 trusted, after that ye  
 heard the word of  
 truth, the gospel of  
 your salvation: in  
 whom also after that  
 ye believed, ye were  
 sealed with that holy  
 Spirit of promise,  
 14 which is the earnest  
 of our inheritance un-  
 til the redemption of  
 the purchased posses-  
 sion, unto the praise  
 of his glory.

<sup>d</sup> + ἐν in (Christ) ECLTTAW. <sup>e</sup>, ἐν ἀγάπῃ (read in love having predestinated us) GLT.  
<sup>h</sup>ς which (read ἐχα. he freely bestowed on) LITTA. <sup>i</sup> τὸ πλοῦτος LITTA. <sup>h</sup> — τε both  
 LITTA. <sup>k</sup> ἐπὶ upon LITTA. <sup>k</sup> ἐκληρώθημεν we were called L. <sup>l</sup> — τῆς LITTA. <sup>m</sup> ὅ which LA.



καὶ ἤμεν<sup>α</sup> τέκνα φύσει<sup>β</sup> ὀργῆς, ὡς καὶ οἱ λοιποί· 4 ὁ δὲ θεός, and were children, by nature, of wrath, as even the rest: but God, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ<sup>γ</sup> ἡν ἡγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς<sup>δ</sup> παρὰπτώμασιν, συνεζωοποίησεν<sup>ε</sup> τῷ<sup>ε</sup> χριστῷ<sup>ζ</sup> χάριτί<sup>ς</sup> ἐστε<sup>ς</sup> σεσωσμένοι· 6 καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς<sup>ς</sup> ἐπουρανίοις ἐν χριστῷ Ἰησοῦ· 7 ἵνα ἐνδείξῃται ἐν τοῖς<sup>ς</sup> αἰῶσιν τοῖς ἐπερχομένοις<sup>ς</sup> τὸν<sup>ς</sup> ὑπερβάλλοντα πλοῦτον<sup>ς</sup> τῆς<sup>ς</sup> χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ· 8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ<sup>ς</sup> τῆς<sup>ς</sup> πίστεως<sup>ς</sup> καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. 10 αὐτοῦ γὰρ ἔσμεν<sup>ς</sup> ποιήματα, κτισθέν<sup>ς</sup> τες ἐν χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε<sup>ς</sup> τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν<sup>ς</sup> τῷ καιρῷ ἐκεῖνῳ χωρὶς χριστοῦ, ἀπὸλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπὶδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ· 13 νυνὶ δὲ ἐν χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε<sup>ς</sup> ἐν τῷ αἵματι τοῦ χριστοῦ. 14 αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρω<sup>ς</sup> ἔν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· 15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ<sup>ς</sup> εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· 16 καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ ἔλθῶν

wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 and came and preached

<sup>α</sup> ἡμεθα LTrA. <sup>β</sup> φύσει τέκνα L. <sup>γ</sup> + [ἐν] L. <sup>δ</sup> τὸ ὑπερβάλλον πλοῦτος LTTraW.  
<sup>ε</sup> — τῆς LTT[A]. <sup>ς</sup> ποτε ὑμεῖς LTTra. <sup>ζ</sup> — ἐν (read τῷ κ. ἐκ. at that time) LTTraW.  
<sup>η</sup> ἐγενήθητε ἐγγὺς LTTra. <sup>θ</sup> αὐτῷ LTTra.



peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 in whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 in whom ye also are built together for an habitation of God through the Spirit.

εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν· καὶ<sup>k</sup> he announced the glad tidings— peace to you who [were] afar off and τοῖς ἐγγύς, 18 διὰ δι' αὐτοῦ ἔχομεν τὴν προσαγγῆν οἱ to those near. For through him we have access ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. 19 ἄρα οὖν both by one Spirit to the Father. So then οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἡ ἀλλὰ<sup>m</sup> ὡς συμπολίται<sup>n</sup> τῶν no longer are ye strangers and sojourners, but fellow-citizens of the ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικοδομῆντες ἐπὶ τῷ saints and of the household of God, being built up on the θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὁντος ἀκρο- foundation of the apostles and prophets, \*being [the] \*corner- γωνιαίου αὐτοῦ Ὁ Ἰησοῦ χριστοῦ, 21 ἐν ᾧ<sup>p</sup> πᾶσα οἰκοδομή stone \*himself \*Jesus \*Christ, in whom all the building συναρμολογουμένη αὐξίει εἰς ναὸν ἁγίων ἐν κυρίῳ, 22 ἐν fitted together increases to a \*temple ἵερῳ ἐν [the] Lord; in ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ whom also ye are being-built together for a habitation of God ἐν πνεύματι. in [the] Spirit.

III. For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 if ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 how that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of

3 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ὁ Ἰη- For this cause I. Paul prisoner of the Christ Je- σου ὑπὲρ ὑμῶν τῶν ἐθνῶν. 2 εἴγε ἤκούσατε τὴν οἰκονομίαν sus for you nations, if indeed ye heard of the administration τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, 3 ὅτι<sup>n</sup> of the grace of God which was given to me towards you, that κατὰ ἀποκάλυψιν ἡ ἐγνωρίσεν<sup>n</sup> μοι τὸ μυστήριον, καθὼς by revelation he made known to me the mystery, (according as προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες I wrote before briefly, by which ye are able, reading [it], νοῆσαι τὴν συνέσιν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ) 5 ὃ to perceive my understanding in the mystery of the Christ,) which ἐν<sup>n</sup> ἑτέροις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ- in other generations was not made known to the sons of men, πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ as now it was revealed to \*holy \*apostles \*his and προφήταις ἐν πνεύματι. 6 εἶνα τὰ ἔθνη ὡς συγκληρονόμα<sup>n</sup> prophets in [the] Spirit, \*to be the \*nations joint-heirs καὶ ὡς σῶσμα καὶ ὡς συμμετοχὰ τῆς ἐπαγγελίας αὐτοῦ ἐν and a joint-body and joint-partakers of his promise in τῷ χριστῷ, διὰ τοῦ εὐαγγελίου, 7 ὃ ἡ ἐγενόμην<sup>n</sup> διάκονος the Christ through the glad tidings; of which I became servant κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ ὅτι<sup>n</sup> δοθείσάν<sup>n</sup> according to the gift of the grace of God given μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 ἐμοὶ to me, according to the working of his power. To me, τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, the less than the least of all the saints, was given this grace, ἵνα ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι ὅτι<sup>n</sup> ἀνεῖχρίαστον among the nations to announce the glad tidings— the unsearchable

<sup>k</sup> + εἰρήνην peace LITTAW. <sup>l</sup> ἀλλ' L. <sup>m</sup> + ἐστὲ γε ἀπὸ LITTA. <sup>n</sup> συν- TA. <sup>o</sup> χριστοῦ Ἰησοῦ LITTA. <sup>p</sup> - ἡ (read [the]) LITTAW. <sup>q</sup> - Ἰησοῦ τ[Α]. <sup>r</sup> [ἔτι] L. <sup>s</sup> ἐγνωρίσθη was made known GLITTAW. <sup>t</sup> - ἐν (read ἐτέροις to other) GLITTAW. <sup>u</sup> συν- T. <sup>v</sup> - αὐτοῦ (read of the promise) LITTA. <sup>w</sup> - τῷ LITTA. <sup>x</sup> + Ἰησοῦ JESUS LITTA. <sup>y</sup> ἐγενήθη LITTAW. <sup>z</sup> τῆς δοθείσης GLITTA. <sup>aa</sup> - τῶν GLITTAW. <sup>ab</sup> - ἐν (read τοῖς to the) LITTA. <sup>ac</sup> τὸ LITTAW.

ἡ <sup>riches</sup> πλοῦτον<sup>of the Christ,</sup> τοῦ χριστοῦ, 9 καὶ φωτίζει <sup>and to enlighten</sup> ἑπάντας<sup>all</sup> <sup>[as to] what [is]</sup> τίς

ἡ <sup>the fellowship of</sup> κοινωνία<sup>the mystery which</sup> τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν <sup>has been hidden from the</sup> αἰώνων <sup>ages in</sup> ἐν τῷ θεῷ, τῷ τὰ πάντα κτίσαντι<sup>created by Jesus</sup> Ἰησοῦ χριστοῦ,<sup>Christ,</sup>

10 ἵνα γνωρισθῇ <sup>that might be known now to the</sup> νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις <sup>principalities and the authorities in</sup> ἐν τοῖς ἐπουρανίοις <sup>the heavens through the assembly the</sup> διὰ τῆς ἐκκλησίας <sup>the multifarious wisdom</sup> ἡ πολυποικίλος σοφία

τοῦ θεοῦ, 11 κατὰ <sup>of God, according to [the] purpose of the</sup> πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν <sup>which he made</sup>

ἐν<sup>in</sup> ἡ χριστῷ<sup>Christ</sup> Ἰησοῦ τῷ κυρίῳ<sup>Jesus</sup> ἡμῶν, 12 ἐν ᾧ <sup>in whom we have</sup> ἔχομεν τὴν παρ- <sup>bold-</sup>

ρησίαν καὶ <sup>ness and</sup> τὴν<sup>access</sup> προσαγωγὴν ἐν πεποιθήσει <sup>in confidence by the</sup> διὰ τῆς πίστεως <sup>faith</sup>

αὐτοῦ. 13 διὸ αἰτούμαι <sup>I beseech [you] not</sup> μὴ <sup>at</sup> μέκακεῖν<sup>tribulations</sup> ἐν ταῖς θλίψεσιν <sup>of him.</sup>

μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν <sup>my for you, which is</sup> δόξα ὑμῶν. 14 τοῦτου χάριν <sup>For this cause</sup>

κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα <sup>I bow my knees to the Father</sup> τοῦ κυρίου ἡμῶν <sup>our Lord</sup>

Ἰησοῦ χριστοῦ, 15 ἐξ οὗ <sup>Jesus Christ, of whom every</sup> πᾶσα πατριὰ ἐν οὐρανοῖς <sup>family in [the] heavens and</sup>

ἐπὶ γῆς <sup>on earth</sup> ὀνομάζεται, 16 ἵνα <sup>that he may give you according to the</sup> ὁ δῶῃ<sup>strengthened</sup> ὑμῖν κατὰ <sup>with</sup> τὸν <sup>might by his Spirit in</sup> πλοῦτον<sup>the inner man; 17</sup> τῆς δόξης αὐτοῦ, <sup>that Christ may dwell in</sup> δυνάμει κραταιωθῆναι <sup>your hearts by faith;</sup> διὰ τοῦ <sup>that ye, being rooted</sup>

πνεύματος αὐτοῦ εἰς τὸν <sup>his Spirit in the inner</sup> ἔσω ἄνθρωπον, 17 κατοικήσαι τὸν <sup>[for] to dwell</sup> <sup>the</sup> χριστὸν <sup>Christ, through</sup> διὰ τῆς πίστεως <sup>faith, in</sup> ἐν ταῖς καρδίαις ὑμῶν <sup>your hearts, in</sup> 18 ἐν ἀγάπῃ <sup>in love</sup>

ῥιζωμένοι. καὶ <sup>being rooted and</sup> τεθεμελιωμένοι <sup>founded,</sup> ἵνα <sup>that ye may be fully able to ap-</sup> ἐξισχύσητε <sup>prehend</sup> κατα- <sup>with all</sup>

λαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις <sup>the saints what [is] the</sup> τί <sup>breadth and length</sup> τὸ πλάτος καὶ μήκος <sup>and depth and height;</sup>

καὶ βάθος καὶ ὕψος, 19 γινώσκειτε <sup>and to know the</sup> τὴν ὑπερβάλλουσαν <sup>surpassing</sup>

τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα <sup>that ye may be filled unto all</sup> πληρωθῆτε <sup>that we ask or think,</sup> εἰς πᾶν <sup>according to the power</sup>

τὸ πλήρωμα τοῦ θεοῦ. 20 τῷ δὲ <sup>unto him who is able</sup> δυνάμει ὑπὲρ πάντα <sup>above all things</sup>

ποιῇσαι ὑπὲρ ἐκπερισσοῦ<sup>to do</sup> ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ <sup>exceedingly above what we ask or think, according to</sup>

τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα <sup>the power which works in us, to him [be] glory</sup>

ἐν τῇ ἐκκλησίᾳ<sup>in the assembly in</sup> ἡ χριστῷ<sup>Christ</sup> Ἰησοῦ, εἰς <sup>to all</sup> πάσας τὰς γενεὰς <sup>the generations of</sup> τοῦ

αἰῶνος τῶν αἰώνων. ἀμήν. 4 Παρακαλῶ <sup>I exhort</sup> οὖν ὑμᾶς <sup>therefore you, I</sup>

ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως <sup>the prisoner in [the] Lord, worthily</sup>

Christ; 9 and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 according to the eternal purpose which he purposed in Christ Jesus our Lord: 12 in whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 of whom the whole family in heaven and earth is named, 16 that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 may be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. IV. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are call-

ἡ πλοῦτος LITTAU.

ἡ — πάντας [L]T.

ἡ οἰκονομία administration GLTTAW.

ἡ — διὰ Ἰησοῦ χριστοῦ GLTTAW.

ἡ + τῷ LITTA.

1 — τὸν LITTA.

ἡ ἐν — LITTAU;

ἡ — T.

ἡ — τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ GLTTAW.

ἡ ὁ δῶ LITTA.

ἡ τὸ πλοῦτος

LITTAU.

ἡ ὕψος καὶ βάθος LITTAU.

ἡ ὑπερκεπερισσοῦ GLTTAW.

ἡ + καὶ and LITTAU.





ἐνὸς ἐκάστου μέρους, τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς  
 of each one part, the increase of the body maketh for itself to  
 οἰκοδομῆν ἑαυτοῦ ἐν ἀγάπῃ.  
 [the] building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι  
 This therefore I say, and testify in [the] Lord, <sup>no</sup> 'longer

ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ<sup>h</sup> ἔθνη περιπατεῖ ἐν  
 'that ye walk even as also the rest, [the] nations, are walking in

ματαιότητι τοῦ νοῦς αὐτῶν, 18 ἔσκοτισμένοι<sup>i</sup> τῇ δια-  
 [the] vanity of their mind, being darkened in the under-

νόει, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ  
 standing, being alienated from the life of God, on account of

τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πύρωσιν  
 the ignorance which is in them, on account of the hardness

τῆς καρδίας αὐτῶν. 19 οὕτως ἀπληγώτερος ἑαυτοῦς  
 of their heart, who having cast off all feeling, themselves

παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης  
 gave up to licentiousness, for [the] working of 'uncleanness 'all

ἐν πλεονεξίᾳ. 20 ὑμεῖς δὲ οὕτως ἐμάθετε τὸν χριστόν,  
 with craving. But ye <sup>not</sup> 'thus 'learned the Christ,

21 εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς  
 if indeed him ye heard and in him were taught, according as

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ. 22 ἀποθέσθαι ὑμᾶς κατὰ  
 is [the] truth in Jesus; for you to have put off according to

τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον, τὸν  
 the former conduct the old man, which

φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. 23 ἀνα-  
 is corrupt according to the desires of deceit; 'to 'be 're-

νεοῦσθαι<sup>h δὲ</sup> τῷ πνεύματι τοῦ νοῦς ὑμῶν. 24 καὶ ἐνδύσασθαι  
 renewed 'and in the spirit of your mind; and to have put on

τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δι-  
 the new man, which according to God was created in right-

καισύνῃ καὶ ὁσιότητι τῆς ἀληθείας. 25 Διὸ ἀποθέμενοι τὸ  
 ousness and holiness of truth. Wherefore having put off

ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ.  
 falsehood, speak truth each with his neighbour,

ὅτι ἐσμὲν ἀλλήλων μέλη. 26 Ὅργιζεσθε καὶ μὴ ἁμαρ-  
 because we are of one another members. Be angry, and 'not 'sin;

τάνετε. ὁ ἥλιος μὴ ἐπιδύνετω ἐπὶ ἱτῷ<sup>i</sup> παροργισμῷ ὑμῶν,  
 'the 'sun 'let 'not set upon your provocation,

27 κἢ<sup>k</sup> μῆτε<sup>k</sup> δίδετε τόπον τῷ διαβόλῳ. 28 ὁ κλέπτων μηκέτι  
 neither give place to the devil. He that steals 'no 'more

κλεπτέτω, μᾶλλον δὲ κοπιᾷτω, ἐργαζόμενος ἵνα ἀγαθὸν  
 'let 'him 'steal, but rather 'let him labour, working what [is] good

ταῖς χερσίν,<sup>i</sup> ἵνα ἔχῃ μεταδιδόναι τῷ χρεῖαν ἔχοντι.  
 with [his] hands, that he may have to impart to him that 'need 'has.

29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκ-  
 'Any 'word 'corrupt 'out 'of 'your 'mouth 'not 'let

(ἐκ every) πορευθῶ, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας,  
 'go 'forth, but if any good for building up in respect of need,

ἵνα ὁ ὃς χάριν τοῖς ἀκούουσιν. 30 καὶ μὴ λυπεῖτε τὸ  
 that it may give grace to them that hear. And grieve not the

πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν  
 Spirit the Holy of God, by which ye were sealed for [the] day

maketh increase of the  
 body unto the edifying  
 of itself in love.

17 This I say there-  
 fore, and testify in the  
 Lord, that ye hence-  
 forth walk not as other  
 Gentiles walk, in the  
 vanity of their mind,  
 18 having the under-  
 standing darkened,  
 being alienated from  
 the life of God through  
 the ignorance that is  
 in them, because of  
 the blindness of their  
 heart: 19 who being  
 past feeling have given  
 themselves over unto  
 lasciviousness, to work  
 all uncleanness with  
 greediness. 20 But ye  
 have not so learned  
 Christ; 21 if so be that  
 ye have heard him, and  
 have been taught by  
 him, as the truth is in  
 Jesus: 22 that ye put  
 off concerning the  
 former conversation  
 the old man, which is  
 corrupt according to  
 the deceitful lusts;  
 23 and be renewed in  
 the spirit of your  
 mind; 24 and that ye  
 put on the new man,  
 which after God is  
 created in righteous-  
 ness and true holiness.  
 25 Wherefore putting  
 away lying, speak  
 every man truth with  
 his neighbour: for we  
 are members one of  
 another. 26 Be ye an-  
 gry, and sin not: let  
 not the sun go down  
 upon your wrath: 27  
 neither give place to  
 the devil. 28 Let him  
 that stole steal no  
 more: but rather let  
 him labour, working  
 with his hands the  
 thing which is good,  
 that he may have to  
 give to him that need-  
 eth. 29 Let no corrupt  
 communication pro-  
 ceed out of your  
 mouth, but that which  
 is good to the use of  
 edifying, that it may  
 minister grace unto  
 the hearers. 30 And  
 grieve not the holy  
 Spirit of God, where-  
 by ye are sealed unto  
 the day of redemption.

\* αὐτοῦ T. <sup>i</sup> — λοιπὰ LTTA. <sup>ε</sup> ἐσκοτωμένοι LTTA. <sup>h</sup> [δὲ] L. <sup>i</sup> — τῷ LTT[A]. <sup>k</sup> μῆδὲ  
 LTTAW. <sup>1</sup> ταῖς ἰδίαις with his own (— ἰδίας A) χερσίν τὸ ἀγαθὸν LTTAW. <sup>m</sup> ἀλλὰ LTT.



νεκρῶν, καὶ ἐπιφαύσει σοὶ ὁ χριστός. 15 Βλέπετε οὖν  
dead, and shall shine upon thee the Christ. Take heed therefore

ᾧ πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,  
how accurately ye walk, not as unwise, but as wise,

16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.  
redeeming the time, because the days <sup>evil</sup> are.

17 διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ  
On this account be not foolish, but understanding what the

θέλημα τοῦ κυρίου. 18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ  
will of the Lord [is]. And be not drunk with wine, in which

ἐστὶν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, 19 λα-  
is dissoluteness; but be filled with [the] Spirit, speak-

λουντες ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς πνευματι-  
ing to each other in psalms and hymns and songs <sup>spiritual</sup>,

καὶς, ᾄδοντες καὶ ψάλλοντες ἑν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,  
singing and praising with <sup>heart</sup> your to the Lord;

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ  
giving thanks at all times for all things in [the] name

κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί· 21 ὑπο-  
of our Lord Jesus Christ to him who [is] God and Father, submit-

τασόμενοι ἀλλήλοις ἐν φόβῳ <sup>θεοῦ</sup>.  
ting yourselves to one another in [the] fear of God.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῇ  
Wives, to your own husbands submit yourselves, as to the

κυρίῳ· 23 ὅτι <sup>ὁ</sup> ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος, ὡς καὶ  
Lord, for the husband is head of the wife, as also

ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτός ἐστιν σωτήρ  
the Christ [is] head of the assembly, and he is Saviour

τοῦ σώματος· 24 ὥστε ἡ ἐκκλησία ὑποτάσσεται τῷ  
of the body. But even as the assembly is subjected to the

χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.  
Christ, so also wives to their own husbands in everything.

25 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ  
Husbands, love your own wives, even as also the

χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ  
Christ loved the assembly, and himself gave up for

αὐτῆς· 26 ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ  
it, that it he might sanctify, having cleansed [it] by the washing

τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα παραστήσῃ αὐτήν ἑαυτῷ  
of water by [the] word, that he might present it to himself

ἐνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι  
<sup>glorious</sup> the assembly, not having spot, or wrinkle, or any

τῶν τοιοῦτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος. 28 οὕτως  
such things; but that it might be holy and blameless. So

ὁφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς  
ought husbands to love their own wives as

τὰ ἑαυτῶν σώματα· ὁ ἀγαπᾷ τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν  
their own bodies: he that loves his own wife himself

ἀγαπᾷ· 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,  
loves. For no one at any time his own flesh hated,

give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but

<sup>d</sup> ἀκριβῶς πῶς T.

<sup>h</sup> — ἐν (read with your heart) T(TrA).

GLTTrAW.

<sup>1</sup> — ὑποτάσσεσθε TA.

<sup>2</sup> — ὑποτασσέσθωσαν (read to their own husbands let them submit themselves) LTr.

<sup>3</sup> — ὁ (read a husband) GLTTrAW.

<sup>4</sup> — ἐστὶν LITrAW.

<sup>5</sup> — ἐαυτῶν (read the wives) LITrAW.

<sup>6</sup> — GLTTrAW.

<sup>o</sup> συνιέντε understand LITrA.

<sup>f</sup> + [ἐν] LA.

<sup>7</sup> ταῖς καρδίαις hearts L.

<sup>8</sup> χριστοῦ of Christ

<sup>9</sup> — καὶ GLTTrAW.

<sup>10</sup> — ὡς as LITrA.

<sup>11</sup> — ἰδίοις, (read to the husbands)

<sup>12</sup> αὐτὸς (read he might himself present)

<sup>13</sup> + καὶ also TrA.

<sup>14</sup> — ὡς ὡς LITrA.

<sup>15</sup> — ὡς ὡς LITrA.

<sup>16</sup> — ὡς ὡς LITrA.

<sup>17</sup> — ὡς ὡς LITrA.

<sup>18</sup> — ὡς ὡς LITrA.

<sup>19</sup> — ὡς ὡς LITrA.

<sup>20</sup> — ὡς ὡς LITrA.

<sup>21</sup> — ὡς ὡς LITrA.

<sup>22</sup> — ὡς ὡς LITrA.



nourisheth and cherisheth it, even as the Lord the church: 30 for we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

<sup>α</sup>ἀλλ' <sup>β</sup>ἐκτρέφει καὶ <sup>γ</sup>θάλπει αὐτήν, καθὼς καὶ ὁ <sup>δ</sup>κύριος <sup>ε</sup>τὴν  
but nourishes and cherishes it, even as also the Lord the  
<sup>ς</sup>ἐκκλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, <sup>ζ</sup>ἐκ τῆς  
assembly: for members we are of his body, of  
σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἀντί τούτου  
his flesh, and of his bones. Because of this  
καταλείψει ἄνθρωπος <sup>α</sup>τὸν <sup>β</sup>πατέρα <sup>γ</sup>αὐτοῦ <sup>δ</sup>καὶ <sup>ε</sup>τὴν <sup>ς</sup>μητέρα,  
<sup>ς</sup>shall leave <sup>α</sup>a man <sup>β</sup>father <sup>γ</sup>his and <sup>δ</sup>mother,  
καὶ <sup>ε</sup>προσκολληθήσεται <sup>ς</sup>πρὸς τὴν γυναῖκα <sup>α</sup>αὐτοῦ, <sup>β</sup>καὶ <sup>γ</sup>ἕσονται  
and shall be joined to wife <sup>α</sup>his, and <sup>β</sup>shall  
ταὶ οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν,  
<sup>α</sup>be <sup>β</sup>the <sup>γ</sup>two for <sup>δ</sup>flesh <sup>ε</sup>one. 32 This mystery <sup>α</sup>great <sup>β</sup>is,  
ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς <sup>ς</sup>τὴν ἐκκλησίαν. 33 πλὴν  
but I speak as to Christ and as to the assembly. However  
καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω  
also ye everyone, each <sup>α</sup>his <sup>β</sup>own <sup>γ</sup>wife <sup>δ</sup>so <sup>ε</sup>let  
πάντως ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.  
<sup>α</sup>love as himself; and the wife that she may fear the husband.

VI. Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother: which is the first commandment with promise; 3 that it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord,

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἕν κυρίῳ.  
Children, obey your parents in [the] Lord,  
τοῦτο γὰρ ἐστὶν δίκαιον. 2 Τίμα τὸν πατέρα σου καὶ τὴν  
for this is just. Honour thy father and  
μητέρα· ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. 3 ἵνα  
mother, which is <sup>α</sup>commandment <sup>β</sup>the <sup>γ</sup>first with a promise, that  
εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.  
well with thee it may be, and thou mayest be long-lived on the earth.  
4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκ-  
And fathers, do not provoke your children, but bring  
τρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.  
up them in [the] discipline and admonition of [the] Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 with good will doing service, as to the Lord, and not to men: 8 knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα.  
Bondmen, obey [your] masters according to flesh  
μετὰ φόβον καὶ τρόμον, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς  
with fear and trembling, in simplicity of your heart, as  
τῷ χριστῷ. 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι,  
to the Christ; not with eye-service as men-pleasers;  
ἀλλ' ὡς δοῦλοι τοῦ χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ  
but as bondmen of the Christ, doing the will of God  
ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλευόντες τῷ κυρίῳ καὶ  
from [the] soul, with good will doing service to the Lord and  
οὐκ ἀνθρώποις. 8 εἰδότες ὅτι ὃ ἕκαστος ποιήσει  
not to men; knowing that whatsoever each may have done  
ἀγαθόν, τοῦτο ὁ κομιεῖται παρὰ τοῦ κυρίου, εἴτε δοῦλος  
<sup>α</sup>good, <sup>β</sup>this he shall receive from the Lord, whether bondman  
εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς  
or free. And masters, the same things do towards  
αὐτούς, ἀνέντες τὴν ἀπειλὴν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν  
them, giving up threatening, knowing that also your own  
ὁ κύριος ἐστὶν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἐστίν  
master is in [the] heavens, and respect of persons there is not  
παρ' αὐτῷ.  
with him.

<sup>α</sup> ἀλλὰ LITRAW. <sup>β</sup> χριστὸς Christ GLITRAW. <sup>γ</sup> — ἐκ τῆς to end of verse LITRA[A]. <sup>δ</sup> — τὸν LITRA. <sup>ε</sup> — αὐτοῦ LITRA. <sup>ς</sup> — τὴν LITRA. <sup>δ</sup> τῇ γυναίκα to the wife LITRA. <sup>ε</sup> — αὐτοῦ T. <sup>ς</sup> [eis] LA. <sup>α</sup> — ἐν κυρίῳ LITRA. <sup>β</sup> κατὰ σάρκα κυρίου LITRA. <sup>γ</sup> — τῆς T. <sup>δ</sup> ὀφθαλμοδουλείαν T. <sup>ε</sup> — τοῦ the LITRAW. <sup>ς</sup> — ὡς as GLITRAW. <sup>α</sup> ἕκαστος ὁ (— ὁ (read if anything) TA) εἰς (— τὴν) LITRAW. <sup>β</sup> κομιεῖται LITRA. <sup>γ</sup> — τοῦ (read [the]) GLITRAW. <sup>δ</sup> αὐτῶν καὶ ὑμῶν ὁ of them and of you the LITRAW. <sup>ε</sup> προσωποληψία LITRA.

10 <sup>Τὸ λοιπόν,</sup> "ἄδελφοί μου," <sup>ἐνδυναμοῦσθε ἐν</sup> κυρίῳ,  
 For the rest, my brethren, be empowered in [the] Lord,  
 καὶ ἐν τῇ <sup>κράτει</sup> τῆς ἰσχύος αὐτοῦ. 11 <sup>ἐνδύσασθε</sup> τὴν παν-  
 and in the might of his strength. Put on the pan-  
 οπλίαν τοῦ θεοῦ, <sup>πρὸς τὸ</sup> δύνασθαι ὑμᾶς <sup>στήναι</sup> πρὸς τὰς <sup>τάς</sup>  
 only of God, for <sup>to be</sup> able <sup>you</sup> to stand against the  
 "μεθοδείας" τοῦ διαβόλου. 12 <sup>ὅτι οὐκ ἔστιν</sup> ἡμῖν <sup>ἡ</sup> <sup>πάλῃ</sup>  
 artifices of the devil: because <sup>is</sup> not <sup>to us</sup> the wrestling  
 πρὸς αἷμα καὶ σάρκα, ἀλλὰ <sup>πρὸς τὰς</sup> ἀρχάς, <sup>πρὸς τὰς</sup>  
 against blood and flesh, but against principalities, against  
 ἐξουσίας, <sup>πρὸς τοὺς</sup> κοσμοκράτορας τοῦ <sup>σκοτόνους</sup> Ἰου αἰῶνος.  
 authorities, against the world-rulers of the darkness of age  
<sup>τοῦτεν,</sup> <sup>πρὸς τὰ</sup> πνευματικά <sup>τῆς</sup> πονηρίας <sup>ἐν τοῖς</sup> ἐπου-  
 this, against the spiritual [powers] of wickedness in the hea-  
 ρανίοις. 13 <sup>διὰ</sup> τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ,  
 venies. Because of this take up the panoply of God,  
 ἵνα <sup>δυνήθητε</sup> ἀντιστήναι ἐν τῇ <sup>ἡμέρᾳ</sup> τῇ πονηρᾷ. καὶ ὑπαντα  
 that ye may be able to withstand in the day <sup>evil,</sup> and all things  
 καταργασάμενοι <sup>στήναι</sup>. 14 <sup>στῆτε οὖν</sup> περιζωσάμενοι τὴν  
 having worked out to stand. Stand therefore, having girt about  
 ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ <sup>ἐνδυσάμενοι</sup> τὸν θώρακα τῆς  
 your loins with truth, and having put on the breastplate  
 δικαιοσύνης, 15 καὶ ὑποδυσάμενοι τοὺς πόδας ἐν <sup>ἑτοι-</sup>  
 of righteousness, and having shod the feet with [the] pre-  
 μασία τοῦ εὐαγγελίου τῆς εἰρήνης. 16 <sup>ἐπὶ</sup> <sup>πᾶσιν</sup> ἀναλα-  
 paration of the glad tidings of peace: besides all having  
 βόντες τὸν θυρεὸν τῆς πίστεως, ἐν <sup>ᾧ</sup> <sup>δυνήσεσθε</sup> πάντα.  
 taken up the shield of faith, with which ye will be able all  
 τὰ βέλη τοῦ πονηροῦ <sup>τὰ</sup> <sup>πεπυρωμένα</sup> σβέσαι. 17 καὶ  
 the darts of the wicked one <sup>burning</sup> to quench. Also  
 τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν <sup>μάχαιραν</sup>  
 the helmet of salvation receive, and the sword  
 τοῦ πνεύματος, ὃ <sup>ἐστιν</sup> ῥῆμα θεοῦ. 18 <sup>διὰ</sup> πάσης προσευχῆς  
 of the Spirit, which is word God's; by all prayer  
 καὶ <sup>δέησεως</sup> προσευχόμενοι ἐν παντὶ καιρῷ ἐν <sup>πνεύματι,</sup>  
 and supplication praying in every season in [the] Spirit,  
 καὶ εἰς αὐτὸ τοῦτο <sup>ἀγρυπνοῦντες</sup> ἐν πάσῃ <sup>προσκατερήσει</sup>  
 and unto this very thing watching with all perseverance  
 καὶ <sup>δεήσει</sup> περὶ πάντων τῶν ἁγίων, 19 καὶ ὑπὲρ ἐμοῦ ἵνα  
 and supplication for all saints; and for me that  
 μοι <sup>δοθεῖ</sup> λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν  
 to me may be given utterance in [the] opening of my mouth with  
 παρόρσησι, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 ὑπὲρ  
 boldness to make known the mystery of the glad tidings, for  
 οὗ <sup>πρεσβεύω</sup> ἐν αλύσει, ἵνα ἐν αὐτῇ <sup>παρόρσησάωμαι</sup>  
 which I am an ambassador in a chain, that in it I may be bold  
 ὡς <sup>δεῖ</sup> με λαλῆσαι.  
 as it behoves me to speak.

21 <sup>ἵνα δὲ</sup> εἰδῆτε καὶ ὑμεῖς <sup>τὰ</sup> κατ' ἐμὲ, τί  
 But that ye also know also ye the things concerning me, what  
 πρᾶσσω, πάντα ὑμῖν γνωρίσει. Τυχικὸς ὁ ἀγαπητὸς  
 I am doing, all things to you will make known Tychicus the beloved

10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 and your feet shod with the preparation of the gospel of peace; 16 above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother

<sup>1</sup> τοῦ λοιποῦ LITRA. <sup>2</sup> ἀδελφοί μου LITRA. <sup>3</sup> μεθοδίας T. <sup>4</sup> ὑμῖν to you L. <sup>5</sup> τοῦ αἰῶνος (read of this darkness) GLITRAW. <sup>6</sup> τοῦτον (read of darkness) W. <sup>7</sup> ἐν in LITRA. <sup>8</sup> τὰ LITRA. <sup>9</sup> τοῦτο very thing LITRA. <sup>10</sup> δοθῇ GLITRAW. <sup>11</sup> [τοῦ εὐαγγ.] L. <sup>12</sup> καὶ ὑμεῖς εἰδῆτε LITRA. <sup>13</sup> γνωρίσει ὑμῖν LITRA.

and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for the same purpose, that ye might know our affairs, and that ye might comfort your hearts.

ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ· 22 ὃν ἐπεμψα brother and faithful servant in [the] Lord; whom I sent πρὸς ὑμᾶς εἰς αὐτό· τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. to you for this very thing, that ye might know the things concerning us and he might encourage your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν ἅμην. all those that love our Lord Jesus Christ in incorruption. Amen.

Ἰπρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ. To [the] Ephesians written from Rome, by Tychicus.

## ΚΗ ΠΡΟΣ ΤΟΥΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.<sup>h</sup> THE <sup>2</sup>TO <sup>2</sup>THE <sup>4</sup>PHILIPPIANS <sup>1</sup>EPISTLE.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ,<sup>h</sup> πᾶσιν τοῖς ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς αὐτοῖς ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνους· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.<sup>m</sup> Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and those who serve. Grace to you and peace from God our Father and [the] Lord Jesus Christ.

3 I thank my God upon every remembrance of you, 4 always in every prayer of mine for you all making request with joy, 5 for your fellowship in the gospel from the first day until now; 6 being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ: 7 even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8 For God is my re-

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, I thank my God on the whole remembrance of you, 4 πάντοτε ἐν πάσῃ δεῖσει μου ὑπὲρ πάντων ὑμῶν μετὰ always in every supplication my for all you with χαρᾶς τὴν δέξιν ποιούμενος, 5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς joy supplication making, for your fellowship in τὸ εὐαγγέλιον, ἀπὸ ἁ πρώτης ἡμέρας ἄχρι τοῦ νῦν· 6 πε- the glad tidings, from [the] first day until now; being ποιῶν αὐτό· τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον persuaded of this very thing, that he who began in you a work ἀγαθὸν ἐπιτελεῖσι ὁ ἄχρις ἡμέρας Ἰησοῦ χριστοῦ.<sup>h</sup> good will complete [it] until [the] day of Jesus Christ: 7 καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, as it is righteous for me this to think as to all you, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου because I have me in the heart ye, both in my bonds καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, ὡς κοι- and in the defence and confirmation of the glad tidings, fellow- νωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8 μάρτυς γάρ partakers of my grace all ye are. For witness

<sup>h</sup> — ἅμην GLTFA.

<sup>1</sup> — the subscription GLTW; Πρὸς Ἐφεσίους TRA.

<sup>k</sup> + Παύλου τοῦ Ἀποστόλου of Paul the Apostle E; + Παύλου G; — τοὺς FG. Πρὸς Φιλιππησίους LTTFAW. <sup>1</sup> χριστοῦ Ἰησοῦ LTTFAW. <sup>m</sup> χριστοῦ Ἰησοῦ W. — + τῆς the LTTFA. <sup>o</sup> ἄχρι LTA. <sup>p</sup> + ἐν in (read τῇ the) [L]TTFAW. <sup>q</sup> συν- T.



μου ἔστιν<sup>1</sup> ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν<sup>2</sup> σπλάγ-  
 'my 'is 'God, how I long after 'all 'you in [the] bowels  
 χνοῖς<sup>3</sup> Ἰησοῦ χριστοῦ.<sup>4</sup> 9 καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη  
 of JESUS Christ. And this I pray, that 'love  
 ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον ἐπιρροῇ<sup>5</sup> ἐν ἐπιγνώσει καὶ  
 'your yet more and more may abound in knowledge and  
 πάσῃ αἰσθήσει, 10 εἰς τὸ δοκιμάζειν ὑμᾶς τὰ δια-  
 all intelligence, for 'to 'approve 'you the things that are  
 φέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν  
 excellent, that ye may be pure and without offence for [the] day  
 χριστοῦ, 11 πεπληρωμένοι καρπῶν<sup>6</sup> δικαιοσύνης τῶν<sup>7</sup>  
 of Christ, being filled with fruits of righteousness which [are]  
 διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.  
 by Jesus Christ, to 'glory 'and 'praise 'God's.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ'  
 But 'to 'know 'you 'I wish, brethren, that the things concerning  
 ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.  
 me rather to [the] advancement of the glad tidings have turned out,  
 13 ὥστε τοὺς δεσμούς μου φανεροὺς ἐν χριστῷ γενέσθαι  
 so as my bonds 'manifest 'in 'Christ 'to 'have 'become  
 ἐν ὅλῃ τῇ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν.<sup>8</sup> 14 καὶ τοὺς  
 in 'whole 'the praetorium and to 'the 'rest 'all; and the  
 πλείονας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς  
 most of the brethren 'in [the] 'Lord 'trusting by 'bonds  
 μου περισσώτερος τολμᾷ ἀφόβως τὸν λόγον λαλεῖν.<sup>9</sup> 15 Τινεῖς  
 'my 'more 'abundantly 'dare 'fearlessly 'the 'word 'to 'speak. Some  
 μὲν καὶ διὰ φθόνον καὶ ἔριν, τινεῖς δὲ καὶ δι' εὐδοκίαν τὸν  
 indeed even from envy and strife, but some also from good-will the  
 χριστὸν κηρύσσουσιν. 16 οἱ μὲν ἔξ ἐριθείας τὸν<sup>10</sup> χριστὸν  
 Christ are proclaiming. Those indeed out of contention the Christ  
 καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἀπιφέρειν.<sup>11</sup>  
 are announcing, not purely, supposing tribulation to add  
 τοῖς δεσμοῖς μου.<sup>12</sup> 17 οἱ δὲ ἔξ ἀγάπης, εἰδότες ὅτι εἰς ἀπο-  
 to my bonds, but these out of love, knowing that for de-  
 λογίαν τοῦ εὐαγγελίου κεῖμαι.<sup>13</sup> 18 τί γάρ; πλὴν παντὶ  
 fence of the glad tidings I am set. What then? nevertheless in every  
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται  
 way, whether in pretext or in truth, Christ is announced;  
 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 οἶδα γὰρ ὅτι  
 and in this I rejoice, yea, also I will rejoice: for I know that  
 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως,  
 this for me shall turn out to salvation through your supplication,  
 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ, 20 κατὰ  
 and [the] supply of the Spirit of Jesus Christ: according to  
 τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυρῆ-  
 'earnest 'expectation 'and 'hope 'my, that in nothing I shall be  
 σομαι, ἀλλ' ἐν πάσῃ παύρῳ, ὡς πάντοτε, καὶ νῦν μεγα-  
 ashamed, but in all boldness, as always, also now shall be  
 λυνθῆσεται χριστὸς ἐν τῷ σώματί μου εἴτε διὰ ζωῆς εἴτε διὰ  
 magnified Christ in my body whether by life or by  
 θανάτου. 21 Ἐμοὶ γὰρ τὸ ζῆν χριστός, καὶ τὸ ἀποθανεῖν  
 death. For to me to live [is] Christ, and to die is

cord, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 so that my bonds in Christ are manifest in all the palace, and in all other places; 14 and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17 but the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, in every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. 21 For to me to live is Christ, and to die is

<sup>1</sup> — ἐστίν (read [is]) LITTA. <sup>2</sup> χριστοῦ Ἰησοῦ GLTTAAW.  
 πὸν (with) fruit GLTTAAW. <sup>3</sup> τὸν (read which [is]) O LITTAW.  
 verses 16 and 17 transposed, except οἱ μὲν and οἱ δὲ GLTTAAW.  
 to arouse LITTAW. <sup>4</sup> + ὅτι that (read πλὴν except) LITTA.

<sup>5</sup> περισσώσῃ L. <sup>6</sup> καρ-  
 + τοῦ θεοῦ of God LITTA.  
<sup>7</sup> [τὸν] LITTA. <sup>8</sup> ἐγείρειν

gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 having the same conflict which ye saw in me, and now hear to be in me.

κέρδος. 22 εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· gain; but if to live in flesh, this for me [is] fruit of labour; καὶ τί αἰρήσομαι οὐ γινώριζω. 23 συνέχομαι γὰρ ἐκ τῶν and what I shall choose I know not. 24 ἡ ἀνάπαυσις καὶ τὸ ἀναλῦσαι, καὶ σὺν χριστῷ δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν χριστῷ two, the desire having for to depart, and with Christ εἶναι, πολλῶν μᾶλλον κρείσσον. 24 τὸ δὲ ἐπιμένειν ἐν to be, [for it is] very much better; but to remain in τῇ σαρκὶ ἀναγκαϊότερον δι' ὑμᾶς. 25 καὶ τοῦτο the flesh [is] more necessary for the sake of you; and this πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαρεμείνω πάντιν, being persuaded of, I know that I shall abide and continue with all ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 ἵνα ὑμεῖς for your advancement and joy of faith; that τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ your boasting may abound in Christ Jesus in me through τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. 27 Μόνον ἀξίως τοῦ my presence again with you. Only worthily of the εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἔλθων καὶ glad tidings of the Christ conduct yourselves, that whether having come and ἰδῶν ὑμᾶς, εἴτε ἄπων ἁκούσω τὰ περὶ ὑμῶν, having seen you, or being absent I might hear the things concerning you, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθρούντες that ye stand fast in one spirit, with one soul striving together τῇ πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ πυρρόμενοι ἐν μη- with the faith of the glad tidings; and being frightened in no- δειν ὑπὸ τῶν ἀντικειμένων ἡτις αὐτοῖς μὲν ἐστίν ἐν- thing by those who oppose; which to them is a demon- δεξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ stration of destruction, to you but of salvation, and this from God; 29 ὅτι ὑμῖν ἔχαρισθῇ τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ because to you it was granted concerning Christ, not only εἰς αὐτὸν πιστεῖν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν on him to believe, but also concerning him to suffer, 30 τὸν αὐτὸν ἀγῶνα ἔχοντες ὅσον εἶδετε ἐν ἐμοί, καὶ νῦν the same conflict having such as ye saw in me, and now ἀκούετε ἐν ἐμοί. hear of in me.

II. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but

2 Εἰ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παρα- If any then encouragement [there be] in Christ, if any conso- μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ- lation of love, if any fellowship of [the] Spirit, if any bowels χνα καὶ οἰκτιρμοί, 2 πληρώσατέ μου τὴν χαρὰν, ἵνα and compassions, fulfil my joy, that τὸ αὐτὸ φρονεῖτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, ye may be of the same mind, the same love having, joined in soul, τὸ ἓν φρονοῦντες. 3 μηδὲν κατὰ ἐριθείαν ἢ κeno- the one thing minding— nothing according to contention or vain- δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερ- glory, but in humility one another esteeming a- ἔχοντας ἑαυτῶν. 4 μὴ τὰ ἑαυτῶν ἑκάστος each

<sup>c</sup> δὲ but GLTITRAW.

<sup>d</sup> + γὰρ for EGLTITRAW.

<sup>e</sup> — ἐν (read τῇ in the) T.

<sup>f</sup> παρα-

μενῶ continue (read πάντιν with all) LITRA.

<sup>g</sup> ἀκούω LITRA.

<sup>h</sup> ἐστίν αὐτοῖς GLTITRAW.

<sup>i</sup> ὑμῶν (read but of your salvation) LITRAW.

<sup>k</sup> εἶδετε LITRAW.

<sup>l</sup> τις GLTITRA.

<sup>m</sup> συν. T.

<sup>n</sup> κατ' ἑαυτῶν.

<sup>o</sup> μηδὲ κατὰ nor according to LITRA.

<sup>p</sup> ἑκάστος LITRA.

σκοπεῖτε,<sup>1</sup> ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.<sup>2</sup> 5 Τοῦτο  
 'consider, but 'also 'the 'things 'of 'others 'each. 'This

γὰρ φρονεῖσθω<sup>3</sup> ἐν ὑμῖν ὁ καὶ ἐν χριστῷ Ἰησοῦ, 6 ὃς  
 'for 'let mind be in you which also in Christ Jesus [was]; who,  
 ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι  
 in [the] form of God subsisting, 'not 'rapine 'esteemed 'it to be

ἴσα<sup>4</sup> θεῷ, 7 ἀλλ' ἐαυτὸν ἐκένωσεν, μορφὴν δούλου  
 equal with God; but 'himself 'emptied, 'form 'a 'bondman's

λαβὼν, ἐν ὁμοιωμάτων ἀνθρώπων γενόμενος<sup>5</sup> 8 καὶ σχή-  
 'having 'taken, in [the] likeness of men having become; and in

ματι εὐρεθείς ὡς ἄνθρωπος, ἐταπεινώσεν ἑαυτὸν, γενό-  
 figure having been found as a man, he humbled himself, having

μενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 διὸ  
 become obedient unto death, even death of [the] cross. 9 Wherefore

καὶ ὁ θεὸς αὐτὸν ὑπερίψωσεν καὶ ἔχαρίσατο αὐτῷ ὄνομα  
 also God him highly exalted and granted to him a name

τὸ ὑπὲρ πᾶν ὄνομα<sup>6</sup> 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν  
 which [is] above every name, that at the name of Jesus every

γόνυ κμῖψῃ ἱπτανανίῳ καὶ ἐπυγίων καὶ καταχθονίῳ  
 knee should bow of [beings] in heaven and on earth and under the earth,

11 καὶ πᾶσα γλῶσσα ἔξομολογήσεται<sup>7</sup> ὅτι κύριος Ἰησοῦς  
 and every tongue should confess that [is] 'Lord 'Jesus

χριστὸς εἰς δόξαν θεοῦ πατρὸς.  
 'Christ to [the] glory of God [the] Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ  
 So that, my beloved, even as always ye obeyed, not

ὥς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν  
 as in my presence only, but now much rather in

τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν  
 my absence, with fear and trembling your own salvation

κατεργάζεσθε<sup>8</sup> 13 ὅ<sup>9</sup> θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ  
 work out, for God it is who works in you both

θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. 14 πάντα  
 to will and to work according to [his] good pleasure. 'All 'things

ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα ᾧ γένησθε<sup>10</sup>  
 'do apart from murmurings and reasonings, 'that ye may be

ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἁμώμητα<sup>11</sup> β' ἐν μέσῳ<sup>12</sup>  
 faultless and simple, children of God unblamable in [the] midst

γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς  
 of a generation crooked and perverted; among whom ye appear as

φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα  
 luminaries in [the] world, [the] word of life holding forth, for a boast

ἡμεῖς εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς  
 to me in 'day 'Christ's, that not in vain I ran, nor in

κενὸν ἐκοπίασα. 17 ἄλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ  
 vain laboured. But if also I am poured out on the sacrifice and

leitourgia τῆς πίστεως ὑμῶν, χαίρω καὶ συχαίρω<sup>13</sup> πᾶσιν  
 ministration of your faith, I rejoice, and rejoice with all

ὑμῖν. 18 τὸ ὁ<sup>14</sup> αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συχαίρετε<sup>15</sup> μοι.  
 you. And in the same also 'ye 'rejoice and rejoice with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ<sup>16</sup> Ἰησοῦ Τιμόθεον ταχέως πέμψαι  
 But I hope in [the] Lord Jesus 'Timotheus 'soon 'to send

every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 who, being in the form of God, thought it not robbery to be equal with God: 7 but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto

<sup>1</sup> σκοποῦντες considering GLTTRAW.

<sup>2</sup> ἕκαστοι GLTTRAW.

<sup>3</sup> φρονεῖτε (omit for) LITRA.

<sup>4</sup> ἴσα LTAW.

<sup>5</sup> ἀλλά LITRAW.

<sup>6</sup> + τὸ the (name) LIT[A]W.

<sup>7</sup> ἔξομολογήσεται

shall confess TAW.

<sup>8</sup> ὁ LITRAW.

<sup>9</sup> ἦτε L.

<sup>10</sup> ἄμωμα LITRA.

<sup>11</sup> μέσῳ [in the]

midst LITRAW.

<sup>12</sup> ἀλλά LITRAW.

<sup>13</sup> συν- T.

<sup>14</sup> δὲ TIT.

<sup>15</sup> χριστῷ Christ L.



you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly. 25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. 27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 23 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation: 30 because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

III. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the circumcision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in

ὁμῖν, ἵνα καὶ γὰρ ἐνθυγχῶ, γινούς τὰ περὶ τοῦ, that I also may be of good courage, having known the things concerning you. 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ you. For no one have I like-minded, who genuinely the things περὶ ὑμῶν μεριμνήσει 21 οἱ πάντες γὰρ τὰ ἑαυτῶν relative to you will care for. For all the things of themselves ζητοῦσιν, οὐ τὰ ἡτοῦ ἰησοῦ 22 τὴν δὲ δοκιμὴν are seeking, not the things of Christ Jesus. But the proof αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν of him ye know, that, as to a father a child, with me he served εἰς τὸ εὐαγγέλιον. 23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς for the glad tidings. Him therefore I hope to send when ἂν ἰσχύω 24 τὰ περὶ ἐμῆ, ἐξαυτῆς 24 πέ- "I shall have seen the things concerning me at once: "I am ποῖα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. persuaded but in [the] Lord that also myself soon I shall come: 25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ but necessary I esteemed [it] Epaphroditus, brother and συνεργόν καὶ συστρατιῶτην μου, ὑμῶν δὲ ἀποστολὸν καὶ fellow-worker and fellow-soldier my, but your messenger and λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς 26 ἐπεὶ οὐ 16 minister of my need, to send you, since ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδύνητον διότι longing after he was all you, and [was] deeply depressed because ἡκούσατε ὅτι ἡσθένησεν 27 καὶ γὰρ ἡσθένησεν παραπλήσιον ye heard that he was sick; for indeed he was sick like θανάτῳ. ἀλλ' ὁ θεὸς αὐτὸν ἡλέησεν, οὐκ αὐτὸν δὲ μόνον, to death, but God him had mercy on, and not him alone, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπῃ σῶχῃ. 28 σπου- but also me, that not sorrow upon sorrow I might have. The more δαιτοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν diligently therefore I sent him, that seeing him again χαρίτε, καὶ γὰρ ἀλγυπότερος ὤ. 29 προσέχεσθε οὖν ye might rejoice, and I the less sorrowful might be. Receive therefore ὑμῶν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους him in [the] Lord with all joy, and such ἐντίμους ἔχετε 30 ὅτι διὰ τὸ ἔργον τοῦ χριστοῦ in honour hold; because for the sake of the work of the Christ ἐντίμους ἔχετε 30 ὅτι διὰ τὸ ἔργον τοῦ χριστοῦ unto death he went near, having disregarded [his] life, μέχρι θανάτου ἤγγισεν, παραβουλευσάμενος τῇ ψυχῇ, 31 ἀναπαληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας. that he might fill up your deficiency of the towards me ministration.

3 Το λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ τὰ αὐτὰ For the rest, my brethren, rejoice in [the] Lord: the same things γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. to write to you, to me [is] not irksome, and for you safe. 2 βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε See to dogs, see to evil workers, σὺν τῇ κατατομῇ 3 ἡμεῖς γὰρ ἴσμεν ἡ περιτομή, οἱ πνεύματα the circumcision, For we are the circumcision, who in spirit ἔθει 4 λατρεύοντες, καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ, καὶ οὐκ God serve, and boast in Christ Jesus, and not

h — τοῦ GLTFAW. i Ἰησοῦ χριστοῦ GLTFAW. k ἀψῶ LTTA. l συν- LTTA.  
m + [ἰδεῖν] to see L. n ἀλλὰ LTTFAW. o ἡλέησεν αὐτόν LTTFAW. p λύπην GLTFAW.  
q — τοῦ LTTA. r — χριστοῦ A. s παραβουλευσάμενος having hazarded GLTFAW.  
t θεοῦ (read serve in [the] Spirit of God) LTTFAW.

ἐν σαρκὶ πεποιθότες, 4 καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν  
in flesh trust. Though I have trust even in

σαρκί· ἢ εἰ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·  
flesh; if any thinks other to trust in flesh, I rather:

5 ὡς περιτομή· ὀκταῖμος, ἐκ γένους Ἰσραὴλ, φυλῆς  
[as to] circumcision, on [the] eighth day; of [the] race of Israel, of [the] tribe

Ἰβενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,  
of Benjamin, Hebrew of Hebrews; according to [the] law a Pharisee;

6 κατὰ Ἰζήλων διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύ-  
according to zeal, persecuting the assembly; according to righteous-

νην τὴν ἐν νόμῳ γενόμενος ἀμειπτος. 7 ἅλλ' ἄτινα  
ness which [is] in [the] law, having become blameless; but what things

ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν χριστὸν  
were to me gain, these I have esteemed, on account of τὸν Christ

ζημίαν. 8 ἀλλὰ μένουσιν καὶ ἡγοῦμαι πάντα ζημίαν  
loss. But yea rather, also I am esteeming all things loss

εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως τοῦ χριστοῦ Ἰησοῦ  
to be on account of the excellency of the knowledge of Christ Jesus

τοῦ κυρίου μου, δι' οὗ πάντα ἐζημιώθην, καὶ ἡγοῦ-  
my Lord, on account of whom all things I suffered loss of, and esteem

μαι σκύβαλα εἶναι, ἵνα χριστὸν κερδήσω, 9 καὶ εὗρεθῶ  
[them] refuse to be, that Christ I may gain; and be found

ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ  
in him, not having my righteousness which [is] of law, but

τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ  
that which by faith of Christ [is], the of God righteousness on

τῇ πίστει, 10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀνα-  
faith, to know him and the power of resur-

στάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ,  
rection his, and the fellowship of his sufferings,

ἐσυμμορφώμενος τῷ θανάτῳ αὐτοῦ, 11 εἴπως καταστήσω  
being conformed to his death, if by any means I may arrive

εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. 12 οὐχ ὅτι ἤδη ἔλαβον,  
at the resurrection of the dead. Not that already I received,

ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω  
or already have been perfected; but I am pursuing, if also I may lay hold,

ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ χριστοῦ Ἰησοῦ. 13 ἀδελ-  
for that also I was laid hold of by the Christ Jesus. Bre-

φοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατελιγμέναι· ἐν δέ,  
thren, I myself not do reckon to have laid hold; but one thing—

τὰ μὲν ὅπως ἐπιλανθανόμενος, τοῖς δὲ ἐμπροσθεν  
the things behind forgetting, and to the things before

ἐπεκτεινόμενος, 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον  
stretching out, towards [the] goal I pursue for the prize

ᾧ ἂν κλήσῃς τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ. 15 Ὅσοι  
of the on high calling of God in Christ Jesus. As many as

οὖν ἔτελειον τοῦτο φρονῶμεν καὶ εἰ τι ἑτέρως  
therefore [are] perfect should be of this mind; and if [in] anything differently

φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει. 16 πλὴν εἰς ὃ  
ye are minded, also this God to you will reveal. But whereto

the flesh. If any other man thinketh that he hath wherewith he might trust in the flesh, I more: 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them dung, that I may win Christ. 9 and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 if by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise

• To read as pointed in the Greek join though I have &c. to what precedes, commencing a sentence at εἰ τις. • περιτομή GLT<sup>RAW</sup>. • Βενιαμίν LIT<sup>R</sup>. • Ἰζήλων LIT<sup>RAW</sup>. • ἅλλ' ἄλλ' T. • μοι ἦν L. • μὲν οὖν then indeed GLT<sup>RAW</sup>. • + τοῦ (read of the Christ) L. • εἶναι LIT<sup>R</sup>. • — τὴν LIT<sup>RAW</sup>. • — τῶν TIT<sup>R</sup>. • συμμορφίζόμενος (συν- T) LIT<sup>RAW</sup>. • ἣν ἐκ from among [the] LIT<sup>RAW</sup>. • — καὶ T. • κατελήφθην LIT<sup>RA</sup>. • — τοῦ GLT<sup>RAW</sup>. • — Ἰησοῦ GLT<sup>RAW</sup>. • οὐπω not yet T. • εἰς LIT<sup>RA</sup>.





ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,  
are true, whatsoever venerable, whatsoever just, whatsoever pure,  
ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις  
whatsoever lovely, whatsoever of good report; if any virtue and if any  
ἐπίαινος, ταῦτα λογίζεσθε· 9 ἂ καὶ ἐμάθετε καὶ παρελάβετε  
praise, these things consider. What also ye learned and received

καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς  
and heard and saw in me, these things do; and the God  
τῆς εἰρήνης ἔσται μεθ' ὑμῶν. 10 Ἐχάρην δὲ ἐν κυρίῳ  
of peace shall be with you. But I rejoiced in [the] Lord

μεγάλως, ὅτι ἡδὺ ποτὶ ἀνεθάλετο τὸ ὑπὲρ ἐμοῦ φρονεῖν·  
greatly, that now at length ye revived [your] "of me" thinking;  
ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαίρεισθε δέ. 11 οὐχ ὅτι  
although also ye were thinking, but ye were lacking opportunity. Not that

καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι,  
as to destitution I speak; for I learned in what [circumstances] I am,  
αὐτάρκης εἶναι. 12 οἶδα γὰρ ὅτι ταπεινούσθαι, οἶδα καὶ  
content to be. And I know [how] to be brought low, and I know [how]

περισσεύειν· ἐν παντί καὶ ἐν πᾶσιν μεμύημαι καὶ χορτά-  
to abound. In everything and in all things I am initiated both to be

ζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι 13 πάντα  
full and to hunger, both to abound and to be deficient. "All things

ἰσχύω ἐν τῷ ἐνδυναμοῦντί με "χριστῷ." 14 πλὴν  
"I am "strong "for in the "who "empowers me "Christ." But

καλῶς ἐποιήσατε, "συγκοινωνήσαντές" μου τῇ θλίψει. 15 οἶδατε  
well ye did, having fellowship in my tribulation. "Know

δὲ καὶ ὑμεῖς, Φιλιππῆσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου,  
'and also ye, O Philippians, that in [the] beginning of the glad tidings,

ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοι-  
when I came out from Macedonia, not any "with me" assembly "had

νώνησεν εἰς λόγον δόσεως καὶ βλήψεως," εἰ μὴ ὑμεῖς  
"fellowship with regard to an account of giving and receiving, except ye

μόνοι· 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπασι καὶ δις "εἰς" τὴν  
alone; because also in Thessalonica both once and twice for

χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι ἐπιζητῶ τὸ δόμα, "ἀλλ'"  
my need ye sent. Not that I seek after gift, but

ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν·  
I seek after fruit that abounds to your account.

18 ἀπέχω δὲ πάντα καὶ περισσεύω· πεπληρωμαι, δεξάμενος  
But I have all things and abound; I am full, having received

παρὰ Ἐραφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας,  
from Ephraoditus the things from you, an odour of a sweet smell,

θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ θεὸς μου πληρώσει  
a sacrifice acceptable, well-pleasing to God. But my God will fill up

πᾶσαν χρείαν ὑμῶν κατὰ "τὸν πλοῦτον" αὐτοῦ ἐν δόξῃ ἐν  
all your need according to his riches in glory in

χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς  
Christ Jesus. But to the God and Father of us [be] glory to

τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
the ages of the ages. Amen.

21 Ἀσπάσασθε πάντα ἁγίον ἐν χριστῷ Ἰησοῦ. ἀσπάζον-  
Salute every saint in Christ Jesus. "Sa-

ται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 ἀσπάζοντα ὑμᾶς πάν-  
lute you "the "with me "brethren. "Salute "you "all

are true, whatsoever honest things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9-Those things, which ye have both learned, and received, and seen in me, do: and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and how to be exalted; I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all, and abound: I am full, having received of Ephraoditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. 19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. 22 Salute all

γ καὶ GLTTAW. \* — χριστῷ (read τῷ him) GLTTAW.

\* [εἰς] L. \* ἀλλὰ LTTAW. \* τὸ πλοῦτος LTTAW.

\* συν- T.

β λήψεως LTTA.

in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

τες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

Ἡρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης, δι' Ἐπαφροδίτου.

**Ἡ ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.**  
THE \*TO [THE] \*COLOSSIANS \*EPISTLE \*OF \*PAUL.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother, 2 to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, 2 τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: 7 as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 who also declared unto us your love in the Spirit.

3 Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε ὑπὲρ ὑμῶν προσευχόμενοι 4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους, 5 διὰ τὴν ἐλπίδα ἣν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ὅτε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφοροῦμεν, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ 7 καθὼς καὶ ἔμαθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ὑμῶν, ὃς ἔστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ, 8 ὁ καὶ ὁμολόγησε ὑμῖν τὴν ἀγάπην ἣν ἔχετε ἐν τῷ πνεύματι.

† — ἡμῶν (read of the Lord) LTTAW.

§ τοῦ πνεύματος ὑμῶν your spirit LTTAW.

h — ἀμήν [L]IT[A].

i — the subscription GLTW; Ἡρὸς Φιλιππησίους TRA.

k + τοῦ Ἀποστόλου of the Apostle E; Ἡρὸς Κολοσσαεῖς ET; Παύλου ἐπιστολὴ πρὸς Κολοσσαεῖς G; Ἡρὸς Κολοσσαεῖς LTTAW.

l χριστοῦ Ἰησοῦ LTTAW.

m Κολοσσαῖς

ECJ, W. n + Ἰησοῦ Jesus L. o — καὶ κυρίου Ἰησοῦ χριστοῦ G [L]ITAW. p — καὶ (read to God [the] Father) LA.

q ὑπὲρ LTR. r ἣν ἔχετε which ye have LTTAW. s — καὶ LTTAW. t + καὶ αὐξανόμενον and growing GLTTAW. u — καὶ LTTAW. v ἡμῶν

US LTRA.

9 Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς-ἡμέρας ἠκούσαμεν,  
On account of this also we from the day in which we heard [of it],  
οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτοῦμενοι ἵνα  
do not cease "for" "you" "praying" and asking that

πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ  
ye may be filled with the knowledge of his will in all

σοφία καὶ συνέσει πνευματικῇ, 10 περιπατήσαι ὡς ὑμᾶς<sup>w</sup>  
wisdom and "understanding" "spiritual," "to" "walk" ["for"] "you"

ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν<sup>x</sup> ἐν παντί ἔργῳ ἀγαθῷ  
worthily of the Lord to all pleasing, in every "work" "good"

καρποφοροῦντες καὶ αὐξανόμενοι ἰεῖς τὴν ἐπίγνωσιν<sup>y</sup> τοῦ  
bringing forth fruit and growing into the knowledge

θεοῦ. 11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος  
of God; with all power being strengthened according to the might

τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ  
of his glory to all endurance and longsuffering with

χαρᾶς. 12 εὐχαριστοῦντες τῷ πατρὶ, τῷ ἱκανῶσαντι ἡμᾶς<sup>z</sup>  
joy; giving thanks to the Father, who made "competent" "us"

εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 ὃς  
for the share of the inheritance of the saints in the light, who

ἐρρύσατο<sup>b</sup> ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστη-  
delivered us from the authority of darkness, and trans-

σεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν  
lated [us] into the "kingdom" of the Son of his love: in

ᾧ ἔχομεν τὴν ἀπολύτρωσιν<sup>c</sup> διὰ τοῦ αἵματος αὐτοῦ,<sup>y</sup> τὴν  
whom we have redemption through his blood, the

ἀφεσιν τῶν ἁμαρτιῶν. 15 ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ  
remission of sins; who is [the] image of God the

ἀοράτου, πρωτότοκος πάσης κτίσεως. 16 ὅτι ἐν αὐτῷ ἐ-  
invisible, firstborn of all creation; because by him were

κτίσθη τὰ πάντα, ἃ τὰ ἐν τοῖς οὐρανοῖς καὶ ἃ ἐπὶ τῆς  
created all things, the things in the heavens and the things upon the

γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες  
earth, the visible and the invisible, whether thrones, or lordships,

εἴτε ἀρχαὶ εἴτε ἐξουσίαι τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν  
or principalities, or authorities: all things by him and for him

ἔκτισται. 17 καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα  
have been created. And he is before all, and all things

ἐν αὐτῷ συνέστηκεν. 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμα-  
in him subsist. And he is the head of the body,

τος τῆς ἐκκλησίας. ὃς ἐστὶν ἀρχή, πρωτότοκος ἐκ  
the assembly; who is [the] beginning, firstborn from among

τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων  
the dead, that "might" "be" in "all" "things" "he" holding the first place;

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι,  
because in him "was" "pleased" "all" "the" "fulness" to dwell,

20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρη-  
and by him to reconcile all things to itself, having

νοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, ἵδι' αὐτοῦ,<sup>y</sup>  
made peace by the blood of his cross, by him,

εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. 21 καὶ  
whether the things on the earth, or the things in the heavens. And

ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ  
you once being alienated and enemies in mind

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; 13 who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 in whom we have redemption through his blood, even the forgiveness of sins: 15 who is the image of the invisible God, the firstborn of every creature: 16 for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 and he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works,

<sup>w</sup> — ὑμᾶς GLTtrA.

<sup>x</sup> ἀρεσκίαν T.

<sup>y</sup> τῇ ἐπιγνώσει by the knowledge GLTtrAW.

<sup>a</sup> + καλεῖσθαι καὶ called and L.

<sup>b</sup> ὑμᾶς you T.

<sup>c</sup> ἐρύσατο Ttr.

<sup>d</sup> — διὰ τοῦ αἵματος

αὐτοῦ GLTtrAW.

<sup>e</sup> — τὰ LTr.

<sup>f</sup> — δι' αὐτοῦ LTr.



yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight: 23 if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

ἐν τοῖς ἔργοις τοῖς πονηροῖς. νυνὶ δὲ ἡ ἀποκατήλλαξεν· 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου<sup>h</sup>, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραίοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου ὃ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ<sup>i</sup> τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, ὃ ἐγενόμην ἐγὼ Παῦλος δίακονος.  
servant.

24 who now rejoices in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: 29 whereunto I also labour, striving according to his working, which worketh in me mightily.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν<sup>k</sup> μου<sup>l</sup> ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί<sup>m</sup> μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος· κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι<sup>n</sup> τίς ὁ<sup>o</sup> πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς<sup>o</sup> ἐστὶν χριστὸς ἐν ὑμῖν ἡ ἐλπίς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ Ὁ Ἰησοῦ· 29 εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.  
<sup>h</sup> his <sup>i</sup> in <sup>j</sup> which <sup>k</sup> works <sup>l</sup> in me <sup>m</sup> in power.

II. For I would that ye knew what great conflict I have for you, and for them as Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts might be comforted, being knit

2 Θέλω γὰρ ὑμᾶς εἶδέναι ἡλίκον ἀγῶνα ἔχω<sup>p</sup> περὶ<sup>q</sup> ὑμῶν καὶ τῶν ἐν Ἐλαδικείᾳ<sup>r</sup>, καὶ ὅσοι οὐχ ἑωράκασι<sup>s</sup> τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρακληθῶσιν αἰ. καρδίαι αὐτῶν, their hearts,

ε ἀποκατήλλαγθε were ye reconciled L. <sup>h</sup> + [αὐτοῦ] (read his death) L. <sup>i</sup> — τῇ LITTAW. <sup>k</sup> — μου (read the sufferings) GLTTFAW. <sup>l</sup> νῦν LITTAW. <sup>m</sup> τί τὸ LITTAW. <sup>n</sup> ὃ LITTAW. <sup>o</sup> — Ἰησοῦ GLTTFAW. <sup>p</sup> ὑπὲρ LITTAW. <sup>q</sup> Λαοδικίᾳ T. <sup>r</sup> ἑώρακαν LITTAW; ἐόρακαν T.

<sup>α</sup>συμβιβασθέντων<sup>β</sup> ἐν ἀγάπῃ, καὶ εἰς <sup>γ</sup>πάντα πλοῦτον<sup>δ</sup> τῆς  
being knit together in love, and to all riches of the  
πληροφορίας τῆς συνέσεως; εἰς ἐπίγνωσιν τοῦ μυστηρίου  
full assurance of understanding; to [the] knowledge of the mystery  
τοῦ θεοῦ <sup>ε</sup>καὶ πατρὸς καὶ τοῦ <sup>ς</sup>Χριστοῦ, <sup>ζ</sup>3 ἐν <sup>η</sup>ᾧ εἰσιν  
of God and of [the] Father and of the Christ; in which are  
πάντες οἱ θησαυροὶ τῆς σοφίας καὶ <sup>θ</sup>τῆς <sup>ι</sup>γνώσεως ἀπόκρυ-  
all the treasures of wisdom and of knowledge hid.  
φοι. 4 τοῦτο<sup>κ</sup> δὲ<sup>λ</sup> λέγω, ἵνα <sup>μ</sup>μη τις<sup>ν</sup> ὑμᾶς παραλογίζηται<sup>ο</sup> ἐν  
And this I say, that not anyone you may beguile by  
πιθανολογίᾳ. 5 εἰ γὰρ καὶ τῇ σαρκὶ <sup>π</sup>ἄπειμι, ἀλλὰ τῷ  
persuasive speech. For if indeed in the flesh I am absent, yet  
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν,  
in spirit with you I am, rejoicing and seeing your order,  
καὶ τὸ στερῶμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. 6 ὥς οὖν  
and the firmness <sup>α</sup>in <sup>β</sup>Christ <sup>γ</sup>of your faith. As therefore  
παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπα-  
ye received the Christ, Jesus the Lord, in <sup>δ</sup>him walk,  
τεῖτε, 7 ἐρριζωμένοι καὶ ἐπικοδομούμενοι ἐν αὐτῷ, καὶ  
having been rooted and being built up in him, and  
βεβαιούμενοι <sup>α</sup>ἐν<sup>β</sup> τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες  
being confirmed in the faith, even as ye were taught, abounding  
<sup>γ</sup>ἐν αὐτῇ<sup>δ</sup> ἐν εὐχαριστίᾳ.  
in it with thanksgiving.

8 Βλέπετε <sup>α</sup>μή τις<sup>β</sup> ὑμᾶς <sup>γ</sup>ἔσται<sup>δ</sup> ὁ <sup>ε</sup>συλαγωγῶν  
Take heed lest anyone you there shall be who makes a prey of  
διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παρά-  
through philosophy and empty deceit, according to the tra-  
δοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ  
dition of men, according to the elements of the world, and  
οὐ κατὰ Χριστοῦ. 9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα  
not according to Christ. For in him dwells all the fulness  
τῆς θεότητος σωματικῶς, 10 καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι  
of the Godhead bodily; and ye are in him complete,  
<sup>α</sup>ὅς<sup>β</sup> ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας. 11 ἐν <sup>γ</sup>ᾧ  
who is the head of all principality and authority, in whom  
καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπ-  
also ye were circumcised with circumcision not made by hand, in the put-  
εκδύσει τοῦ σώματος <sup>α</sup>τῶν ἁμαρτιῶν<sup>β</sup> τῆς σαρκός, ἐν τῇ περι-  
ting off of the body of the sins of the flesh, in the circum-  
τομῇ τοῦ Χριστοῦ, 12 συνταφέντες αὐτῷ ἐν τῇ βαπτίσματι.<sup>α</sup>  
cision of the Christ; having been buried with him in baptism,  
ἐν <sup>β</sup>ᾧ καὶ <sup>γ</sup>συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνερ-  
in which also ye were raised with [him] through the faith of the work-  
γείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ <sup>δ</sup>στῶν<sup>ε</sup> νεκρῶν.  
ing of God who raised him from among the dead,  
13 καὶ ὑμᾶς νεκροὺς ὄντας <sup>α</sup>ἐν<sup>β</sup> τοῖς παραπτώμασιν καὶ τῇ  
And you, <sup>γ</sup>dead <sup>δ</sup>being in offences and in the  
ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, <sup>ε</sup>συνεζωποίησεν<sup>ς</sup> ἐν αὐτῷ,  
uncircumcision of your flesh, he quickened together with him,

together in love, and into all riches of the full assurance of understanding, to the acknowledgement of the mystery of the mystery of God, and of the Father, and of Christ; 3 in whom are hid all the treasures of wisdom and knowledge. 4 And this I say, lest any man should beguile you with enticing words. 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And ye are complete in him, which is the head of all principality and power: 11 in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having for-

<sup>α</sup> συμβιβασθέντες GLTTAW. <sup>β</sup> πᾶν (+ τὸ the 1[Tr]w) πλοῦτος LTTAW. <sup>γ</sup> — καὶ πατὸς καὶ τοῦ (read [even] Christ) GLTTAW. <sup>δ</sup> — Χριστοῦ GA. <sup>ε</sup> — τῆς LTTA. <sup>ς</sup> — δὲ and 7[Tr]A]. <sup>ζ</sup> μηδεὶς LTTAW. <sup>α</sup> — ἐν (read τῇ in the) LTT[A]. <sup>β</sup> — ἐν αὐτῇ TT[A]. <sup>γ</sup> ἐστὶν ὑμᾶς L. <sup>δ</sup> δ L. <sup>ε</sup> — τῶν ἁμαρτιῶν GLTTAW. <sup>ς</sup> βαπτισμῷ TrA. <sup>α</sup> — τῶν (read [the]) TT[A]W. <sup>β</sup> — ἐν (read παραπ. in offences) TTr. <sup>γ</sup> συνεζωποίητην GLTTAW. <sup>δ</sup> + ὑμᾶς you LTTAW.

given you all trespasses; 14 blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

χαρισάμενος ἡμῖν<sup>1</sup> πάντα τὰ παραπτώματα· 14 ἐξαλείψας<sup>2</sup> τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ, 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παρόρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath days: 17 which are a shadow of things to come; but the body of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας<sup>3</sup> ἢ σαββάτων· 17 ὧς<sup>4</sup> ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ<sup>5</sup> χριστοῦ. 18 μὴ δεις ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ<sup>6</sup> τῶν ἀγγέλων, ἀ μὴ<sup>7</sup> ἐώρακεν<sup>8</sup> ἐμβατεύων, εἰκὴ<sup>9</sup> φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζόμενον, αὐξέι τὴν αὐξήσιν τοῦ θεοῦ.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 which all are to perish with the using;) after the commandments and doctrines of men? 23 which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

20 Εἰ οὖν<sup>1</sup> ἀπεθάνετε σὺν<sup>2</sup> τῷ<sup>3</sup> χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὥς ζῶντες ἐν κόσμῳ δογματίζεσθε; 21 Μὴ ἄψῃ, μὴ δέ γεύσῃ, μὴ δέ θίγῃς, 22 ὧς ἐστὶν πάντα εἰς φθοράν τῇ ἀποχρήσει<sup>4</sup> κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, 23 ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἡθελοθρησκείᾳ<sup>5</sup> καὶ ταπεινοφροσύνῃ<sup>6</sup> καὶ ἀφειδίᾳ<sup>7</sup> σώματος, οὐκ ἐν τιμῇ<sup>8</sup> τιμὴ πρὸς πλησμονὴν τῆς σαρκός.<sup>9</sup>

III. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth: 3 For ye are dead, and

3 Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ ἄνω ζητεῖτε, οὐδ' ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος, 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 ἀπέθανετε

<sup>1</sup> ἡμῖν you R. <sup>2</sup> καὶ and A. <sup>3</sup> γεομηνίας LTr. <sup>4</sup> ὧς LA. P — τοῦ (read of Christ) GW. <sup>5</sup> θρησκεία T. <sup>6</sup> — μὴ (read ἐμβ. 'standing 'on') [L]TTrA. <sup>7</sup> ἐώρακεν TA. <sup>8</sup> συν- TA. <sup>9</sup> — οὐν GLTTAW. <sup>10</sup> — τῷ GLTTAW. <sup>11</sup> Continue question to end of verse 21 GW; to end of verse 22LT; to end of verse 23 A. <sup>12</sup> ἡθελοθρησκεία T. <sup>13</sup> [καὶ] L. <sup>14</sup> ἀφειδεία L.



γάρ, καὶ ἡ ζωὴ ὑμῶν κρύπτεται σὺν τῷ Χριστῷ ἐν τῷ θεῷ.  
for, and your life has been hid with the Christ in God.

4 ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ὑμῶν, τότε καὶ  
When the Christ may be manifested our life, then also

ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.  
ye with him shall be manifested in glory.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς,  
Put to death therefore members your which [are] on the earth,

πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν  
fornication, uncleanness, passion, desire evil, and

πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, 6 δι'  
covetousness, which is idolatry. On account of which things

ἔρχεται ὡς ὁργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.  
comes the wrath of God upon the sons of disobedience.

7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζήτε ἐν  
Among whom also ye walked once when ye were living in

αὐτοῖς. 8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὁργὴν,  
these things. But now, put off also ye, all [these] things, wrath,

θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία ἐκ τοῦ στόματος  
indignation, malice, blasphemy, foul language out of mouth

τοῦ ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν  
your. Do not lie to one another, having put off the

παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ ἐνδυσά-  
old man with his deeds, and having

μενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ'  
put on the new that [is] being renewed into knowledge according to

εἰκόνα τοῦ κτίσαντος αὐτόν. 11 ὅπου οὐκ ἔνι  
[the] image of him who created him; where there is not

Ἕλληνας καὶ Ἰουδαίους, περιτομὴ καὶ ἀκροβυστία, βάρβαρος,  
Greek and Jew, circumcision and uncircumcision, barbarian,

Σκύθης, δοῦλος, ἢ ἑλεύθερος· ἀλλὰ ἰσὰ πάντα καὶ ἐν πᾶσιν  
Scythian, bondman, free; but all things and in all

Χριστός.  
[is] Christ.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ  
Put on therefore, as elect of God, holy and

ἡγαπημένοι, σπλάγχνα ὀϊκτιρμῶν, χρηστότητα, ταπεινο-  
beloved, bowels of compassions, kindness, -humi-

φροσύνην, πραότητα, μακροθυμίαν. 13 ἀνεχόμενοι ἀλ-  
lity, meekness, long-suffering; bearing with one

λήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχῃ  
another, and forgiving each other, if any against any should have

μομφήν· καθὼς καὶ ὁ Χριστὸς ἔχαρίσατο ὑμῖν, οὕτως καὶ  
a complaint; even as also the Christ forgave you, so also [do]

ὑμεῖς. 14 ἐπὶ πᾶσιν δὲ τοῖς τὴν ἀγάπην, ὥς ἐστιν  
ye. And to all these [add] love, which is [the]

σύνδεσμος τῆς τελειότητος. 15 καὶ ἡ εἰρήνη τοῦ θεοῦ βρα-  
bond of perfectness. And the peace of God let

βετέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώ-  
preside in your hearts, to which also ye were called in one

ματι· καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω  
body, and thankful be. The word of the Christ let dwell

your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 in the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 and have put on the new man, which is renewed in knowledge after the image of him that created him. 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all

<sup>b</sup> ὑμῶν (read your life) TTa.

<sup>c</sup> — ὑμῶν (read the members) TTa.

<sup>d</sup> ὃ which A.

<sup>e</sup> [ἡ] L.

<sup>f</sup> — ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας (read ἐν οἷς ἐν which things) [L] TTa.

<sup>g</sup> τοῦ

rois LTTaW.

<sup>h</sup> + καὶ and L.

<sup>i</sup> — τὰ τ. <sup>k</sup> — τοῦ L.

<sup>l</sup> οἰκτιρμού of compassion

GLTTaW. <sup>m</sup> πραύτητα LTTaW.

<sup>n</sup> κύριος Lord LTTa.

<sup>o</sup> ὃ LTTaW.

<sup>p</sup> τοῦ Χριστοῦ

of the Christ GLTTaW.

wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες αὐτοὺς ψαλμοῖς καὶ ὕμνοις πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ 17 καὶ πάν ὅ,τι ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ πατρὶ δι' αὐτοῦ.

[the] Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things; for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23 and whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. IV. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἡνίκεν ἐν κυρίῳ. 19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκες ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ κυρίῳ. 20 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. 22 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις ὡς ἡνίκεν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. 22 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις ὡς ἡνίκεν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. 22 Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις ὡς ἡνίκεν ἐν κυρίῳ.

κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρώποις, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν θεόν. 23 καὶ πάν ὅ,τι ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις. 24 εἰδότες ὅτι ἀπὸ κυρίου ἡ ἀπολύτρωσις ὑμῶν ἐστιν, ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ κυρίῳ. 25 ὁ δὲ ἀδίκων κόμιεται.

ὁ ἡδίκησεν, καὶ οὐκ ἔστιν προσωποληψία. 4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρίχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς.

2 Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 that I may make it manifest,

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. 3 προσευχόμενοι ἡμᾶς καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ χριστοῦ, δι' ὃ καὶ δεδέμαι, 4 ἵνα φανερωμαι ὑμῖν.

9 — καὶ LITRAW. 10 — καὶ LITRAW. 11 — καὶ LITRAW. 12 — καὶ LITRAW. 13 — καὶ LITRAW. 14 — καὶ LITRAW. 15 — καὶ LITRAW. 16 — καὶ LITRAW. 17 — καὶ LITRAW. 18 — καὶ LITRAW. 19 — καὶ LITRAW. 20 — καὶ LITRAW. 21 — καὶ LITRAW. 22 — καὶ LITRAW. 23 — καὶ LITRAW. 24 — καὶ LITRAW. 25 — καὶ LITRAW. 26 — καὶ LITRAW. 27 — καὶ LITRAW. 28 — καὶ LITRAW. 29 — καὶ LITRAW. 30 — καὶ LITRAW. 31 — καὶ LITRAW. 32 — καὶ LITRAW. 33 — καὶ LITRAW. 34 — καὶ LITRAW. 35 — καὶ LITRAW. 36 — καὶ LITRAW. 37 — καὶ LITRAW. 38 — καὶ LITRAW. 39 — καὶ LITRAW. 40 — καὶ LITRAW. 41 — καὶ LITRAW. 42 — καὶ LITRAW. 43 — καὶ LITRAW. 44 — καὶ LITRAW. 45 — καὶ LITRAW. 46 — καὶ LITRAW. 47 — καὶ LITRAW. 48 — καὶ LITRAW. 49 — καὶ LITRAW. 50 — καὶ LITRAW. 51 — καὶ LITRAW. 52 — καὶ LITRAW. 53 — καὶ LITRAW. 54 — καὶ LITRAW. 55 — καὶ LITRAW. 56 — καὶ LITRAW. 57 — καὶ LITRAW. 58 — καὶ LITRAW. 59 — καὶ LITRAW. 60 — καὶ LITRAW. 61 — καὶ LITRAW. 62 — καὶ LITRAW. 63 — καὶ LITRAW. 64 — καὶ LITRAW. 65 — καὶ LITRAW. 66 — καὶ LITRAW. 67 — καὶ LITRAW. 68 — καὶ LITRAW. 69 — καὶ LITRAW. 70 — καὶ LITRAW. 71 — καὶ LITRAW. 72 — καὶ LITRAW. 73 — καὶ LITRAW. 74 — καὶ LITRAW. 75 — καὶ LITRAW. 76 — καὶ LITRAW. 77 — καὶ LITRAW. 78 — καὶ LITRAW. 79 — καὶ LITRAW. 80 — καὶ LITRAW. 81 — καὶ LITRAW. 82 — καὶ LITRAW. 83 — καὶ LITRAW. 84 — καὶ LITRAW. 85 — καὶ LITRAW. 86 — καὶ LITRAW. 87 — καὶ LITRAW. 88 — καὶ LITRAW. 89 — καὶ LITRAW. 90 — καὶ LITRAW. 91 — καὶ LITRAW. 92 — καὶ LITRAW. 93 — καὶ LITRAW. 94 — καὶ LITRAW. 95 — καὶ LITRAW. 96 — καὶ LITRAW. 97 — καὶ LITRAW. 98 — καὶ LITRAW. 99 — καὶ LITRAW. 100 — καὶ LITRAW.

9 — καὶ LITRAW. 10 — καὶ LITRAW. 11 — καὶ LITRAW. 12 — καὶ LITRAW. 13 — καὶ LITRAW. 14 — καὶ LITRAW. 15 — καὶ LITRAW. 16 — καὶ LITRAW. 17 — καὶ LITRAW. 18 — καὶ LITRAW. 19 — καὶ LITRAW. 20 — καὶ LITRAW. 21 — καὶ LITRAW. 22 — καὶ LITRAW. 23 — καὶ LITRAW. 24 — καὶ LITRAW. 25 — καὶ LITRAW. 26 — καὶ LITRAW. 27 — καὶ LITRAW. 28 — καὶ LITRAW. 29 — καὶ LITRAW. 30 — καὶ LITRAW. 31 — καὶ LITRAW. 32 — καὶ LITRAW. 33 — καὶ LITRAW. 34 — καὶ LITRAW. 35 — καὶ LITRAW. 36 — καὶ LITRAW. 37 — καὶ LITRAW. 38 — καὶ LITRAW. 39 — καὶ LITRAW. 40 — καὶ LITRAW. 41 — καὶ LITRAW. 42 — καὶ LITRAW. 43 — καὶ LITRAW. 44 — καὶ LITRAW. 45 — καὶ LITRAW. 46 — καὶ LITRAW. 47 — καὶ LITRAW. 48 — καὶ LITRAW. 49 — καὶ LITRAW. 50 — καὶ LITRAW. 51 — καὶ LITRAW. 52 — καὶ LITRAW. 53 — καὶ LITRAW. 54 — καὶ LITRAW. 55 — καὶ LITRAW. 56 — καὶ LITRAW. 57 — καὶ LITRAW. 58 — καὶ LITRAW. 59 — καὶ LITRAW. 60 — καὶ LITRAW. 61 — καὶ LITRAW. 62 — καὶ LITRAW. 63 — καὶ LITRAW. 64 — καὶ LITRAW. 65 — καὶ LITRAW. 66 — καὶ LITRAW. 67 — καὶ LITRAW. 68 — καὶ LITRAW. 69 — καὶ LITRAW. 70 — καὶ LITRAW. 71 — καὶ LITRAW. 72 — καὶ LITRAW. 73 — καὶ LITRAW. 74 — καὶ LITRAW. 75 — καὶ LITRAW. 76 — καὶ LITRAW. 77 — καὶ LITRAW. 78 — καὶ LITRAW. 79 — καὶ LITRAW. 80 — καὶ LITRAW. 81 — καὶ LITRAW. 82 — καὶ LITRAW. 83 — καὶ LITRAW. 84 — καὶ LITRAW. 85 — καὶ LITRAW. 86 — καὶ LITRAW. 87 — καὶ LITRAW. 88 — καὶ LITRAW. 89 — καὶ LITRAW. 90 — καὶ LITRAW. 91 — καὶ LITRAW. 92 — καὶ LITRAW. 93 — καὶ LITRAW. 94 — καὶ LITRAW. 95 — καὶ LITRAW. 96 — καὶ LITRAW. 97 — καὶ LITRAW. 98 — καὶ LITRAW. 99 — καὶ LITRAW. 100 — καὶ LITRAW.

ρώσω αὐτὸ ὡς δεῖ με λαλῆσαι. 5 Ἐν σοφίᾳ περιπατεῖτε  
manifest it as it behoves me to speak. In wisdom walk

πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. 6 ὁ λόγος  
towards those without, the time ransoming. [Let] word

ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος, εἰδέναι πῶς  
your [be] always with grace, with salt seasoned, to know how

δεῖ ὑμᾶς ἐν ἑκάστῳ ἀποκρίνεσθαι.  
it behoves you each one to answer.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός  
The things concerning me all will make known to you Tychicus

ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος  
the beloved brother and faithful servant and fellow-bondman

ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα  
in [the] Lord; whom I sent to you for this very thing, that

ἡγνώσῃ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς  
he might know the things concerning you, and might encourage

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ, τῷ πιστῷ καὶ ἀγαπητῷ  
your hearts; with Onesimus, the faithful and beloved

ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνωριοῦν  
brother, who is of you. All things to you they will make known

τὰ ὧδε.  
here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ  
Salutes you Aristarchus my fellow-prisoner, and

Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς.  
Mark, the cousin of Barnabas, concerning whom ye received orders,

ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν. 11 καὶ Ἰησοῦς ὁ λεγόμενος  
(if he come to you, receive him,) and Jesus called

Ἰουδᾶς, ὁ ὄντως ἐκ περιτομῆς. οὗτοι μόνοι  
Justus, who are of [the] circumcision. These [are the] only

συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησαν  
fellow-workers for the kingdom of God, who were

μοι παραγορία. 12 ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν  
to me a consolation. Salutes you Epaphras who [is] of you,

δοῦλος χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς  
a bondman of Christ, always striving for you in the

προσευχαῖς, ἵνα ᾖ στήτε τέλει καὶ πεπληρωμένοι ἐν  
prayers, that ye may stand perfect and complete in

παντὶ θελήματι τοῦ θεοῦ. 13 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει  
every will of God. For I bear witness to him that he has

ζῆλον πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν  
zeal much for you and them in Laodicea and them

ἐν Ἱερραπόλει. 14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγα-  
in Hierapolis. Salutes you Luke the physician be-

πητὸς, καὶ Δημᾶς. 15 ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελ-  
phos, and Demas. Salute the in Laodicea brethren

φούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.  
ren, and Nymphas, and the in his house assembly.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε  
And when may be read among you the epistle, cause

ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ  
that also in the of [the] Laodiceans assembly it may be read, and

as I ought to speak.  
5 Walk in wisdom to-  
ward them that are  
without, redeeming the  
time. 6 Let your  
speech be always with  
salt, seasoned with  
salt, that ye may know  
how ye ought to an-  
swer every man.

7 All my state shall  
Tychicus declare unto  
you, who is a beloved  
brother, and a faith-  
ful minister and fel-  
lowservant in the  
Lord: 8 whom I have  
sent unto you for the  
same purpose, that he  
might know your es-  
tate, and comfort  
your hearts; 9 with  
Onesimus, a faithful  
and beloved brother,  
who is one of you.  
They shall make  
known unto all  
things which are done  
here.

10 Aristarchus my  
fellowprisoner salu-  
teth you, and Marcus,  
sister's son to Barna-  
bas, touching whom  
ye received command-  
ments: if he come un-  
to you, receive him: 11  
and Jesus, which is  
called Justus, who are  
of the circumcision.  
These only are my  
fellowworkers unto  
the kingdom of God,  
which have been a  
comfort unto me, 12 E-  
paphras, who is one  
of you, a servant of  
Christ, saluteth you,  
always labouring fer-  
vently for you in  
prayers, that ye may  
stand perfect and com-  
plete in all the will of  
God. 13 For I bear  
him record, that he  
hath a great zeal for  
you, and them that are  
in Laodicea, and them  
in Hierapolis. 14 Luke,  
the beloved physician,  
and Demas, greet you.  
15 Salute the brethren  
which are in Laodicea,  
and Nymphas, and the  
church which is in his  
house. 16 And when  
this epistle is read a-  
mong you, cause that  
it be read also in the  
church of the Laodi-  
ceans; and that ye

9 γνῶτε ye might know LTR. 10 ἡμῶν US LTR. 11 γνωρίσουν L. 12 Πunctuate so as to read These only who are of the circumcision [are the] &c. LTA. 13 + Ἰησοῦ Jesus LTR. 14 σταθῆτε TR. 15 πεπληρωμένοι fully assured LTR & W. 16 πολλὴν πόνον much labour GLTR & A; πόνον πολὺν W. 17 Λαοδικεία T. 18 Νύμφαν Nympha L. 19 αὐτῆς (read her house) L4 αὐτῶν (read their house) TR & A.



likewise read the e-  
pistle from Laodicea.  
17 And say to Archip-  
pus, Take heed to the  
ministry which thou  
hast received in the  
Lord, that thou fulfil  
it. 18 The salutation  
by the hand of me  
Paul. Remember my  
bonds. Grace be with  
you. Amen.

τὴν ἐκ <sup>b</sup>Λαοδικείας" ἵνα καὶ ὑμεῖς ἀναγνώτε· 17 καὶ εἶπατε  
that from Laodicea that also ye may read. And say  
Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν  
to Archippus, Take heed to the service which thou didst receive in [the]  
κυρίῳ, ἵνα αὐτὴν πληροῖς. 18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ  
Lord, that it thou fulfil. The salutation <sup>by</sup> my [<sup>own</sup>] hand  
Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ'  
of <sup>a</sup>Paul. Remember my bonds. Grace [be] with  
ὑμῶν. ἀμήν."  
you. Amen.

<sup>d</sup>Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης, διὰ Τυχικοῦ καὶ  
To [the] Colossians written from Rome, by Tychicus and  
Ὀνησίμου."  
Onesimus.

Ἡ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ  
THE TO [THE] THESSALONIANS <sup>2</sup>EPISTLE <sup>OF</sup> PAUL

ΠΡΩΤΗ.<sup>||</sup>

<sup>1</sup>FIRST.

PAUL, and Silvanus,  
and Timotheus, unto  
the church of the  
Thessalonians which is  
in God the Father and  
in the Lord Jesus  
Christ: Grace be unto  
you, and peace, from  
God our Father, and  
the Lord Jesus Christ.

ΠΑΥΛΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-  
Paul and Silvanus and Timotheus, to the assembly of Thes-  
σαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ χριστῷ.  
salonians in God [the] Father and [the] Lord Jesus Christ.  
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
Grace to you and peace from God our Father and [the] Lord  
Ἰησοῦ χριστοῦ."  
Jesus Christ.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν,  
We give thanks to God always concerning all you,

μνησθῆναι ὑμῶν<sup>||</sup> ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδια-  
mention of you making at our prayers, an-

2 We give thanks to  
God always for you  
all, making mention  
of you in our prayers;  
3 remembering with-  
out ceasing your work  
of faith, and labour of  
love, and patience of  
hope in our Lord Jes-  
us Christ, in the sight  
of God and our Fa-  
ther; 4 knowing, bre-  
thren beloved, your  
election of God. 5 For  
our gospel came not  
unto you in word only,  
but also in power, and  
in the Holy Ghost, and  
in much assurance; as  
ye know what manner  
of men we were a-  
mong you for your  
sake. 6 And ye be-  
came followers of us,

λείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ  
ceasingly remembering your work of faith and

κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου  
labour of love and endurance of hope of Lord

ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν.  
our Jesus Christ, before God and Father our;

4 εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ ἡθεοῦ, τὴν ἐκλογὴν ὑμῶν.  
4 knowing, brethren beloved by God, your election.

5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς<sup>||</sup> ὑμᾶς ἐν λόγῳ  
Because our glad tidings came not to you in word

μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν<sup>||</sup>  
only, but also in power and in [the] Spirit Holy, and in

πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἳ ἐγενήθημεν ἐν<sup>||</sup>  
full assurance much, even as ye know what we were among

ὑμῖν δι' ὑμᾶς. 6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε  
you for the sake of you: and ye imitators of us became

<sup>b</sup> Λαοδικείας T.

<sup>c</sup> — ἀμήν GLTtrAW.

<sup>d</sup> Πρὸς Κολοσσαεῖς &c. E; — the subscription

GLTW; Πρὸς Κολασσαεῖς TrA.

<sup>e</sup> + τοῦ Ἀποστόλου the apostle E; Πρὸς Θεσσαλονικεῖς α' LITrAW.

<sup>f</sup> — ἀπὸ θεοῦ to end

of verse [1] TrA.

<sup>g</sup> — ὑμῶν LITr[A].

<sup>h</sup> + τοῦ T.

<sup>i</sup> πρὸς L.

<sup>k</sup> — ἐν T[Tr].

<sup>1</sup> [ἐν] Tr.

καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ  
and of the Lord, having accepted the word in tribulation much  
μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπους<sup>m</sup>  
with joy of [the] Spirit Holy, so that became ye patterns  
πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.  
to all those believing in Macedonia and Achaia:

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν  
for from you has sounded out the word of the Lord not only in  
τῇ Μακεδονίᾳ καὶ Ὁ Ἀχαΐα, ὡς καὶ ἐν παντὶ τόπῳ ἡ  
Macedonia and Achaia, but also in every place the

πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελέλυθεν, ὥστε μὴ  
your faith which [is] towards God has gone abroad, so as no

χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι· 9 αὐτοὶ γὰρ περὶ  
need for us to have to say anything; for themselves concerning

ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἰσοδὸν ἔχομεν<sup>s</sup> πρὸς ὑμᾶς,  
us relate what entrance in we have to you,

καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δου-  
and how ye turned to God from idols, to

λεῖναι θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν  
serve a God living and true, and to await Son

αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, ἵνα  
his from the heavens, whom he raised from among [the] dead— Je-

σοῦν τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.  
sus, who delivers us from the wrath coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν

For yourselves ye know, brethren, our entrance in which [we had]  
πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. 2 ἀλλὰ καὶ<sup>π</sup> προπαθόν-  
to you, that not void it has been; but also having before suf-

τερες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρ-  
fused and having been insulted, even as ye know, at Philippi, we

ρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλεῖν πρὸς ὑμᾶς τὸ εὐαγγέλιον  
were bold in our God to speak to you the glad tidings

τοῦ θεοῦ ἐν πολλῷ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ  
of God in much conflict. For exhortation our [was] not

ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ, 4 ἀλλὰ καθὼς  
of error, nor of uncleanness, nor in guile; but even as

δεδοκιμάσαμεθα ὑπὸ τοῦ θεοῦ πιστεῦσθαι τὸ εὐαγγέλιον,  
we have been approved by God to be entrusted with the glad tidings,

οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ ὥς<sup>π</sup>  
so we speak; not as men pleasing, but

θεῷ, τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὐτε γὰρ ποτε  
God, who proves the hearts of us. For neither at any time

ἐν λόγῳ<sup>α</sup> κολακείας<sup>α</sup> ἐγενήθημεν, καθὼς οἴδατε, οὔτε  
with word of flattery were we [with you], even as ye know, nor

ἐν προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὐδὲ ζητούντες  
with a pretext of covetousness, God [is] witness; nor seeking

ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,  
from men glory, neither from you nor from others, [though]

δυνάμενοι ἐν βάρει εἶναι ὡς χριστοῦ ἀπόστολοι; 7 ἀλλ'<sup>π</sup>  
having power burdensome to be as Christ's apostles; but

ἐγενήθημεν ἡπιοὶ<sup>π</sup> ἐν μέσῳ ὑμῶν, ὡς δὲ<sup>π</sup> τροφὸς θάλπρ  
we were gentle in your midst, as a nurse would cherish

and of the Lord, hav-  
ing received the word in  
much affliction,  
with joy of the Holy  
Ghost: 7 so that ye  
were examples to all  
that believe in Mace-  
donia and Achaia.  
8 For from you sound-  
ed out the word of the  
Lord not only in Ma-  
cedonia and Achaia,  
but also in every place  
your faith to God-  
ward is spread abroad;  
so that we need not  
to speak any thing.  
9 For they themselves  
shew of us what man-  
ner of entering in we  
had unto you, and how  
ye turned to God from  
idols to serve the liv-  
ing and true God;  
10 and to wait for his  
Son from heaven, whom  
he raised from the dead,  
even Jesus, which deliv-  
ered us from the wrath to  
come.

II. For yourselves, brethren, know our entrance in unto you, that it was not in vain: 2 but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. 3 For our exhortation was not of deceit, nor of uncleanness, nor in guile: 4 but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: 6 nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. 7 But we were gentle among you, even as a nurse cherisheth her chil-

<sup>m</sup> τύπον a pattern LITTAUW.

<sup>n</sup> + ἐν in LITTAUW.

<sup>o</sup> + ἐν (in) τῇ LT.

<sup>p</sup> ἀλλ' LA.

<sup>α</sup> — καὶ LITTAUW. <sup>β</sup> ἐχρην ἡμᾶς LITTAUW. <sup>γ</sup> ἐσχομεν we had GLTTAW.

<sup>δ</sup> + τῶν the

GLTTA. <sup>ε</sup> — ἐκ out of TIT.

<sup>ζ</sup> — καὶ GLTTAW.

<sup>η</sup> οὐδὲ LITTAUW.

<sup>θ</sup> — τῷ [L]ITTA.

ἡμῶν of you w. <sup>ι</sup> κολακίας T.

<sup>κ</sup> ἀλλὰ TIT.

<sup>λ</sup> νήπιοι simple A.

<sup>μ</sup> ἐὰν LITTA.

dren: 8 so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 11 as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 that ye would walk worthy of God, who hath called you unto his kingdom and glory. 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please us<sup>ε</sup> God, and are contrary to all men: 16 forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost.

τὰ.ἐαυτῆς τέκνα. 8 οὕτως ἐιμερόμενοι<sup>ε</sup> ὑμῶν, εὐδοκοῦμεν<sup>ε</sup> her own children. Thus yearning over you, we were pleased μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ to have imparted to you not only the glad tidings of God, but καὶ τὰς ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἡγεγνησθε.<sup>ε</sup> also our own lives, because beloved to us ye have become. 9 μνημονεύετε. γάρ, ἀδελφοί, τὸν κόπον. ἡμῶν καὶ τὸν μόχθον<sup>ε</sup> For ye remember, brethren, our labour and the toil, νυκτὸς. ἔγχα<sup>ε</sup> καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι for night and day working, for not to burden τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. anyone of you, we proclaimed to you the glad tidings of God. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἁγῶ<sup>ε</sup> [are] witnesses, and God, how holily and righteously and ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ blamelessly with you that believe we were: even as οἴδατε, ὡς ἕνα. ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρα- ye know, how each one of you, as a father children his own, ex- καλοῦντες ὑμᾶς καὶ παραμυθούμενοι 12 καὶ ἡμαρτυροῦμενοι,<sup>ε</sup> hortling you and consoling and testifying, εἰς τὸ ἵπριπατηῆσαι<sup>ε</sup> ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος for to have walked you worthily of God, who calls ὑμᾶς εἰς τὴν. ἑαυτοῦ βασιλείαν καὶ δόξαν. 13 <sup>ε</sup> Διὰ τοῦτο you to his own kingdom and glory. Because of this καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλα- also we give thanks to God unceasingly, that, having re- βόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ ceived [the] word of [the] report by us of God, ye accepted not λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον θεοῦ, ὃς word men's, but even as it is truly, word God's, which καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς. γάρ μιμηταὶ also works in you who believe. For ye imitators ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ became, brethren, of the assemblies of God which are in Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ, ὅτι ταῦτα<sup>ε</sup> ἐπάθετε καὶ ὑμεῖς Jews in Christ Jesus; because the same things suffered also ye ὑπὸ τῶν. ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰου- from your own countrymen as also they from the Jews, δαίων, 15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ who both the Lord killed Jesus and τοὺς. μιδίους<sup>ε</sup> προφῆτας, καὶ ὑμᾶς<sup>ε</sup> ἐκδιώξαντων, καὶ θεῶ<sup>ε</sup> their own prophets, and you drove out, and God μὴ. ἀρεσκόντων, καὶ πᾶσι ἀνθρώποις ἐναντίων, 16 κω- do not please, and all to men [are] contrary, for- λυνόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς bidding us to the nations to speak that they may be saved, for τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ὅφθασει<sup>ε</sup> δὲ to fill up their sins always: but is come

17 But we, brethren, being taken from you for a short time in

17 Ἡμεῖς. δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς But we, brethren, having been bereaved of you for

<sup>ε</sup> ἐιμερόμενοι GLTTFaw.

<sup>ε</sup> μαρτυροῦμενοι TTFaw.

αὐτὰ GLTTFaw.

<sup>ε</sup> ὅφθασει has come L.

<sup>ε</sup> ἐγενήθητε ye became LITTFaw.

<sup>ε</sup> περιπατεῖν to walk LITTFaw.

<sup>ε</sup> — ἰδίων (read the prophets) GLTTFaw

<sup>ε</sup> — γάρ for GLITTFaw.

<sup>ε</sup> + καὶ and LITTFaw.

<sup>ε</sup> ὑμᾶς us EGLITTFaw.



καιρον ὥρας προσώψω οὐ καρδίᾳ, περισσotέρω ἐσπου-  
time of an hour in face, not in heart, more abundantly were  
δάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 ἡδὺ<sup>1</sup>  
diligent your face to see with much desire; wherefore  
ἠεληήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπα<sup>2</sup>  
we wished to come to you, I indeed Paul, both once  
καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. 19 τίς γὰρ ἡμῶν  
and twice, and hindered us Satan; for what [is] our  
ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς  
hope or joy or crown of boasting? or [are] not even ye  
ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ  
before our Lord Jesus Christ at his  
παρόσῃ; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.  
coming? for ye are our glory and joy.

3 Διὸ μηκέτι στέγοντες, ἐνδοκῆσαμεν καταλειφθῆναι  
Wherefore no longer enduring, we thought good to be left  
ἐν Ἀθήναις μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφόν  
in Athens alone, and sent Timotheus τὸν ἀδελφόν  
ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργόν ἡμῶν ἐν τῇ  
our and servant of God and fellow-worker our in the  
εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξει ὑμᾶς καὶ παρακαλεῖσαι  
glad tidings of the Christ, for to establish you and to encourage  
ὑμᾶς περὶ τῆς πίστεως ὑμῶν 3 ὅτι ἡμῶν μηδένα σαίνεισθαι  
you concerning your faith that no one be moved  
ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο  
by these tribulations. (For yourselves know that for this  
κείμεθα 4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν  
we are set; for also, when with you we were, we told beforehand you  
ὅτι μέλλομεν θλιβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶ-  
we are about to suffer tribulation, even as also it came to pass and ye  
δατε. 5 διὰ τοῦτο καὶ γὰρ μηκέτι στέγων, ἐπεμψα εἰς τὸ  
know.) Because of this. I also no longer enduring, sent for  
γνώσθαι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ  
to know your faith, lest perhaps did tempt you he who  
πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. 6 ἄρτι δὲ  
tempts, and void should become our labour. But now  
ἐλθόντος Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισα-  
having come Timotheus to us from you, and having announced  
μένον ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι  
glad tidings to us [of] faith and love your, and that  
ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς  
ye have remembrance of us good always, longing us  
ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, 7 διὰ τοῦτο παρεκλή-  
to see, even as also we you: because of this we were encou-  
θημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ  
raged, brethren, as to you, in all tribulation and necessity  
ἡμῶν, διὰ τῆς ὑμῶν πίστεως. 8 ὅτι νῦν ζῶμεν ἐάν ὑμεῖς  
our, through your faith, because now we live if ye  
στήκητε ἐν κυρίῳ. 9 τίνα γὰρ εὐχαριστίαν δυνάμεθα  
should stand fast in [the] Lord. For what thanksgiving are we able  
τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ  
to God to render concerning you, for all the joy

presence, not in heart, endeavoured the more abundantly to see your face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 for ye are our glory and joy.

III. Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 and sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy where-

<sup>1</sup> διότι because LITTAU.

<sup>2</sup> — Χριστοῦ LITTAU.

<sup>3</sup> ἡδὺκῆσαμεν TT.

<sup>4</sup> συνεργόν

fellow-worker (read τὸ θεοῦ under God) GLAW.

<sup>5</sup> — καὶ συνεργὸν ἡμῶν GLITTAU.

<sup>6</sup> — ὑμᾶς LITTAU.

<sup>7</sup> ὑπὲρ GLITTAU.

<sup>8</sup> τὸ LITTAU.

<sup>9</sup> μηδὲν (nothing [ye]) ἀσάνει-

θαί L.

<sup>10</sup> ἀνάγκη καὶ θλίψις LITTAU.

<sup>11</sup> στήκητε stand fast TT.

with we joy for your  
sakes before our God;  
10 night and day pray-  
ing exceedingly that  
we might see your  
face, and might per-  
fect that which is  
lacking in your faith?  
11 Now God himself  
and our Father, and  
our Lord Jesus Christ,  
direct our way unto  
you, 12 And the Lord  
make you to increase  
and abound in love  
one toward another,  
and toward all men,  
even as we do toward  
you: 13 to the end he  
may establish your  
hearts unblameable in  
holiness before God,  
even our Father, at the  
coming of our Lord  
Jesus Christ with all  
his saints.

ἡ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν,<sup>c</sup>  
wherewith we rejoice on account of you before our God,  
10 νυκτὸς καὶ ἡμέρας ὑπερέκπερισσόν<sup>d</sup> δεόμενοι εἰς τὸ ἰδεῖν  
night and day exceedingly beseeching for to see  
ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως  
your face, and to perfect the things lacking in faith  
ὑμῶν; 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν  
your? But himself God and our Father and our Lord  
Ἰησοῦς ἡ Χριστός<sup>e</sup> κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.  
Jesus Christ may direct our way to you.  
12 ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ  
But you the Lord may make to exceed and to abound  
ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς  
in love toward one another and toward all, even as also we  
εἰς ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους  
toward you, for to establish your hearts blameless  
ἐν ἀγιοσύνῃ ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ  
in holiness before God and Father our, at the  
παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ<sup>e</sup> μετὰ πάντων τῶν  
coming of our Lord Jesus Christ with all  
ἀγίων αὐτοῦ.<sup>g</sup>  
his saints.

IV. Furthermore then  
we beseech you, bre-  
thren, and exhort you  
by the Lord Jesus, that  
as ye have received of  
us how ye ought to  
walk and to please  
God, so ye would ab-  
ound more and more.  
2 For ye know what  
commandments we  
gave you by the Lord  
Jesus, 3 For this is  
the will of God, even  
your sanctification,  
that ye should abstain  
from fornication:  
4 that every one of you  
should know how to  
possess his vessel in  
sanctification and ho-  
nour; 5 not in the lust  
of concupiscence, even  
as the Gentiles which  
know not God: 6 that  
no man go beyond and  
defraud his brother in  
any matter: because  
that the Lord is the  
avenger of all such, as  
we also have fore-  
warned you and testi-  
fied. 7 For God hath  
not called us unto un-  
cleanness, but unto  
holiness. 8 He there-  
fore that despiseth, de-  
spiseth not man, but  
God, who hath also  
given unto us his holy  
Spirit.

4 ἡ τοῖς λοιποῖν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρα-  
For the rest then, brethren, we beseech you and we  
καλοῦμεν ἐν κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν  
exhort in [the] Lord Jesus, even as ye received from us  
τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισ-  
how it behoves you to walk and please God, that ye should  
σεύητε μᾶλλον. 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν  
abound more. For ye know what injunctions we gave  
ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 3 τοῦτο γὰρ ἐστὶν ἡ θέλημα τοῦ  
you through the Lord Jesus. For this is the will  
θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,  
God's, your sanctification, to abstain [for] you from fornication,  
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι ἐν  
to know each of you [how] his own vessel to possess in  
ἁγιασμῷ καὶ τιμῇ. 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ  
sanctification and honour, (not in passion of lust even as also  
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν.) 6 τὸ μὴ ὑπερβαίνειν καὶ  
the nations who know not God,) not to go beyond and  
πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἐκ-  
to overreach in the matter his brother; because [the] a-  
δικὸς ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ  
venger [is] the Lord concerning all these things, even as also  
προειπόμεν ὑμῖν καὶ διεμαρτυρήσαμεθα. 7 οὐ γὰρ ἐκάλεσεν  
we told before you and fully testified. For not called  
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 8 τοιγαροῦν  
us God to uncleanness, but in sanctification. So then  
ὁ ἀθετῶν, οὐκ ἀνθρώπων ἀθετεῖ, ἀλλὰ τὸν θεόν, τὸν  
he that sets aside, not man sets aside, but God, who  
καὶ ἡ δόξα τοῦ πνεύματος αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.<sup>h</sup>  
also gave his Spirit Holy to us.

<sup>c</sup>; (ending the question at ἡμῶν) GA. <sup>d</sup> ὑπερέκπερισσόν GLTTRAW. <sup>e</sup> — χριστὸς LITRA.  
f — χριστοῦ LITRAW. <sup>g</sup> + ἀμήν Amen [LIT]. <sup>h</sup> — τὸ GLTTRAW. <sup>i</sup> + ἵνα that LITRA.  
k + καθὼς καὶ περιπατεῖτε even as also ye are walking LITRAW. <sup>l</sup> + [τὸ] (read the will  
of God) L. <sup>m</sup> — ὁ (read [the]) LITRA. <sup>n</sup> προειπόμεν G. <sup>o</sup> ἀλλά TTR. <sup>p</sup> — καὶ LITRA.  
q εἰδόντα gives LITR. <sup>r</sup> αὐτοῦ τὸ πνεῦμα L. <sup>s</sup> ὑμᾶς you LITRAW.

9 **Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε** γρά-  
Now concerning brotherly love <sup>1</sup>no <sup>2</sup>need <sup>3</sup>ye <sup>4</sup>have [for me] <sup>5</sup>to  
φειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν  
write to you, for <sup>1</sup>yourselves <sup>2</sup>ye <sup>3</sup>taught <sup>4</sup>of <sup>5</sup>God <sup>6</sup>are for <sup>7</sup>to love  
ἀλλήλους. 10 **καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-**  
one another. For also ye do this towards all the bre-  
φούς <sup>1</sup>τούς <sup>2</sup>ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς,  
threen who [are] in the whole of Macedonia; but we exhort you,  
ἀδελφοί, περισσεύειν μᾶλλον, 11 **καὶ φιλοτιμείσθαι ἡσυχάζειν**  
brethren, to abound more, and endeavour earnestly to be quiet  
καὶ πράσσειν τὰ ἰδία, καὶ ἐργάζεσθαι ταῖς ἰδίαις <sup>1</sup>χερσίν  
and to do your own things, and to work with <sup>2</sup>own <sup>3</sup>hands  
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 **ἵνα περιπατῇτε ἐν-**  
<sup>4</sup>your, even as on you we enjoined, that ye may walk be-  
σημῶνός πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.  
coming towards those without, and of no one <sup>1</sup>need <sup>2</sup>may <sup>3</sup>have.

13 **Οὐ <sup>1</sup>θέλω** δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ  
<sup>2</sup>Not <sup>3</sup>I <sup>4</sup>do <sup>5</sup>wish <sup>6</sup>but you to be ignorant, brethren, concerning  
τῶν ἱεροκοιμημένων, <sup>7</sup>ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ  
those who <sup>1</sup>have fallen asleep, that ye be not grieved, even as also the rest  
οἱ μὴ ἔχοντες ἐλπίδα. 14 **εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέ-**  
say <sup>1</sup>who have no hope. For if we believe that Jesus died  
θανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας  
and rose again, so also God those who are fallen asleep  
διὰ τοῦ Ἰησοῦ ἀξει σὺν αὐτῷ. 15 **τοῦτο γὰρ ὑμῖν λέ-**  
through Jesus will bring with him. For this to you we  
γομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περι-  
say in [the] word of [the] Lord, that we the living who re-  
λειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν  
main to the coming of the Lord, in no wise may anticipate  
τοὺς κοιμηθέντας. 16 **ὅτι αὐτὸς ὁ κύριος ἐν κελεύσ-**  
those who are fallen asleep; because <sup>1</sup>himself <sup>2</sup>the <sup>3</sup>Lord with a shout of com-  
ματι, ἐν φωνῇ ἀρχαγγέλων καὶ ἐν σάλπιγγι θεοῦ κατα-  
mand, with <sup>1</sup>voice <sup>2</sup>archangel's and with trumpet of God shall  
βήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται  
descend from heaven, and the dead in Christ shall rise  
πρῶτον. 17 **ἐπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα**  
first; then we the living who remain, together  
σὺν αὐτοῖς ἀρπαγισόμεθα ἐν νεφέλῃς εἰς ἀπάντησιν  
with them shall be caught away in [the] clouds for [the] meeting  
τοῦ κυρίου εἰς αἴρα, καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. 18 **ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.**  
of the Lord in [the] air; and thus always with [the] Lord we shall  
be. So encourage one another with these words.

5 **Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν**  
But concerning the times and the seasons, brethren, <sup>1</sup>no <sup>2</sup>need  
ἔχετε ὑμῖν γράφεσθαι. 2 **αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι**  
<sup>3</sup>ye <sup>4</sup>have for you to be written [to], for <sup>5</sup>yourselves <sup>6</sup>accurately <sup>7</sup>ye <sup>8</sup>know that  
ἡ <sup>9</sup>ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἐρχεται.  
the day of [the] Lord as a thief by night so comes.  
3 **ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί-**  
For when they may say, Peace and security, then sud-  
διος αὐτοῖς ἐπίσταιται <sup>1</sup>ὁλεβρος, ὥσπερ ἡ ὥδιν τῇ  
den <sup>2</sup>upon <sup>3</sup>them <sup>4</sup>comes <sup>5</sup>destruction, as <sup>6</sup>travail to her

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

V. But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman

<sup>1</sup> ἔχομεν we have L. <sup>2</sup> — τοὺς L[IT]. <sup>3</sup> — ἰδίαις OWN LITTAW. <sup>4</sup> θέλομεν we do <sup>5</sup> wish GLITTAW. <sup>6</sup> κοιμωμένων are falling asleep LITTA. <sup>7</sup> — ἡ (read [the]) LITTA[W]. <sup>8</sup> — γὰρ for GLTTA; [δὲ] but L. <sup>9</sup> ἐπίσταιται TIT.



with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that are drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that

ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ᾧ ἡμέρα ὑμᾶς ὥς κλέπτῃς καταλάβῃ. 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας, οὐκ ἐσμέν νυκτὸς οὐδὲ σκότους. 6 ἄρα οὖν μὴ καθεύδωμεν ὥς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. 7 οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυνομένοι νυκτὸς μεθύουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἔνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. 11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἶδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ, καὶ νοουθετοῦντας ὑμᾶς, 13 καὶ ἡγέσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νοουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδοῦν. ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς τοὺς ἑαυτοῦ, ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε. 17 ἀδιάλειπτως προσεύχεσθε. 18 ἐν παντί εὐχαριστεῖτε τοῦτο γὰρ θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα ἡμῶν μὴ ὁσβεννύετε. 20 προφητείας μὴ ἐξουθενεῖτε. 21 πάντα

<sup>c</sup> ὑμᾶς ἡ ἡμέρα LW.

<sup>d</sup> κλέπτας thieves L.

<sup>e</sup> + γὰρ for (all) GLTFAW.

<sup>f</sup> — καὶ

LTT[A].

<sup>g</sup> ἀλλὰ TTA.

<sup>h</sup> περὶ TTr.

<sup>i</sup> ὑπερεκπερισσῶς LTTA; ὑπερεκπερισσοῦ GW.

<sup>j</sup> αὐτοῖς (read with them) TTr.

<sup>k</sup> ἀποδοῖ T.

<sup>l</sup> — καὶ LTT.

<sup>m</sup> + ἐστὶν is L.

<sup>n</sup> ὁ ζβέν-  
νυτε T.

<sup>p</sup> + δὲ but (all things) GLTFAW.

δοκιμάζετε· τὸ καλὸν κατέχετε. 22 ἀπὸ παντὸς εἵδους πονη-  
 prove, the right hold fast; from every form of wicked-  
 ροῦ ἀπέχεσθε. 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι  
 ness abstain. Now <sup>2</sup>himself <sup>2</sup>the <sup>3</sup>God <sup>4</sup>of <sup>5</sup>peace <sup>1</sup>may sanctify  
 ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ  
 you wholly; and <sup>2</sup>entire <sup>2</sup>your <sup>4</sup>spirit <sup>5</sup>and <sup>6</sup>soul  
 καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν  
<sup>2</sup>and <sup>11</sup>blameless <sup>12</sup>at <sup>13</sup>the <sup>14</sup>coming <sup>15</sup>of <sup>16</sup>our <sup>17</sup>Lord  
 Ἰησοῦ χριστοῦ τηρηθεῖν. 24 πιστὸς ὁ καλῶν ὑμᾶς,  
<sup>18</sup>Jesus <sup>19</sup>Christ <sup>20</sup>may <sup>21</sup>be <sup>22</sup>preserved. [He is] faithful who calls you,  
 ὃς καὶ ποιήσει. 25 Ἀδελφοί, προσεύχεσθε ᾧ περὶ ἡμῶν.  
 who also will perform [it]. Brethren, pray for us.  
 26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.  
 Salute <sup>2</sup>the <sup>3</sup>brethren <sup>1</sup>all with a <sup>2</sup>kiss <sup>1</sup>holy.  
 27 ὁρκίζω<sup>1</sup> ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν ἐπιστο-  
 I adjure you [by] the Lord [that] be read the epistle  
 λην πᾶσιν τοῖς ἁγίοις<sup>2</sup> ἀδελφοῖς. 28 ἡ χάρις τοῦ κυρίου ἡμῶν  
 to all the holy brethren. The grace of our Lord  
 Ἰησοῦ χριστοῦ μεθ' ὑμῶν. Ἀμήν.<sup>3</sup>  
 Jesus Christ [be] with you. Amen.

<sup>1</sup> Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.<sup>1</sup>  
<sup>2</sup>To [<sup>2</sup>the] <sup>4</sup>Thessalonians <sup>1</sup>first written from Athens.

**\*Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.\***  
 THE <sup>2</sup>TO [<sup>2</sup>THE] <sup>3</sup>THESSALONIANS <sup>2</sup>EPISTLE <sup>1</sup>SECOND.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ-  
 Paul and Silvanus and Timotheus, to the assembly of The-  
 σαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ.  
 salonians in God <sup>2</sup>Father <sup>2</sup>our and Lord <sup>3</sup>Jesus Christ.  
 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν<sup>1</sup> καὶ κυρίου  
 Grace to you and peace from God <sup>2</sup>Father <sup>1</sup>our and Lord  
 Ἰησοῦ χριστοῦ.  
 Jesus Christ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν,  
<sup>2</sup>To <sup>2</sup>thank <sup>1</sup>we <sup>2</sup>ought God always concerning you,  
 ἀδελφοί, καθὼς ἄξιον ἐστίν, ὅτι ὑπερανξάνει ἡ πίστις  
 brethren, even as meet it is, because increases exceedingly <sup>2</sup>faith  
 ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἑκάστου πάντων ὑμῶν  
<sup>2</sup>your, and <sup>2</sup>abounds the love of <sup>2</sup>one <sup>2</sup>each <sup>2</sup>of <sup>2</sup>all <sup>2</sup>you  
 εἰς ἀλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς<sup>2</sup> ἐν ὑμῖν<sup>1</sup> καυχᾶσθαι<sup>1</sup> ἐν  
 to one another; so as for us ourselves <sup>2</sup>in <sup>2</sup>you <sup>1</sup>to <sup>1</sup>boast in  
 ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως  
 the assemblies of God for your endurance and faith  
 ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέ-  
 in all your persecutions and the tribulations which ye are  
 χεσθε, 5 ἐνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ  
 bearing; a manifest token of the righteous judgment of God, for

which is good. 22 Ab-  
 stain from all appear-  
 ance of evil. 23 And the  
 very God of peace  
 sanctify you wholly;  
 and I pray God your  
 whole spirit and soul  
 and body be preserved  
 blameless unto the  
 coming of our Lord  
 Jesus Christ. 24 Faith-  
 ful is he that calleth  
 you, who also will do  
 it. 25 Brethren, pray  
 for us. 26 Greet all the  
 brethren with an holy  
 kiss. 27 I charge you  
 by the Lord that this  
 epistle be read unto all  
 the holy brethren. 28  
 The grace of our  
 Lord Jesus Christ be  
 with you. Amen.

PAUL, and Silvanus,  
 and Timotheus, unto  
 the church of the  
 Thessalonians in God  
 our Father and the  
 Lord Jesus Christ:  
 2 Grace unto you, and  
 peace, from God our  
 Father and the Lord  
 Jesus Christ.

3 We are bound to  
 thank God always for  
 you, brethren, as it is  
 meet, because that  
 your faith groweth  
 exceedingly, and the  
 charity of every one  
 of you all toward each  
 other aboundeth; 4 so  
 that we ourselves glory  
 in you in the churches  
 of God for your pa-  
 tience and faith in all  
 your persecutions and  
 tribulations that ye  
 endure; 5 which is a  
 manifest token of the  
 righteous judgment of  
 God, that ye may be

<sup>1</sup> + [καὶ] also L.

<sup>2</sup> ἐνορκίζω LTT<sup>1</sup>AW.

<sup>3</sup> — ἁγίοις LTT<sup>1</sup>A.

<sup>4</sup> — ἀμήν GLTT<sup>1</sup>AW.

<sup>5</sup> — the subscription GLTW; Πρὸς Θεσσαλονικεῖς α' ΤΡΑ.

<sup>1</sup> + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Θεσσαλονικεῖς β' LTT<sup>1</sup>AW.

<sup>2</sup> — ἡμῶν (read [the]) LTT<sup>1</sup>A

<sup>3</sup> αὐτοὺς ἡμᾶς TTTA.

<sup>4</sup> ἐγκαυχᾶσθαι

(ἐν- T) LTT<sup>1</sup>RA.

counted worthy of the kingdom of God, for which ye also suffer: 6 seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 when he shall come to be glorified in his saints, and to be admitted in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς <sup>2</sup>to be <sup>4</sup>accounted <sup>5</sup>worthy <sup>6</sup>you of the kingdom of God, for which <sup>7</sup>καὶ πάσχετε 6 εἶπερ δίκαιον παρά θεῷ ἀνταποδοῦναι <sup>8</sup>also ye suffer; if at least righteous [it is] with God to recompense <sup>9</sup>τοῖς θλίβουσιν ὑμᾶς θλίψιν, 7 καὶ ὑμῖν τοῖς θλιβο- <sup>10</sup>to those who oppress you tribulation, and to you that are op- <sup>11</sup>μένοις ἀνεσθαι μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ <sup>12</sup>pressed repose with us, at the revelation of the Lord Jesus <sup>13</sup>ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, 8 ἐν πυρὶ φλογός, <sup>14</sup>from heaven with [the] angels of his power, in a fire of flame, <sup>15</sup>διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ <sup>16</sup>awarding vengeance on those that not know God, and those that not <sup>17</sup>ὑπακούουσιν τῇ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ <sup>18</sup>χριστοῦ <sup>19</sup>who [the] penalty shall suffer, <sup>20</sup>destruction <sup>21</sup>eternal, from [the] <sup>22</sup>προσώπου τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>23</sup>presence of the Lord, and from the glory of his strength, <sup>24</sup>10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ <sup>25</sup>when he shall have come to be glorified in his saints and <sup>26</sup>θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, <sup>27</sup>ὅτι ἐπιστεύθη <sup>28</sup>to be wondered at in all them that believe, (because <sup>29</sup>was <sup>30</sup>believed <sup>31</sup>τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. 11 εἰς ὃ <sup>32</sup>our testimony <sup>33</sup>to you, in that day. For which <sup>34</sup>καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ <sup>35</sup>also we pray always for you, that you may <sup>36</sup>count <sup>37</sup>worthy <sup>38</sup>τῆς κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν <sup>39</sup>of the calling <sup>40</sup>our God, and may fulfil every good pleasure <sup>41</sup>ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει 12 ὥστε ἐν- <sup>42</sup>of goodness and work of faith with power, so that may <sup>43</sup>δοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ <sup>44</sup>χριστοῦ ἐν ὑμῖν, <sup>45</sup>be glorified the name of our Lord Jesus Christ in you, <sup>46</sup>καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ <sup>47</sup>and ye in him, according to the grace of our God and <sup>48</sup>κυρίου Ἰησοῦ χριστοῦ. <sup>49</sup>of [the] Lord Jesus Christ.

II. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 who opposeth and exalteth himself above all that is called

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ <sup>3</sup>Now we beseech you, brethren, by the coming <sup>4</sup>κυρίου ἡμῶν Ἰησοῦ χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' <sup>5</sup>of our Lord Jesus Christ and our gathering together to <sup>6</sup>αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, <sup>7</sup>him, for not quickly <sup>8</sup>to be shaken <sup>9</sup>you in mind, <sup>10</sup>μήτε <sup>11</sup>θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε <sup>12</sup>nor to be troubled, neither by spirit, nor by word, nor <sup>13</sup>δί' ἐπιστολῆς ὡς δί' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ <sup>14</sup>by epistle, as if by us, as that is present the day of the <sup>15</sup>Ἰησοῦ. 3 Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον <sup>16</sup>Christ. Not anyone <sup>17</sup>you should deceive in any way, <sup>18</sup>(lit. no) <sup>19</sup>ὅτι <sup>20</sup>ἐάν μὴ <sup>21</sup>ἔλθῃ <sup>22</sup>ἡ ἀποστασία πρῶτον <sup>23</sup>because [it will not be] unless shall have come the apostasy first, <sup>24</sup>καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, <sup>25</sup>ὁ υἱὸς <sup>26</sup>and shall have been revealed the man of sin, the son <sup>27</sup>τῆς ἀπωλείας, 4 ὁ ἀντικείμενος καὶ υπεραιρόμενος ἐπὶ πάντα <sup>28</sup>of perdition, he who opposes and exalts himself above all <sup>29</sup>that is called

\* φλογὶ πυρὸς a flame of fire LTRW. † — χριστοῦ [L]ITTA. ‡ ὁ δόλιχρον, (read fatal, eternal) L. § πιστεύουσιν believed GLTTRAW. ¶ — χριστοῦ [L]ITTRAW. † μηδὲ LITTRAW. ‡ κυρίου L. § ἀνομίας of lawlessness TTR.



λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν  
 called God or object of veneration: so as for him in the temple  
 τοῦ θεοῦ ὡς θεὸν<sup>a</sup> καθίσαι, ἀποδεικνύοντα ἑαυτὸν ὅτι ἐστὶν  
 of God as God to sit down, setting forth himself that he is  
 θεός. 5 οὐ μνημονεύετε ὅτι ἐτι ὦν πρὸς ὑμᾶς, ταῦτα  
 God. Do ye not remember that, yet being with you, these things  
 ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀπο-  
 I said to you? And now that which restrains ye know, for  
 καλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ<sup>b</sup> καιρῷ. 7 τὸ γὰρ μυστήριον  
 'revealed' him in his own time. For the mystery  
 ἡδὴ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων  
 'already' is 'working' of 'lawlessness'; only [there is] he who restrains  
 ἄρτι ἕως ἐκ μέσου γένηται. 8 καὶ τότε ἀποκαλυ-  
 at present until out of [the] midst he be [gone], and then will be re-  
 φθῆσεται ὁ ἄνομος, ὃν ὁ κύριος<sup>b</sup> ἀναλώσει<sup>c</sup> τῷ  
 vealed the lawless [one], whom the Lord will consume with the  
 πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ  
 breath of his mouth, and annul by the appearing  
 τῆς παρουσίας αὐτοῦ. 9 οὗ ἐστιν ἡ παρουσία κατ'  
 of his coming; whose is 'coming' according to [the]  
 ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν  
 working of Satan in every power and signs and wonders  
 ψεύδους, 10 καὶ ἐν πάσῃ ἀπάτῃ τῆς<sup>d</sup> ἀδικίας ἐν<sup>e</sup> τοῖς  
 of falsehood, and in every deceit of unrighteousness in them that  
 ἀπολλυμένοις, ἀπ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο  
 perish, because the love of the truth they received not  
 εἰς τὸ σωθῆναι αὐτούς. 11 καὶ διὰ τοῦτο πέμψει<sup>f</sup>  
 for 'to' be 'saved' them. And on account of this 'will' send  
 αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοῖς  
 'to' them 'God' a working of error, for 'to' believe 'them  
 τῷ ψεύδει. 12 ἵνα κριθῶσιν πάντες<sup>g</sup> οἱ μὴ πιστεύσαντες  
 what [is] false, that may be judged all who believed not  
 τῇ ἀληθείᾳ, ἅλλ' ἠεὺδοκῆσαντες ἐν<sup>h</sup> τῇ ἀδικίᾳ.  
 the truth, but delighted in unrighteousness.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ  
 But we ought to give thanks to God always concerning  
 ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ κυρίου, ὅτι ἔειλετο<sup>i</sup> ὑμᾶς  
 you, brethren beloved by [the] Lord, that 'chose' you  
 ὁ θεὸς ἀπ' ἀρχῆς<sup>j</sup> εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος  
 'God' from [the] beginning to salvation in sanctification of [the] Spirit  
 καὶ πίστει ἀληθείας, 14 εἰς ὃ<sup>k</sup> ἐκάλεσεν ὑμᾶς<sup>l</sup> διὰ τοῦ  
 and belief of [the] truth; whereto he called you by  
 εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου  
 our glad tidings, to [the] obtaining of [the] glory of 'Lord  
 ἡμῶν Ἰησοῦ χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ  
 'our' Jesus Christ. So then, brethren, stand firm, and  
 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγον  
 hold fast the traditions which ye were taught, whether by word  
 εἴτε δι' ἐπιστολῆς ἡμῶν. 16 αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς  
 or by our epistle. But 'himself' 'Lord' 'our' Jesus  
 'χριστός, καὶ ὁ<sup>m</sup> θεός<sup>n</sup> καὶ<sup>o</sup> πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς  
 'Christ, and 'God 'and 'Father 'our, who loved us, and hath

God, or that is wor-  
 shipped; so that he  
 as God sitteth in the  
 temple of God, shew-  
 ing himself that he is  
 God. 5 Remember ye  
 not, that, when I was  
 yet with you, I told  
 you these things?  
 6 and now ye know  
 what withholdeth that  
 he might be revealed  
 in his time. 7 For the  
 mystery of iniquity  
 doth already work:  
 only he who now let-  
 teth will let, until he  
 be taken out of the  
 way. 8 And then shall  
 that Wicked be reveal-  
 ed, whom the Lord  
 shall consume with the  
 spirit of his mouth, and  
 shall destroy with the  
 brightness of his  
 coming: 9 even him,  
 whose coming is after  
 the working of Satan  
 with all power, and  
 signs and lying won-  
 ders, 10 and with all  
 deceivableness of un-  
 righteousness in them  
 that perish; because  
 they received not the  
 love of the truth, that  
 they might be saved.  
 11 And for this cause  
 God shall send them  
 strong delusion, that  
 they should believe a  
 lie: 12 that they all  
 might be damned who  
 believed not the truth,  
 but had pleasure in  
 unrighteousness.

13 But we are bound  
 to give thanks alway  
 to God for you, bre-  
 thren beloved of the  
 Lord, because God  
 hath from the begin-  
 ning chosen you to sal-  
 vation through sanc-  
 tification of the Spirit  
 and belief of the  
 truth: 14 wherunto  
 he called you by our  
 gospel, to the obtain-  
 ing of the glory of our  
 Lord Jesus Christ.  
 15 Therefore, brethren,  
 stand fast, and hold  
 the traditions which  
 ye have been taught,  
 whether by word, or  
 our epistle. 16 Now  
 our Lord Jesus Christ  
 himself, and God, even  
 our Father, which hath  
 loved us, and hath

<sup>a</sup> — ὡς θεὸν GLTtrAw.

<sup>a</sup> ἀνελεῖ will slay LITtrAw.

<sup>c</sup> πέμψει sends LITtrAw.

<sup>d</sup> αὐτοῦ [L]Ttr[A].

is us L. <sup>e</sup> + ὁ the L.

<sup>o</sup> αὐτοῦ (read his time) TTr.

<sup>o</sup> — τῆς LITtrAw.

<sup>o</sup> πάντες TTrAw.

<sup>o</sup> εἴλατο GLTtrAw.

<sup>o</sup> — ὁ [L]Ttr.

<sup>p</sup> + Ἰησοῦς Jesus GLTtrAw.

<sup>p</sup> — ἐν (read τοῖς to them that) LITtrAw.

<sup>p</sup> ἀλλά TTr.

<sup>p</sup> — ἐν (read ἀδικίᾳ in

ἀπαρχὴν L. <sup>p</sup> + καὶ also T.

given us everlasting consolation and good hope through grace, 17 comfort your hearts, and establish you in every good word and work.

καὶ δούς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, and gave [us] <sup>1</sup>encouragement <sup>2</sup>eternal and <sup>3</sup>hope <sup>4</sup>good by grace, 17 παρακαλῆσαι ὑμῶν τὰς καρδίας, καὶ στηριῶναι ὑμᾶς <sup>5</sup>may he encourage your hearts, and may he establish you in every <sup>6</sup>word <sup>7</sup>and <sup>8</sup>work <sup>9</sup>good.

III. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 and that we may be delivered from unreasonable and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall establish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

3 Τό λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ For the rest, pray, brethren, for us, that the λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς word of the Lord may run and may be glorified, even as also with ὑμᾶς, 2 καὶ ἵνα ῥυσθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν you; <sup>1</sup> and that we may be delivered from perverse and wicked ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. 3 πιστὸς men, for <sup>2</sup>not <sup>3</sup>of all <sup>4</sup>[is] <sup>5</sup>faith <sup>6</sup>[the] <sup>7</sup>portion. <sup>8</sup>Faithful δὲ ἐστὶν ὁ κύριος, <sup>9</sup>ὃς στηριῶναι ὑμᾶς καὶ φυλάξει <sup>10</sup>but is the Lord, who will establish you and will keep [you] ἀπὸ τοῦ πονηροῦ. 4 πεποιθήμεν δὲ ἐν κυρίῳ ὅτι ὑμᾶς, from evil. But we trust in [the] Lord as to you, ὅτι ἃ παραγγέλλομεν ὑμῖν, <sup>1</sup>καὶ <sup>2</sup>ποιεῖτε καὶ that the things which we charge you, both ye are doing and ποιήσετε. 5 ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς will do. But <sup>3</sup>the <sup>4</sup>Lord <sup>5</sup>may direct your hearts into τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς <sup>6</sup>ὑπομονὴν τοῦ χριστοῦ. the love of God, and into [the] endurance of the Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 not because we have not power, but to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Je-

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Now we charge you, brethren, in [the] name κυρίου· ἡμῶν <sup>1</sup>Ἰησοῦ χριστοῦ, <sup>2</sup>στέλλεσθαι ὑμᾶς ἀπὸ παν- of our Lord Jesus Christ, [that] <sup>3</sup>withdraw <sup>4</sup>ye from every τὸς ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν brother <sup>5</sup>disorderly <sup>6</sup>walking, and not according to the παράδοσιν ἣν ὁ πατέρας ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε tradition which he received from us. For <sup>8</sup>yourself <sup>9</sup>ye know πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν how it behoves [you] to imitate us, because we behaved not disorderly ἐν ὑμῖν, 8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος, <sup>9</sup>ἀλλ' <sup>10</sup>among you; nor for nought bread did we eat from anyone; but ἐν κόπῳ καὶ μόχθῳ, <sup>11</sup>νύκτα καὶ ἡμέραν <sup>12</sup>ἐργαζόμενοι, πρὸς τὸ in labour and toil, night and day working, for μὴ ἐπιβαρῆσαι τίνα ὑμῶν. 9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, not to be burdensome to anyone of you. Not that we have not authority, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. but that ourselves a pattern we might give to you for to imitate us. 10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς τοῦτο παρηγγέλλομεν ὑμῖν, For also when we were with you this we charged you, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίτω. 11 ἀκούομεν that if anyone does not wish to work, neither let him eat. <sup>12</sup>We <sup>13</sup>hear γὰρ τινὰς περιπατούντας ἐν ὑμῖν ἀτάκτως, μηδὲ ἐργαζο- <sup>14</sup>for some are walking among you disorderly, not at all work- μένους, ἀλλὰ περιεργαζόμενους. 12 τοῖς δὲ τοιοῦτοις παραγ- ing, but being busybodies. Now such we γέλλομεν καὶ παρακαλοῦμεν ἵδια τοῦ κυρίου ἡμῶν Ἰησοῦ charge and exhort by our Lord Jesus

1 — ὑμᾶς (read [you]) LITTAW. 2 ἔργῳ καὶ λόγῳ LITTAW. 3 ὁ θεός God L. 4 — ὑμῖν [L]ITTAW. 5 + [καὶ ἐποιήσατε] ye did L. 6 — καὶ [L]ITTAW. 7 — ἡμῶν (read the Lord) [L]A. 8 ἀπαλάβοσαν they received, EATW; ἀπαλάβετε ye received LIT. 9 ἀλλὰ Tr. 10 νυκτὸς καὶ ἡμέρας LITTAW. 11 ἐν κυρίῳ Ἰησοῦ χριστῷ in [the] Lord Jesus Christ LITTAW.

χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον  
 Christ, that with quietness working, their own bread  
 ἐσθίωσιν. 13 ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦν-  
 they may eat. But ye, brethren, do not lose heart [in] well-doing.  
 τες. 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπι-  
 But if anyone obey not our word by the epis-  
 στολῆς, τοῦτον σημειοῦσθε καὶ μὴ συναναμίγνυσθε αὐτῷ,  
 tle, that [man] mark and associate not with him,  
 ἵνα ἐντραπήῃ 15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθῃ, ἀλλὰ  
 that he may be ashamed; and not as an enemy esteem [him], but  
 νοουθετεῖτε ὡς ἀδελφόν. 16 αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης  
 admonish [him] as a brother. But himself the Lord of peace  
 δῶῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντί τῷ τρόπῳ. ὁ  
 may give you peace continually in every way. The  
 κύριος μετὰ πάντων ὑμῶν.  
 Lord [be] with all you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστίν σημεῖον  
 The salutation by my [own] hand of Paul, which is [the] sign  
 ἐν πάσῃ ἐπιστολῇ οὕτως γράφω. 18 ἡ χάρις τοῦ κυρίου ἡμῶν  
 in every epistle; so I write. The grace of our Lord  
 Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.  
 Jesus Christ [be] with all you. Amen.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.  
 To [the] Thessalonians second written from Athens.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

ἈΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.  
 THE TO TIMOTHY EPISTLE FIRST.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν  
 Paul, apostle of Jesus Christ according to [the] command  
 θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς  
 of God our Saviour, and of [the] Lord Jesus Christ  
 ἐλπίδος ἡμῶν, 2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει χάρις,  
 our hope, to Timotheus, [my] true child in faith; grace,  
 ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ χριστοῦ Ἰησοῦ  
 mercy, peace, from God our Father and Christ Jesus  
 τοῦ κυρίου ἡμῶν.  
 our Lord.

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ,  
 Even as I besought thee to remain in Ephesus, [when I was]  
 πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ  
 going to Macedonia, that thou mightest charge some not  
 ἐτεροδιδασκαλεῖν, 4 μὴ δὲ προσέχειν μύθοις καὶ γενεαλογίαις  
 to teach other doctrines, nor to give heed to fables and genealogies  
 ἀπράντοις, αἵτινες ἐζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονο-  
 interminable, which questionings bring rather than adminis-  
 μίαν θεοῦ τὴν ἐν πίστει 5 τὸ δὲ τέλος τῆς παραγγελίας  
 tration God's which [is] in faith. But the end of the charge

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is cha-

\* ἐγ- LTTAW. \* — καὶ LTTA. \* μὴ συναναμίγνυσθαι not to associate yourselves with LTA. \* τόπῳ place L. \* — ἀμήν TTA. \* — the subscription GLTW; Πρὸς Θεσσαλονικεῖς β' TRA.

\* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul E; + Παύλου G; Πρὸς Τιμόθεον α' LTTAW. Ἰησοῦ χριστοῦ Ἰησοῦ GLTTAW. \* — κυρίου GLTTAW. \* χριστοῦ Ἰησοῦ GLTTAW. \* — ἡμῶν (read [the]) LTTAW. \* ἐκζητήσεις TTA. \* οἰκοδομίαν building up E.





αγοῦσας ἐπὶ σε προφητείας, ἵνα <sup>1</sup>στρατεύῃ<sup>2</sup> ἐν αὐταῖς τὴν  
<sup>3</sup>before <sup>2</sup>as <sup>2</sup>to <sup>3</sup>these <sup>3</sup>prophecies, that thou mightest war by them the  
 καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,  
 good warfare, holding faith and <sup>4</sup>good <sup>4</sup>a conscience;  
 ἣν <sup>5</sup>τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν<sup>6</sup>  
 which [conscience] some, having cast away, as to faith made shipwreck;  
 20 ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ  
 of whom are Hymeneus and Alexander, whom I delivered up  
 σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.  
 to Satan, that they may be disciplined not to blaspheme.

2 Παρακαλῶ οὖν <sup>1</sup>πρῶτον πάντων ποιεῖσθαι δεήσεις,  
 I exhort therefore, first of all, to be made supplications,  
 προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώ-  
 prayers, intercessions, thanksgivings, for all men;  
 πων, 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,  
 for kings and all that in dignity are,  
 ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ  
 that a tranquil and quiet life we may lead in all piety and  
 σεμνότητι 3 τοῦτο· γὰρ<sup>4</sup> καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ  
 gravity; for this [is] good and acceptable before  
 σωτῆρος ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι  
 our Saviour God, who <sup>5</sup>all <sup>5</sup>wishes to be saved  
 καὶ εἰς ἐπιγνώσιν ἀληθείας ἐλθεῖν. 5 εἰς γὰρ θεός, εἷς καὶ  
 and <sup>6</sup>to <sup>6</sup>knowledge <sup>6</sup>of [the] <sup>6</sup>truth <sup>6</sup>to <sup>6</sup>come. For <sup>7</sup>one <sup>7</sup>God <sup>7</sup>[is], and one  
 μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρωπος χριστὸς Ἰη-  
 [the] mediator of God and men, [the] man Christ Je-  
 σούς, 6 ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, <sup>8</sup>τὸ μαρ-  
 eus, who gave himself a ransom for all, the tes-  
 τύριον<sup>9</sup> καριοῖς ἰδίοις, 7 εἰς ὃ ἐτίθην ἐγὼ  
 timony [to be rendered] in <sup>10</sup>times <sup>10</sup>its <sup>10</sup>own, to which <sup>11</sup>was <sup>11</sup>appointed <sup>11</sup>I  
 κήρυξ καὶ ἀπόστολος· ἀλήθειαν λέγω <sup>12</sup>ἐν χριστῷ, <sup>13</sup>οὐ  
 a herald and apostle, ([the] truth I speak in Christ, <sup>14</sup>not  
 ψεύδομαι· διδάσκαλος ἔθνων, ἐν πίστει καὶ ἀληθείᾳ.  
<sup>15</sup>I <sup>15</sup>do lie, a teacher of [the] nations, in faith and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ,  
 I will therefore <sup>16</sup>to <sup>16</sup>pray <sup>16</sup>the <sup>16</sup>men in every place,  
 ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·  
 lifting up holy hands apart from wrath and reasoning.  
 9 ὥσαυτως <sup>17</sup>καὶ <sup>17</sup>τάς<sup>18</sup> γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ  
 In like manner also the women in <sup>19</sup>guise <sup>19</sup>seemly with  
 αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν,  
 modesty and discreetness to adorn themselves, not with plaitings,  
 ἢ <sup>20</sup>χρυσῷ, <sup>21</sup>ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 <sup>22</sup>ἀλλ'<sup>23</sup>  
 or gold, or pearls, or <sup>24</sup>clothing <sup>24</sup>costly, but  
 ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις <sup>25</sup>θεοσέβειαν, δι'  
 what is becoming to women <sup>26</sup>professing [the] fear of God, by  
 ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ  
<sup>27</sup>works <sup>27</sup>good. <sup>28</sup>A <sup>28</sup>woman <sup>28</sup>in <sup>28</sup>quietness <sup>28</sup>let <sup>28</sup>learn in all  
 ὑποταγῇ 12 <sup>29</sup>γυναικὶ δὲ διδάσκειν<sup>30</sup> οὐκ ἐπιτρέπω, οὐδὲ ἀν-  
 subjection; but a woman to teach I do not allow, nor to exercise  
 θεντεῖν ἀνδρός, <sup>31</sup>ἀλλ'<sup>32</sup> εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ  
 authority over man, but to be in quietness; for Adam  
 πρῶτος ἐπλάσθη, εἶτα Εὐά. 14 καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ  
 first was formed, then Eve: and Adam was not deceived; but the

mit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 19 holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

II. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 who will have all men to be saved, and to come unto the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 who gave himself a ransom for all, to be testified in due time. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 but (which becometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve, 14 And Adam was not deceived, but

<sup>1</sup> — στρατεύσῃ Ttr. <sup>2</sup> — γὰρ for LTtr. <sup>3</sup> — τὸ μαρτύριον L. <sup>4</sup> — ἐν χριστῷ GLTtrAW.  
<sup>5</sup> — καὶ LT[Tr]. <sup>6</sup> — τὰς LTtrAW. <sup>7</sup> καὶ and LTtrA. <sup>8</sup> χρυσῷ L. <sup>9</sup> ἀλλὰ W.  
<sup>10</sup> διδάσκειν δὲ γυναικὶ LTtrA. <sup>11</sup> ἀλλὰ LTtr.

the woman being deceived, was in the transgression, 13 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

III. This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, apt to hospitality, given to teach; 3 not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 one that ruleth well his own house, having his children in subjection with all gravity; 5 (for if a man know not how to rule his own house, how shall he take care of the church of God?) 6 not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly: 15 but if I tarry long, that thou mayest

γυνή ἑαπατηθεῖσα<sup>α</sup> ἐν παραβάσει γέγονεν<sup>β</sup> 15 σωθήσεται. δὲ woman, having been deceived, in transgression has become. But she shall be saved διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ through the childbearing, if they abide in faith and love καὶ ἀγιασμῷ μετὰ σωφροσύνης. and sanctification with discreetness.

3 Πιστός ὁ λόγος<sup>γ</sup>· εἰ τις ἐπισκοπῆς ὀρέγεται, faithful [is] the word: if any <sup>δ</sup>overseership <sup>ε</sup>stretches <sup>ς</sup>forward, <sup>ζ</sup>to καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ οὖν τὸν ἐπίσκοπον ἄνεπι- of <sup>η</sup>good <sup>θ</sup>a work he is desirous. It behoves then the overseer irreproach- ληπτον<sup>ι</sup> εἶναι, μᾶς γυναικὸς ἄνδρα, <sup>κ</sup>σηφάλεον, <sup>λ</sup>σώφρονα, able to be, <sup>μ</sup>of <sup>ν</sup>one <sup>ξ</sup>wife <sup>ο</sup>husband, <sup>π</sup>sober, <sup>ρ</sup>discreet, κόσμιον, φιλόξενον, διδακτικόν<sup>ς</sup> 3 μὴ πάροινον, μὴ πλήκτην, decorous, hospitable, apt to teach; not given to wine, not a striker, μὴ αἰσχροκερδῆ<sup>ς</sup>, ἄλλ<sup>ς</sup> ἐπεικῆ, ἄμαχον, ἀφιλάργυρον<sup>ς</sup> not greedy of base gain, but gentle, not contentious, not loving money; 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν his own house well ruling, [his] children having in

ὑποταγῇ μετὰ πάσης σεμνότητος<sup>ς</sup> 5 εἰ δὲ τις τοῦ ἰδίου οἴκου subjection with all gravity; (but if one his own house

προσθῇ οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; [how] to rule knows not, how [the] assembly of God shall he take care of?) 6 μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπίσῃ not a novice, lest being puffed up, into [the] crime <sup>α</sup>he <sup>β</sup>may <sup>γ</sup>fall τοῦ διαβόλου. 7 δεῖ δὲ αὐτὸν<sup>ς</sup> καὶ μαρτυρίαν καλὴν of <sup>δ</sup>the <sup>ε</sup>devil. But it behoves <sup>ς</sup>him also a <sup>ζ</sup>testimony <sup>η</sup>good

ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπίσῃ καὶ to have from those without, lest into reproach he may fall and [the] παγίδα τοῦ διαβόλου. 8 Διακόνους ὡσαύτως σεμνοῦς, μὴ snare of the devil. Those who serve, in like manner, grave, not

διλόγους, μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, double-tongued, not to <sup>α</sup>wine <sup>β</sup>much <sup>γ</sup>given, not greedy of base gain,

9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. holding the mystery of the faith in <sup>α</sup>pure <sup>β</sup>a conscience.

10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἰτα διακονείτωσαν, And these also let them be proved first, then let them serve, ἀνέγκλητοι ὄντες. 11 γυναικας ὡσαύτως σεμνάς, μὴ δια- <sup>α</sup>unimpeachable <sup>β</sup>being. Women in like manner grave, not slan-

δόλους, ἡμφαλέους, <sup>γ</sup>πιστάς ἐν πᾶσιν. 12 διάκονοι ἔστω- derers, sober, faithful in all things. <sup>δ</sup>Those <sup>ε</sup>who <sup>ς</sup>serve <sup>ζ</sup>let σαν μᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι <sup>η</sup>be <sup>θ</sup>of <sup>ι</sup>one <sup>κ</sup>wife <sup>λ</sup>husbands, <sup>μ</sup>[their] <sup>ν</sup>children <sup>ξ</sup>well <sup>ο</sup>12 ruling

καὶ τῶν ἰδίων οἴκων. 13 οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν and their own houses. For those well having served, a <sup>α</sup>degree

ἐαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν ἐν <sup>α</sup>for <sup>β</sup>themselves <sup>γ</sup>good <sup>δ</sup>acquire, and <sup>ε</sup>much <sup>ς</sup>boldness in

πίστει τῇ ἐν χριστῷ Ἰησοῦ. faith which [is] in Christ Jesus. 14 Ταῦτά σοι γράφω, ἐλπίζων ἔλθειν πρὸς σε <sup>α</sup>τάχιον<sup>ς</sup> These things to thee I write, hoping to come to thee more quickly;

15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν but if I should delay, that thou mayest know how it behoves [one] in [the] οἶκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ house of God to conduct oneself, which is [the] assembly of <sup>α</sup>God [the]

<sup>α</sup> ἑαπατηθεῖσα LITTAW.

<sup>β</sup> ἀνεπιληπτον LITTAW.

<sup>γ</sup> σηφάλεον EGLITTAW.

<sup>δ</sup> — μὴ

<sup>ε</sup> αἰσχροκερδῆ GLITTAW.

<sup>ς</sup> ἄλλὰ LIT.

<sup>ζ</sup> — αὐτὸν (read δεῖ it is necessary) LITTAW.

<sup>η</sup> ἡμφαλίους EGLITTAW.

<sup>ι</sup> ἐν τάχει quickly LIT.



ζῶντος, στῦλος καὶ ἰδραίωμα τῆς ἀληθείας. 16 καὶ ὁμολο-  
 γούντων μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον ὁ θεός"  
 ἑφανέρωθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγ-  
 γέλους, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ,  
 ὁ ἀνελήφθη ἐν δόξῃ.  
 was received up in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀπο-  
 But the Spirit expressly speaks, that in latter times shall

στήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις  
 depart from some the faith, giving heed to spirits deceiving  
 καὶ διδασκαλίαις δαιμονίων 2 ἐν ὑποκρίσει ψευδολόγων,  
 and teachings of demons in hypocrisy of speakers of lies,  
 ῥεκαυτηριασμένων" τὴν ἰδίαν συνείδησιν, 3 κωλύοντων  
 being cauterized [as to] their own conscience, forbidding

γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεός ἐκτίσεν εἰς  
 to marry, [bidding] to abstain from meats, which God created for  
 ἡμετέραν ἀνάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπὶ γνῶσιν  
 reception with thanksgiving for the faithful and who know

τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν  
 the truth. Because every creature of God [is] good, and nothing  
 ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· 5 ἀγιάζεται  
 to be rejected, with thanksgiving being received; "it is sanctified  
 γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως. 6 Ταῦτα ὑποτι-  
 for by word God's and intercourse [with him]. Those things laying

θέμενος τοῖς ἀδελφοῖς, καλὸς ἔσθι διάκονος Ἰησοῦ  
 before the brethren, good thou wilt be a servant of Jesus  
 χριστοῦ, ἑντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς  
 Christ, being nourished with the words of the faith, and of the

καλῆς διδασκαλίας ἧς παρεκολούθηκας. 7 Τοῦς δὲ βεβήλους  
 good teaching which thou hast closely followed. But the profane  
 καὶ γραῶδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς  
 and old wives' fables refuse, but exercise thyself to  
 εὐσέβειαν· 8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν  
 piety; for bodily exercise for a little is

ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστὶν, ἐπαγγε-  
 profitable, but piety for everything profitable is, pro-  
 λίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.  
 mise having of life, of that which [is] now and of that which [is] coming.

9 Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. 10 εἰς τοῦτο γὰρ  
 Faithful [is] the word and of all acceptance worthy; for, for this

"καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα," ὅτι ἡλπίκαμεν ἐπὶ θεῷ  
 both we labour and are reproached, because we have hope in a God  
 ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.  
 living, who is Preserver of all men, specially of believers.

11 Παράγγελλε ταῦτα καὶ διδάσκει. 12 μηδεὶς σου τῆς  
 Charge these things and teach. No one thy

νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν  
 youth let despise, but a pattern be of the believers in  
 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει,  
 word, in conduct, in love, in [the] Spirit, in faith,

knowhow thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

IV. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 for it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an example of the believers, in word, in

α ὅς who GLTTAW. ο ἀνελήφθη LITRA. Ρ ρεκαυτηριασμένων TTR. ι μετέληψιν LITRA. χριστοῦ Ἰησοῦ LITRA. — καὶ LITRA. α αγωνιζόμεθα we combat LITRA. ν — ἐν πνεύματι GLTTAW.

conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

V. Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 the elder women as mothers; the younger as sisters, with all purity. 3 Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and devoted to God, continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 well reported of for good works; if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax

ἐν ἀγνείᾳ. 13 ἕως ἔρχομαι, πρόσχεε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, τὸ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα μελέτα, ἐν τούτοις ἴσθι ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν. 16 ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποίῳν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. These things meditate on, in them be, thou shalt save and those that hear thee.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς ἄνελος. 2 πρεσβυτέρας ὡς ἀδελφούς. 3 χήρας τίμα τὰς ὄντως χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ ἕκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβῶν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἰσὺν καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. 5 ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δέησιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 ἡ δὲ σπαταλῶσα, ζωσα τέθνηκεν. 7 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπιληπτοὶ ὦσιν. 8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐκ ἐκτρέφει, τὴν πίστιν ἡρνήται, καὶ ἔστιν ἀπίστου χειρῶν. 9 Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνός ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόχησεν, εἰ ἁγίων πόδας ἐνέψεν, εἰ ἁλιζομένοις ἐπισκευάσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπικολούθησεν. 11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσων τοῦ χριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι τὴν πρῶτην πίστιν ἠθέτησαν. 13 ἅμα δὲ καὶ ἀργαί μανθά- An elder do not sharply rebuke, but exhort [him] as a father; younger [men] as brethren; elder [women] as mothers; younger as sisters, with all purity. 2 presbyteras as adelphous. 3 chiras tima tas ontws chiras. 4 ei de tis chira tekna h ekgona honour that [are] indeed widows; but if any widow children or descendants have, manthanetosan prwton ton idion oikon eusebion, kai amibas apodidonai tois progonois. tou to gar isyn kalon kai apodekton enwopion tou theou. 5 h de ontws chira kai memonwmene hlikien epi ton theon, kai prosmenei tais dehsin kai tais proseuchais nykthos kai hmeras. 6 h de spatallwsa, zwsa tethneken. 7 kai tauta paraggelle, ina anepileptoi wsin. 8 ei de tis twn idion kai malista twn oikeion ouk ektrefei, tyn pistin hrenhetai, kai estin apistou cheiron. 9 Chira katalegesothw mh elatton etwn exhekonta gegonyia, enos andros gynh, 10 en ergois kalois martyroumeni, ei eteknotrophhsen, ei exenochhsen, ei agion podas enepsen, ei alizomenois episkeuyasen, ei panti ergo agatho epikolouthhsen. 11 Neoteras de chiras paraitou. otan gar katasstrhniassoun tou christou, gamein thelousin, 12 echousai krima oti tyn prwthn pistin hthethsan. 13 ama de kai argai mantha-

πατέρα· νεωτέρους ὡς ἀδελφούς. 2 πρεσβυτέρας ὡς ἀδελφούς. 3 χήρας τίμα τὰς ὄντως χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ ἕκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβῶν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἰσὺν καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. 5 ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δέησιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 ἡ δὲ σπαταλῶσα, ζωσα τέθνηκεν. 7 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπιληπτοὶ ὦσιν. 8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐκ ἐκτρέφει, τὴν πίστιν ἡρνήται, καὶ ἔστιν ἀπίστου χειρῶν. 9 Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνός ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόχησεν, εἰ ἁγίων πόδας ἐνέψεν, εἰ ἁλιζομένοις ἐπισκευάσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπικολούθησεν. 11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσων τοῦ χριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι τὴν πρῶτην πίστιν ἠθέτησαν. 13 ἅμα δὲ καὶ ἀργαί μανθά-

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χρήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσων τοῦ χριστοῦ, γαμεῖν θέλουσιν, 12 ἔχουσαι κρίμα ὅτι τὴν πρῶτην πίστιν ἠθέτησαν. 13 ἅμα δὲ καὶ ἀργαί μανθά-

ἡ ἐν (read pāsin to all) LITRAW.

κ — καλὸν καὶ GLTTRAW.

τ — τὸν [LITR.

ἀνεπιληπτοὶ LITRA.

α — τῶν LITR[A].

β προνοεῖται TITR.

γ καταστρηνιάσουσιν

they shall grow wanton against A.





hand; and they that are otherwise cannot be hid.

VI. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, 5 perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I

πάσης τιμῆς ἀξίους ἡγήσθωσαν. ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ of all honour worthy let them esteem, that not the name of God καὶ ἡ διδασκαλία βλασφημῇται. 2 οἱ δὲ πιστοὺς ἔχοντες and the teaching be blasphemed. And they that believing have δέσποτας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ masters, let them not despise [them], because brethren they are; but μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσιν· καὶ ἀγα- rather let them serve [them], because believing [ones] they are and be- πητοὶ οἱ τῆς ἐνέργειας ἀντιλαμβανόμενοι. ταῦτα διδάσκει loved who the good service are being helped by. These things teach καὶ παρακάλει. 3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται and exhort. If anyone teaches other doctrine, and draws not near ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ sound to words, those of our Lord Jesus Christ, and τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετύφωται, μὴδὲν the according to piety teaching, he is puffed up, nothing ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, but sick about questions and disputes of words, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι πονηραί, out of which come envy, strife, evil speakings, suspicious wicked, 5 παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ vain argumentations corrupted of men in mind, and ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν destitute of the truth, holding gain to be εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων. 6 Ἔστιν δὲ πορισμὸς piety; withdraw from such. But is gain μέγας ἡ εὐσέβεια μετὰ ἀνταρκείας. 7 οὐδὲν γὰρ εἰσπνεύκαμεν great piety with contentment. For nothing we brought εἰς τὸν κόσμον, ὃ δὲλον ὅτι οὐδὲ ἐξενεγκεῖν τι δύνα- into the world, [it is] manifest that neither to carry out anything are we μεθα· 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρ- able. But having sustenance and coverings, with these we shall κεσθῇσόμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐπιπίπτουσιν εἰς be satisfied. But those desiring to be rich, fall into πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ temptation and a snare and desires many unwise and βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον hurtful, which sink men into destruction καὶ ἀπώλειαν. 10 ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλ- and perdition. For a root of all evils is the love αργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς of money; which some stretching after were seduced from the πίστει, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς. 11 Σὺ faith, and themselves pierced with sorrows many. Thou δέ, ὦ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεῖγε· δίωκε δὲ δικαιο- but, O man of God, these things flee, and pursue right- σὺνῃν, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα meekness, εὐσέβειαν, faith, love, endurance, meekness, 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς Combat the good combat of the faith. Lay hold αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας of eternal life, to which also thou wast called, and didst confess τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγ- the good confession before many witnesses. 1

¶ μὴ προσέρχεται cleaves not to. \* παραδιατριβαὶ constant quarrellings GLTTrAw.  
 ¶ ἀφίστασο ἀπὸ τῶν τοιούτων LTTTrAw. † δὲλον (read ὅτι so that) LTTTrAw. ‡ τοῦ  
 LTTTrAw. ¶ πραύθυνην meekness of spirit LTTTrAw; πραύθυνην T. — καὶ GLTTrAw.

γέλλω <sup>1</sup>σοι<sup>2</sup> ἐνώπιον <sup>3</sup>του<sup>4</sup> θεοῦ τοῦ ζῶοντι<sup>5</sup>τος<sup>6</sup> τὰ πάντα,  
charge thee before God who quickens all things,  
καὶ <sup>7</sup>χριστὸν <sup>8</sup>Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου <sup>9</sup>Πι-  
and Christ Jesus who witnessed before Pontius Pi-  
λάτου<sup>10</sup> τὴν καλὴν ὁμολογίαν, <sup>11</sup>14 τηροῦσά σε τὴν ἐντολήν  
late the good confession, that thou keep the commandment  
ἄσπιλον, <sup>12</sup>ἀνεπίληπτον,<sup>13</sup> μέχρι τῆς ἐπιφανείας τοῦ κυρίου  
spotless, irreproachable, until the appearing of Lord  
ἡμῶν <sup>14</sup>Ἰησοῦ <sup>15</sup>χριστοῦ, <sup>16</sup>15 ἣν καιροῖς ἰδίους <sup>17</sup>δείξει ὁ  
our Jesus Christ; which in its own times shall shew the  
μακάριος <sup>18</sup>καὶ <sup>19</sup>μόνος <sup>20</sup>δυνάστης, ὁ <sup>21</sup>βασιλεὺς τῶν <sup>22</sup>βασιλεόν-  
blessed and only Ruler, the King of those being kings  
των <sup>23</sup>καὶ <sup>24</sup>κύριος τῶν <sup>25</sup>κυριευόντων, <sup>26</sup>16 ὁ <sup>27</sup>μόνος <sup>28</sup>ἔχων <sup>29</sup>ἀθα-  
and Lord of those being lords; who alone has im-  
νασίαν, <sup>30</sup>φῶς <sup>31</sup>οἰκῶν <sup>32</sup>ἀπόροισιν, <sup>33</sup>ὃν <sup>34</sup>εἶδεν <sup>35</sup>οὐδεὶς  
mortality, in light dwelling unapproachable, whom did no one  
ἀνθρώπων <sup>36</sup>οὐδὲ <sup>37</sup>ἰδεῖν <sup>38</sup>δύναται, <sup>39</sup>ὃς <sup>40</sup>τιμὴ <sup>41</sup>καὶ <sup>42</sup>κράτος  
of men nor to see is able; to whom honour, and power  
αἰώνιον. ἀμήν.  
eternal. Amen.

give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 15 which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ  
To the rich in the present age charge, not  
ἐψηλοφρονεῖν,<sup>1</sup> μὴδὲ ἠλπικεῖναι ἐπὶ πλούτου ἀδηλόγητι,  
to be high-minded, nor to have hope in of riches [the] uncertainty;  
ἀλλ' <sup>2</sup>ἐν<sup>3</sup> τῷ<sup>4</sup> θεῷ<sup>5</sup> τῶν<sup>6</sup> ζώντων,<sup>7</sup> τῷ<sup>8</sup> παρέχοντι ἡμῖν<sup>9</sup> ἡ<sup>10</sup> πλου-  
but in God the living, who gives us richly  
σίως πάντα<sup>11</sup> εἰς ἀπόλαυσιν<sup>12</sup> 18 ἀγαθοεργεῖν, <sup>13</sup>πλουτεῖν ἐν  
all things for enjoyment; to do good, to be rich in  
ἔργοις καλοῖς, <sup>14</sup>εὐμεταδότους εἶναι, <sup>15</sup>κοινωνικούς, 19 ἀπο-  
works good, liberal in distributing to be, ready to communicate, trea-  
θησαυρίζοντας <sup>16</sup>ἐαυτοῖς <sup>17</sup>θεμέλιον καλὸν εἰς τὸ μέλλον, <sup>18</sup>ἵνα  
suring up for themselves a foundation good for the future, that  
ἐπιλάβωνται τῆς αἰωνίου<sup>19</sup> ζωῆς.  
they may lay hold of eternal life.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 that they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 Ὁ Τιμόθεε, τὴν παρακαταθήκην<sup>1</sup> φύλαξον,  
O Timotheus, the deposit committed [to thee] keep,  
ἐκτρεπόμενος τὰς βεβήλους <sup>2</sup>κενοφωνίας, <sup>3</sup>καὶ <sup>4</sup>ἀντιθέσεις τῆς  
avoiding profane empty babblings, and oppositions  
ψευδωνύμου γνώσεως<sup>5</sup> 21 ἣν <sup>6</sup>τινες <sup>7</sup>ἐπαγγέλλομενοι, <sup>8</sup>περὶ  
of falsely-named knowledge, which some professing, in reference to  
τὴν πίστιν ἡστόχησαν. <sup>9</sup>Ἡ <sup>10</sup>χάρις <sup>11</sup>μετὰ σοῦ.<sup>12</sup> ἀμήν.<sup>13</sup>  
the faith missed the mark. Grace [be] with thee. Amen.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 which some professing have erred concerning the faith. Grace be with thee. Amen.

Ἡ<sup>1</sup> πρὸς Τιμόθεον <sup>2</sup>πρώτη <sup>3</sup>ἐγράφη <sup>4</sup>ἀπὸ <sup>5</sup>Λαοδικείας, <sup>6</sup>ἧτις  
To Timothy first written from Laodicea, which  
ἐστὶν <sup>7</sup>μητρόπολις <sup>8</sup>Φρυγίας <sup>9</sup>τῆς <sup>10</sup>Πακατιανῆς.<sup>11</sup>  
is the chief city of Phrygia Pacatiana.

<sup>1</sup> — σοι (read [thee]) T. <sup>2</sup> — τοῦ T. <sup>3</sup> ζῶοντιος preserves alive LTTra. <sup>4</sup> Πει-  
λάτου T. <sup>5</sup> ἀνεπίληπτον LTTra. <sup>6</sup> ἐψηλὰ φρονεῖν to mind high things T. <sup>7</sup> ἐπὶ LTTT.  
8 — τῷ TTr. <sup>9</sup> — τῷ ζώντι LTTra. <sup>10</sup> — τὰ L. <sup>11</sup> πάντα πλουσίως GLTTAW. <sup>12</sup> ὄντως  
(read of that which [is] truly life) GLTTAW. <sup>13</sup> παραθήκην GLTTAW. <sup>14</sup> μετ' ἡμῶν with  
you LTTT. <sup>15</sup> — ἀμήν GLTTAW. <sup>16</sup> — the subscription GLTW; Πρὸς Τιμόθεον α' TTr.

ᾠΗ ΠΡΟΣ ΓΙΜΟΘΕΟΝ, ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.<sup>1</sup>  
THE "TO "TIMOTHY "EPISTLE "SECOND

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; 9 who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 10 but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 wherunto I am

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ<sup>1</sup> διὰ θελήματος θεοῦ Paul, apostle of Jesus Christ by [the] will of God κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ Ἰησοῦ, 2 Τι- according to promise of life which [is] in Christ Jesus, to Τι- μοθέῳ ἀγαπητῷ τέκνῳ<sup>2</sup> χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ motheus [my] beloved child: Grace, mercy, peace from God [the] πατρός καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. Father and Christ Jesus our Lord.

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν I am thankful to God, whom I serve from [my] forefathers with καθαρά συνειδήσει, ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν pure conscience, how unceasingly I have the <sup>2</sup>of <sup>3</sup>thee remembrance ἐν ταῖς δέησίν μου<sup>4</sup> νυκτὸς καὶ ἡμέρας, 4 ἐπιποθῶν σε in my supplications night and day, longing <sup>2</sup>thee ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ<sup>5</sup>. <sup>2</sup>to see, remembering thy tears, that with joy I may be filled; 5 ὑπόμνησιν<sup>6</sup> λαμβάνων<sup>7</sup> τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, <sup>2</sup>remembrance <sup>3</sup>taking of the <sup>3</sup>in <sup>4</sup>thee <sup>5</sup>unfeigned <sup>6</sup>faith, ἣτις ἐνέφυκεν πρώτον ἐν τῇ μητρὶ σου Λωιδί καὶ τῇ μητρὶ <sup>3</sup>thy <sup>4</sup>Eunice, and I am persuaded that also in thee. For which cause σου<sup>8</sup> Εὐνείκῃ, <sup>9</sup>πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ. 6 Δι' ἣν αἰτίαν ἀναμνησκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν I remind thee to kindle up the gift of God which is ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου<sup>10</sup>. 7 οὐ γὰρ ἔδωκεν in thee by the laying on of my hands. For <sup>2</sup>not <sup>3</sup>gave ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεις καὶ ἀγάπης <sup>2</sup>us <sup>3</sup>God a spirit of cowardice, but of power, and of love, καὶ σωφρονισμοῦ. 8 μὴ οὖν ἐπαισχυνθῆς τὸ and of wise discretion. <sup>2</sup>Not <sup>3</sup>therefore <sup>4</sup>thou <sup>5</sup>shouldst be ashamed of the μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ<sup>6</sup>; ἀλλὰ testimony of our Lord, nor me his prisoner; but τὸ <sup>7</sup>συγκακοπάθησον<sup>8</sup> τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 9 τοῦ suffer evils along with the glad tidings according to <sup>2</sup>power <sup>3</sup>God's; who σώσαντος ἡμᾶς καὶ κατέσαντος κλήσει ἁγία, οὐ κατὰ saved us and called [us] with a <sup>2</sup>calling <sup>3</sup>holy, not according to τὰ ἔργα ἡμῶν, ἀλλὰ <sup>4</sup>κατ'<sup>5</sup> ἰδίαν πρόθεσιν καὶ χάριν<sup>6</sup> τὴν our works, but according to his own purpose and grace, which δοθείσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων, [was] given us in Christ Jesus before the ages of time, 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν but made manifest now by the appearing of our Saviour <sup>2</sup>Ἰησοῦ χριστοῦ, <sup>3</sup>καταργήσαντος μὲν τὸν θάνατον, <sup>4</sup>φωτίσαν- Jesus Christ, who annulled death, <sup>5</sup>brought <sup>6</sup>to τος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 εἰς ὃ <sup>2</sup>light <sup>3</sup>and life and incorruptibility by the glad tidings; to which

\* + Παύλου τοῦ Ἀποστόλου of the Apostle Paul Ε; + Παύλου G; Πρὸς Τιμόθεον β' LITTAW. <sup>2</sup>χριστοῦ Ἰησοῦ LITTAW. <sup>3</sup>νυκτὸς καὶ ἡμέρας (read night and day) longing &c. LIT. <sup>4</sup>λαβὼν having taken LITTA. <sup>5</sup>Εὐνική EGLITTAW. <sup>6</sup>συν- T. <sup>7</sup>κατὰ LITTA. <sup>8</sup>χριστοῦ Ἰησοῦ LITTA.



ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος  
 "was appointed I a herald and apostle and teacher  
 ἱθνῶν" 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ  
 of [the] nations. For which cause also these things I suffer; but "not  
 ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι  
 "I am ashamed, for I know whom I have believed, and am persuaded that  
 δυνατός ἐστιν τὴν παραθήκην μου φυλάξει εἰς ἐκείνην  
 able he is the deposit committed [to him] of me to keep for that  
 τὴν ἡμέραν. 13 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν  
 day. "A delineation have of sound words, which [words]

παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ  
 from me thou didst hear, in faith and love which [are] in Christ  
 Ἰησοῦ. 14 τὴν καλὴν παρακαταθήκην φυλάξον διὰ  
 Jesus. The good deposit committed [to thee] keep by [the]  
 πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 15 Οἶδας τοῦτο,  
 "Spirit Holy which dwells in us. Thou knowest this,  
 ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστιν  
 that turned away from me all who [are] in Asia, of whom is  
 Φύγελλος καὶ Ἑρμογένης. 16 Δῶν ἔλεος ὁ κύριος τῷ  
 Phygellus and Hermogenes. May grant mercy the Lord to the  
 Ὀνησιφόρου οἴκου· ὅτι πολλὰκις με ἀνέψυνεν, καὶ τὴν  
 "of Onesiphorus house, because oft me he refreshed, and  
 ἄλυσίν μου οὐκ ἐπαισχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ,  
 my chain was not ashamed of; but having been in Rome,  
 "σπουδαίτερον" ἐζητήσεν με καὶ εὑρεν. 18 δῶν αὐτῷ  
 more diligently he sought out me and found [me]— may grant to him  
 ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ  
 the Lord to find mercy from [the] Lord in that day— and  
 ὅσα ἐν Ἐφέσῳ διηκόνησεν βέλτιον σὺ γινώσκεις.  
 how much in Ephesus he served better [than I need say] thou knowest.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ  
 Thou therefore, my child, be strong in the grace which [is]  
 ἐν χριστῷ Ἰησοῦ. 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ  
 in Christ Jesus. And the things which thou didst hear of me  
 διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,  
 with many witnesses, these commit to faithful men,  
 οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 ὅσῳ οὖν  
 such as competent shall be also others to teach. Thou therefore  
 κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ χριστοῦ. 4 οὐδεὶς  
 suffer hardship as good a soldier of Jesus Christ. No one  
 στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου ππραγματείαις,  
 serving as a soldier entangles himself with the of life affairs,  
 ὥνα τῷ στρατολογήσαντι ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ  
 that him who enrolled him as a soldier he may please. And if also contend  
 τις, οὐ στεφανοῦται ἐάν μὴ νομίμως ἀ-  
 [in the games] anyone, he is not crowned unless lawfully he shall  
 θλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν  
 have contended. The labour husbandman must before of the  
 καρπῶν μεταλαμβάνειν.  
 fruits partaking.

7 Νόει ᾧ λέγω· δῶν γάρ σοι ὁ κύριος σύνεσις  
 Consider the things I say, may give for thee the Lord understanding

appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 but, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

II. Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first taker of the fruits.

1 — ἱθνῶν. 2 παραθήκην GLTTRAW. 3 Φύγελλος Phygellus LITRAW. 4 Ἑρμογένης Hermogenes T. 5 ἐπαισχύνθη LITRA. 6 σπουδαίως diligently LITR. 7 συγκολληθήσονται (συνκ-τ) suffer hardship with [me] LITRAW. 8 χριστοῦ Ἰησοῦ LITRAW. 9 πραγματείαις T. 10 ὅ what LITRAW. 11 δώσει will give LITRAW.

at; and the Lord give the understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; 9 wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 if we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 if we believe not, yet he abideth faithful: he cannot deny himself. 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings; for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus; 18 who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he

ἐν πᾶσιν. 8 Μνημόνευε Ἰησοῦν χριστὸν ἤγειρμένον ἐκ ἐν ὅλῳ. Remember Jesus Christ raised from among νεκρῶν, ἐκ σπέρματος Ἰδαβίδ, κατὰ τὸ εὐαγγέλιον [the] dead, of [the] seed of David, according to 'glad tidings [the] word of God is not bound. Because of this all things I endure διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύδω for sake of the elect, that also they [the] salvation may obtain which [is] in Christ Jesus μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ "συζήσομεν" [is] the word; for if we died together with [him], also we shall live together; 12 εἰ ὑπομένομεν, καὶ "συμβασιλεύσομεν" εἰ ἄρνούμεθα, if we endure, also we shall reign together; if we deny κάκεῖνος ἀρνήσεται ἡμᾶς 13 εἰ ἀπιστοῦμεν, ἐκείνος [him], he also will deny us; 13 if we are unfaithful, he πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται. faithful abides; to deny himself he is not able.

14 Ταῦτα ὑπομνήσκει, διαμαρτυρούμενος ἐνώπιον 2These things put in remembrance of, testifying earnestly before τοῦ κυρίου· μὴ λογομαχεῖν· εἰς οὐδὲν χρησίμου, ἐπὶ the Lord not to dispute about words for nothing profitable, to καταστροφῇ τῶν ἀκούοντων. 15 σπουδάσας σεαυτὸν subversion of those who hear. Be diligent thyself δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθο- approved to present to God, a workman not ashamed, straight- τομούντα τὸν λόγον τῆς ἀληθείας· 16 τὰς δὲ βεβήλους κενό- ly cutting the word of truth; but profane empty φωνίας περιύσασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, babblings stand aloof from, to more for they will advance of ungodliness, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν and their word as a gangrene pasture will have; of whom is Ὑμέναιος καὶ Φιλητός, 18 οἵτινες περὶ τὴν ἀλήθειαν Hymenæus and Philetus; who concerning the truth ἡσόχησαν, λέγοντες ἤδη ἀνάστασιν ἡρῶ γεγονῆναι. missed the mark, asserting the resurrection already to have taken place; καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν. 19 ὁ μὲντοι στερεὸς and are overthrowing the of some faith. Nevertheless firm θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, Ἐγὼ foundation God's stands, having this seal, Knows κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας τῶν ὀνομάζων τὸ ὄνομα χριστοῦ. 20 ἐν μεγάλῃ [the] Lord those that are his, and Let depart from unrighteousness everyone who names the name of Christ. In great δὲ οἰκία οὐκ ἔστιν μόνον σκεῦη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ but a house there are not only vessels golden and silver, but καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς also wooden and earthen, and some to honour, others to ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, dishonour. If therefore one shall have purged himself from these,

<sup>1</sup> Δαυεὶδ LTTA; Δαυίδ GW. <sup>2</sup> ἀλλὰ LTTAW. <sup>3</sup> συν- LTTA. <sup>4</sup> συν- T. <sup>5</sup> ἀρνησόμεθα we shall deny LTTA. <sup>6</sup> + γὰρ (for to deny) LTTAW. <sup>7</sup> τοῦ θεοῦ God TT. <sup>8</sup> μὴ λογομαχεῖ Dispute thou not about words L. <sup>9</sup> ἐπ' LTTA. <sup>10</sup> — τὴν (read [the]) TT[A]. <sup>11</sup> μὲν τοι Tr. <sup>12</sup> κυρίου of [the] Lord GLTTAW.

ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, ἑκαὶ εὐχρηστον  
he shall be a vessel to honour, having been sanctified, and serviceable  
τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.  
to the master, for every good having been prepared.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγει· διώκει δὲ δικαιοσύνην,  
But youthful lusts flee, and pursue righteousness,

πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν  
faith, love, peace with those that call on the

κύριον ἐκ καθαρᾶς καρδίας. 23 τὰς δὲ μωρὰς καὶ ἀπαι-  
Lord out of pure heart. But foolish and undis-

δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας·  
ciplined questionings refuse, knowing that they beget contentions.

24 δοῦλον δὲ κύριον οὐδεὶ μάχεσθαι, ἀλλ' ἡπιον  
And a bondman of [the] Lord it behoves not to contend, but gentle

εἶναι πρὸς πάντας, διδασκλικόν, ἀνεξίκακον, 25 ἐν κπραότητι  
to be towards all; apt to teach; forbearing; in meekness

παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε ἰδῶ αὐτοῖς  
disciplining those that oppose, if perhaps may give them

ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνα-  
God repentance to acknowledgment of [the] truth, and they may

νήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγημένοι ὑπ'  
awake up out of the of the devil snare, having been taken by

αὐτοῦ εἰς τὸ ἐκείνου θέλημα.  
him for his will.

3 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστή-  
But this know thou, that in [the] last days will be

σονται καιροὶ χαλεποί. 2 ἔσονται γὰρ οἱ ἄνθρωποι φιλαυτοί,  
present times difficult; for will be men lovers of self,

φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν  
lovers of money, vaunting, proud, evil speakers. to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι,  
disobedient, unthankful, unholy, without natural affection, implacable,

διάβολοι, ἀκρατεῖς, ἀήμεροι, ἀφιλάγαθοι, 4 προδότες,  
slanders, incontinent, savage, not lovers of good, betrayers,

προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,  
headlong, puffed up, lovers of pleasure rather than lovers of God;

5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνη-  
having a form of piety, but the power of it deny-

μένοι. καὶ τοὺς ἀποτρέπον. 6 ἐκ τούτων γὰρ εἰσιν οἱ  
ing: and these turn away from. For of these are those who

ἐνδύοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες τὰ γυναικάρια  
[are] entering into houses and leading captive silly women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάν-  
laden with sins, led away by lusts various, al-

τοτε μαρθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας  
ways learning and never to [the] knowledge of [the] truth

ἔλθειν δυνάμενι. 8 ν. τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀνέ-  
to come able. Now in the way Jannes and Jambres with-

στησαν Μωϋσῇ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ,  
stood Moses, thus also these withstand the truth,

ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ  
men utterly corrupted in mind, found worthless as regards

τὴν πίστιν. 9 ἀλλ' οὐ προκοφύουσιν ἐπὶ πλεον' ἢ γὰρ ἄνοια  
the faith. But they shall not advance farther, for folly

shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 23 But foolish, and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

III. This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, truthbreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5 having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly

ε — καὶ LITTA. h + πάντων all L. i ἀλλὰ LITTA. k κραύττη LITTAW. l δόνη LITTAW.

m γινώσκετε know ye L. n αἰχμαλωτίζοντες GLITTAW.



shall be manifest unto all men, as theirs also was. 10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 11 persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 that the man of God may be perfect, thoroughly furnished unto all good works.

αὐτῶν ἐκδηλός ἐσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.  
 'their fully manifest shall be to all, as also that of those became.  
 10 σὺ δὲ ὁ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ,  
 But thou hast closely followed my teaching, conduct,  
 τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,  
 purpose, faith, patience, love, endurance,  
 11 τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπέστης, καὶ ἐκ πάντων με ἐρύσαστο ὁ κύριος. 12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ διωγθήσονται· 13 πονηροὶ δὲ ἄνθρωποι καὶ γόητες πρό-  
 persecutions, sufferings: such as to me happened in Antioch, in Iconium, in Lystra; what manner of persecutions I endured; and out of all me delivered the Lord. And all indeed who wish piously to live in Christ Jesus will be persecuted. But wicked men and impostors shall advance to worse, misleading and being misled. But thou abide in the things thou didst learn, and wast assured of, having known from whom thou didst learn [them]; and that from a babe the sacred letters thou hast known, which [are] able thee to make wise to salvation, through faith which [is] in Christ Jesus. Every scripture [is] God-inspired and profitable for teaching, for correction, for instruction in righteousness, 17 ἵνα ἄριστος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς δικαιοσύνην; 17 ἵνα ἄριστος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς δικαιοσύνην; that complete may be the of God man, to every work good fully fitted.

IV. 1 charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 and they shall turn away from the truth, and shall be

4 Διμαρτύρομαι ὅν ἐγὼ ἐνώπιον τοῦ θεοῦ καὶ τοῦ κυρίου Ἰησοῦ χριστοῦ, τοῦ μέλλοντος κρίνειν ζώντας καὶ νεκρούς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, 2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαιρῶς ἀκαιρῶς, ἑλέγξον, ἀπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται γὰρ καιρὸς ὅτε τῆς ὑγαινουσῆς διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἐαυτοῖς ἐπισωρεύουσιν διδασκάλους, κνηθόμενοι. τὴν ἀκοήν· 4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀπο-  
 Earnestly testify therefore I before God and the Lord Jesus Christ, who is about to judge living and dead according to his appearing and kingdom dead according to his appearing and kingdom. 2 'his, proclaim the word; be urgent in season, out of season, convict, rebuke, encourage, with all patience and teaching. For there will be a time when sound teaching they will not bear; but according to desires their own to themselves will heap up teachers, itching ears; and from the truth the ear they will

ὁ παρηκολούθησάς didst closely follow LITRA. ἰ — τὰ [LITRA].  
 ἰ — τὴν ἀκοήν [persons] LITRA. ἰ — τὸν κυρίου GLITRAW.  
 ἰ — οὐν ἐγὼ GLITRAW. ἰ — τὸν κυρίου GLITRAW.  
 and [by] GLITRAW. ἰ παρακαλεσον. ἐπιτίμησον T.

ἐρύσαστο LITRA. ἰ ζῆν εὐσεβῶς TTR.  
 ἰ ἐλεγμόν LITRA. ἰ παιδία T.  
 ἰ χριστοῦ Ἰησοῦ LITRAW. ἰ, καὶ  
 ἰ ἰδίας ἐπιθυμίας GLITRAW.

στρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ  
turn away, and to fables will be turned aside. But thou,  
νῆφε ἐν πᾶσιν, κακοπάθεισον, ἔργον ποίησον εὐαγ-  
be sober in all things, suffer hardships, [the] work do of an  
ελιστοῦ, τὴν διακονίαν σου πληροφόρησον. 6 Ἐγὼ γὰρ ἤδη  
evangelist, thy service fully carry out. For I already

σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως<sup>c</sup> ἐφ-  
am being poured out, and the time of my release is  
ἔστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν<sup>d</sup> ἠγώνισμαι, τὸν δρόμον  
come. The combat good I have combated, the course

τετέλεκα, τὴν πίστιν τετήρηκα. 8 λοιπὸν ἀποκειται μοι  
I have finished, the faith I have kept. Henceforth is laid up for me  
ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος  
the of righteousness crown, which will render to me the Lord  
ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς<sup>e</sup> οὐ μόνον δὲ ἐμοί,  
in that day the righteous judge; and not only to me,

ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.  
but also to all who love his appearing.

9 Σπουδάσον ἐλθεῖν πρός με ταχέως. 10 Δημᾶς γὰρ με  
Be diligent to come to me quickly; for Demas me

ἔγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἔπορεύθη εἰς  
forsook, having loved the present age, and is gone to

Θεσσαλονίκη<sup>f</sup>ν Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν<sup>g</sup>.  
Thessalonica; Crescens to Galatia, Titus to Dalmatia.

11 Λουκᾶς ἐστιν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε  
Luke is alone with me. Mark having taken bring

μετὰ σεαυτοῦ<sup>h</sup> ἐστιν γὰρ μοι εὐχρηστος εἰς διακονίαν. 12 Τυ-  
with thyself, for he is to me useful for service.

χικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. 13 Τὸν ἔφαιλόνην<sup>i</sup> δὲ  
chicus but I sent to Ephesus. The cloak which

ἀπέλιπον ἐν Τρωάδι<sup>j</sup> παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ  
I left in Troas with Carpus, [when] coming bring, and the

βιβλία, μάλιστα τὰς μεμβράνας. 14 Ἀλέξανδρος ὁ χαλκεὺς  
books, especially the parchments. Alexander the smith

πολλὰ μοι κακὰ ἐνεδείξατο. Ἄποδώ<sup>k</sup> μοι αὐτῷ ὁ  
many against me evil things did. May render to him the

κύριος κατὰ τὰ ἔργα αὐτοῦ. 15 Ὦν καὶ σὺ φυλάσσον,  
Lord according to his works. Whom also thou be ware of,

λίαν γὰρ ἀνθέστηκεν<sup>l</sup> τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ  
for exceedingly he has withstood our words. In

πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι<sup>m</sup> συμπαρεγένετο,<sup>n</sup> ἀλλὰ πάντες  
my first defence no one me stood with, but all

με ἔγκατέλιπον<sup>o</sup> μὴ αὐτοῖς λογισθῆναι. 17 Ὁ δὲ κύριός  
me forsook. Not to them may it be reckoned. But the Lord

μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κή-  
me stood by, and strengthened me, that through me the pro-

ρυγμα πληροφορηθῇ, καὶ ἀκούσῃ<sup>p</sup> πάντα τὰ ἔθνη· καὶ  
clamation might be fully made, and should hear all the nations; and

ἡ ἐρύσθη<sup>q</sup>ν ἐκ στόματος λέοντος. 18 Ὅ καὶ<sup>r</sup> ῥύσεται<sup>s</sup> με  
I was delivered out of [the] mouth lion's. And will deliver me

ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν  
the Lord from every work wicked, and will preserve me unto his

turned unto fables. 5 But watch thou in all things, endure affictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me: 10 for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus. 13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 14 Alexander the copper-smith did me much evil: the Lord reward him according to his works: 15 of whom be thou ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and it was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his

<sup>c</sup> ἀναλύσεώς μου LITtr.

<sup>d</sup> καλὸν ἀγῶνα LITtr.

<sup>e</sup> Γαλλίαν Gallia T.

<sup>f</sup> Δελματίαν L.

<sup>g</sup> φελόνην EU LITtr. & W.

<sup>h</sup> Τρωάδι LT.

<sup>i</sup> ἀποδώσει shall render LITtr. & W.

<sup>j</sup> ἀντέστη

he withstood LITtr. & W.

<sup>k</sup> συν- A;

παρεγένετο stood by LITtr.

<sup>m</sup> ἀκούσων LITtr. & W.

<sup>n</sup> ἐρύσθη LITtr. & W.

<sup>o</sup> — καὶ LITtr.

heavenly kingdom :  
to whom be glory for  
ever and ever. Amen.

βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς  
his kingdom the heavenly; to whom [be] glory unto the  
αἰῶνας τῶν αἰώνων. ἀμήν.  
ages of the ages. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus. 20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick. 21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρον  
Salute Prisca and Aquila, and the of Onesiphorus  
οἶκον. 20 Ἐραστός ἐμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον  
house. Erastus remained in Corinth, but Trophimus I left  
ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπουδάσον πρὸ χειμῶνος ἐλθεῖν.  
in Miletus sick. Be diligent before winter to come.  
Ἀσάζεταί σε Εὐβούλος, καὶ Πούδης, καὶ Λίνος, καὶ  
Salutes thee Eubulus, and Pudens, and Linus, and  
Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ὁ κύριος Ἰησοῦς  
Claudia, and the brethren all. The Lord Jesus  
ἡμεῖς μετὰ τοῦ πνεύματος σου. ἡ χάρις μετὰ ὑμῶν.  
Christ [be] with thy spirit. Grace [be] with you.  
ἀμήν.  
Amen.

Ἰπρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλη-  
To Timotheus second, of the of Ephesians assem-  
σίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ  
bly [the] first overseer chosen, written from  
Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι  
Rome, when a second time was placed before Paul Caesar  
Νέρονι.  
Nero.

## Ἡ ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.

THE TO TITUS EPISTLE OF PAUL.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 in hope of eternal life, which God, that cannot lie, promised before the world began; 3 but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

ΠΑΥΛΟΣ δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ κατὰ  
Paul bondman of God, and apostle of Jesus Christ according to  
πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς  
[the] faith elect of God's and knowledge of [the] truth which [is]  
κατ' εὐσέβειαν, 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ-  
according to piety; in [the] hope of life eternal, which  
γαίλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων, 3 ἐ-  
mised the who cannot lie God before the ages of time,  
φανέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι  
but manifested in its own seasons his word in [the] proclamation  
δ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος  
which was entrusted with I according to [the] commandment of Saviour  
ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν  
our God; to Titus [my] true child according to [our] common  
πίστιν, χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρός, καὶ  
faith: Grace, mercy peace. from God [the] Father, and [the]  
κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν  
Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that

5 Τούτου χάριν ἀκατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα  
For this cause I left thee in Crete, that the things lacking

<sup>a</sup> Δίνος LTW.

<sup>2</sup> — Ἰησοῦς TIT[A].

<sup>3</sup> — χριστὸς LIT[Α].

<sup>4</sup> — ἀμήν GLTITAW.

<sup>v</sup> — the subscription GLTW; Ἰπρὸς Τιμόθεον β' (— β' A) TTA.

<sup>a</sup> + τοῦ Ἀποστόλου the apostle E; Ἰπρὸς Τίτον LITTAW. <sup>b</sup> καὶ and TTAW. <sup>c</sup> χριστοῦ Ἰησοῦ LITTA. <sup>d</sup> ἀπέλιπόν LITTAW.



<sup>ε</sup>πιδιορθώσῃ. καὶ καταστήσῃς κατὰ πόλιν πρεσ-  
 thou mightest go on to set right, and mightest appoint in every city  
 βυτέρους, ὡς ἐγὼ σοι διαταξάμην. 6 εἴ τις ἐστὶν ἀνέ-  
 elders, as I thee 'ordered: if anyone is unin-  
 κλητος, μῖα ἡ γυναῖκος ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν  
 peacheable, of one wife husband, children having believing, not under  
 κατηγορίᾳ ἀσώτιας ἢ ἀνυπότακτα. 7 δεῖ γὰρ τὸν ἐπι-  
 accusation of dissoluteness or insubordinate. For it behoves the over-  
 σκοπὸν ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη,  
 seer unimpeachable to be, as God's steward; not selfwilled,  
 μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,  
 not passionate, not given to wine, not a striker, not greedy of base gain,  
 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγ-  
 but hospitable, a lover of good, discreet, just, holy, tem-  
 κρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ  
 perate, holding to the according to the teaching faithful  
 λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ  
 word, that able he may be both to encourage with teaching  
 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. 10 εἰσὶν γὰρ  
 sound, and those who gainsay to convict. For there are  
 πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-  
 many and insubordinate vain talkers and mind-deceivers, espe-  
 λιστα οἱ ἐκ περιτομῆς, 11 οὓς δεῖ ἐπιστο-  
 cially those of [the] circumcision, whom it is necessary to stop the  
 μίλειν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες  
 mouths of, who whole houses overthrow, teaching  
 ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 12 εἰπὲν  
 things which [they] ought not, base gain for sake of. Said  
 τις ἐξ αὐτῶν ἰδίου αὐτῶν προφήτης, Κρήτες αἰεὶ  
 one of themselves of their own prophet, Cretans always [are]  
 ψεύσται, κακὰ θηρία, γαστέρες ἀργαί. 13 ἡ μαρτυρία αὐτῆς  
 liars, evil wild beasts, gluttons lazy. This testimony  
 ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλεγε αὐτοὺς ἀποτόμως, ἵνα  
 is true; for which cause convict them with severity, that  
 ὑγιαίνουσιν ἐν τῇ πίστει, 14 μὴ προσέχοντες Ἰουδαϊκοῖς  
 they may be sound in the faith, not giving heed to Jewish  
 μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-  
 fables and commandments of men, turning away from the truth.  
 θειαν. 15 πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ  
 All things [are] pure to the pure; but to those who  
 κ' μεμασμένοι καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίαν-  
 are defiled and unbelieving nothing [is] pure; but are de-  
 ται αὐτῶν καὶ οὐ νοῦς καὶ ἡ συνείδησις. 16 θεὸν ὁμολογοῦσιν  
 filed their both mind and [their] conscience. God they profess  
 εἰδέναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ  
 to know, but in works deny [him], abominable being and  
 ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.  
 disobedient, and as to every work good found worthless.  
 2 Σὺ δὲ λάλει ἅ πρόπει τῇ ὑγιαίνουσῃ διδασ-  
 But thou speak the things that become sound teach-  
 καλίᾳ· 2 πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώ-  
 ing: [the] aged [men] sober to be, grave, dis-  
 φρονας, ὑγιαίνοντας τῇ πίστει. τῷ ἀγάπῃ, τῇ ὑπομονῇ·  
 creet, sound in faith, in love, in endurance;

thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 but a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. II. But speak thou the things which become sound doctrine: 2 that the aged men be sober, grave, temperate, sound in faith, in cha- rity, in patience. 3 The

\* ἐπιδιορθώσῃς L.

f — καὶ LTT[A].

ε + [δὲ] but (especially) L.

h + τῆς the TTc

1 — μὲν LTTΔW.

k μεμαμμένοις LTT; μεμαμμένοις Δ.

aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 that they may teach the young women to be sober, to love their husbands, to love their children, 5 to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded, 7 In all things shewing thyself a pattern of good works: in doctrine shewing incorruptness, gravity, sincerity, 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

3 πρεσβυτιδας ὡσαύτως ἐν καταστήματι ἱερο-  
[the] aged [women] in like manner in deportment as becomes  
πρεπείς, μὴ διαβόλους, 1 μὴ οἶνον πολλὸν δεδουλωμένους,  
sacred ones, not slanderers, not to wine much enslaved,  
καλοδιδασκάλους, 4 ἵνα ἠσωφρονίζωσιν τὰς νέας  
teachers of what is right; that they may school the young [women]  
φιλάνδρους εἶναι, φιλοτέκνους, 5 σώφρονας,  
lovers of [their] husbands to be, lovers of [their] children, discreet,  
ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀν-  
chaste, keepers at home, good, subject to their own hus-  
δράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται. 6 Τοὺς  
bands, that not the word of God may be evil spoken of. The  
νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, 7 περὶ  
younger [men] in like manner exhort to be discreet; in  
πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ  
all things thyself holding forth a pattern of good works; in  
διδασκαλίᾳ ῥαδιαφθορίαν, σεμνότητα, ἀφθορίαν, 8 λόγον  
teaching incorruptness, gravity, incorruption, speech  
ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν  
sound, not to be condemned; that he who is opposed may be ashamed, nothing  
ἔχων περὶ ὑμῶν λέγειν φαῖλον. 9 Δουλοῦς ἰδίαις  
having concerning you to say evil. Bondmen to their own  
δεσπότηται ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ  
masters to be subject, in everything well-pleasing to be, not  
ἀντιλέγοντας, 10 μὴ νοσιζομένους, ἀλλὰ πίστιν πᾶσαν  
contradicting; not purloining, but fidelity all  
ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος  
showing good, that the teaching Saviour  
ὑμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν. 11 Ἐπεφάνη γὰρ ἡ  
of your God they may adorn in all things. For appeared the  
χάρις τοῦ θεοῦ ἥ σωτήριος πᾶσιν ἀνθρώποις,  
grace of God which brings salvation for all men,  
12 παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς  
instructing us that, having denied ungodliness and  
κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζή-  
worldly desires, discreetly and righteously and piously we  
σωμεν ἐν τῷ νῦν αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν  
should live in the present age, awaiting the blessed  
ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆ-  
hope and appearing of the glory great God and Saviour  
ρος ἡμῶν Ἰησοῦ χριστοῦ, 14 ὃς ἔδωκεν αὐτὸν ὑπὲρ ἡμῶν,  
viour of our Jesus Christ; who gave himself for us,  
ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρσιν  
that he might redeem us from all lawlessness, and might purify  
ἐαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. 15 Ταῦτα  
to himself a people peculiar, zealous of good works. These things  
λάλει, καὶ παρακάλει, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς.  
speak, and exhort, and convict with all command.

μηδείς σου περιφρονεῖτω.  
No one thee let despise.

III. Put them in mind to be subject to principalities and

3 Ὑπομνήσκει αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσ-  
Put in remembrance them to rulers and to authorities to be

1 μὴ δὲ 110F TTrA. 2 σωφρονίζουσιν they school TTrA. 3 οἰκουρούς workers at home LTrA. 4 Read to be discreet in all things, T. 5 ἀφθορίαν incorruption LTrA.W. 6 — ἀφθορίαν EGLTrA.W. 7 λέγειν περὶ ὑμῶν (us) LTrA; περὶ ὑμῶν λέγειν GW. 8 δεσπότης ἰδίους L. 9 πᾶσαν πίστιν LTrA. 10 + τὴν which [is] LTrA.W. 11 ἡμῶν of our EGLTrA.W. 12 — ἡ (read σωτή, bringing salvation) LTrA. 13 χριστοῦ Ἰησοῦ TTr. 14 — καὶ LTrA.

σεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,  
subject, to be obedient, to every work good ready to be,

2 μηδὲνα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς,  
no one to speak evil of, not contentious to be, [to be] gentle,

πᾶσαν ἐνδεκνυμένους<sup>a</sup> "πρὸς πάντας ἀνθρώπους.  
all shewing meekness towards all men.

3 ἡμεν-γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώ-  
For were once also we without intelligence, disobedient, led

μενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ  
astray, serving lusts and pleasures various, in malice

καὶ φθόνῳ διάγοντες, στυγῆτοι, μισούντες ἀλλήλους· 4 ὅτε δὲ  
and envy living, hateful, hating one another. But when

ἡ χρηστότης καὶ ἡ φιλάνθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν  
the kindness and the love to man appeared of our Saviour

θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ<sup>b</sup> ἔποιήσαμεν  
God, not by works which [were] in righteousness which practised

ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον<sup>c</sup> ἔσωσεν ἡμᾶς, διὰ  
we, but according to his mercy he saved us, through [the]

λουτροῦ<sup>d</sup> παλιγγενεσίας<sup>e</sup> καὶ ἀνακαινώσεως πνεύματος ἁγίου,  
washing of regeneration and renewing of [the] Spirit Holy,

6 ὃν ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ χριστοῦ τοῦ  
which he poured out on us richly through Jesus Christ

σωτῆρος ἡμῶν· 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρο-  
our Saviour; that having been justified by his grace, heirs

νόμοι<sup>f</sup> ἔγνωνμεθα<sup>g</sup> κατ' ἐλπίδα ζωῆς αἰωνίου.  
we should become according to [the] hope of life eternal.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε δια-  
Faithful [is] the word, and concerning these things I desire thee to

βεβαιουῖσθαι, ἵνα φροντίζῃς καλῶν ἔργων προϊστασθαι  
affirm strongly, that may take care good works to be forward in

οἱ πεπιστωκότες τῷ θεῷ<sup>h</sup>. ταῦτά ἐστιν ἔτα<sup>i</sup> καλὰ καὶ  
they who have believed God. These things are good and

ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ γενεαλο-  
profitable to men; but foolish questions and genealo-

γίας καὶ ἔρεις<sup>j</sup> καὶ μάχας νομικὰς περιύστασο· εἰσὶν  
gies and strifes and contentions about [the] law stand aloof from; they are

γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἰρετικὸν ἄνθρωπον μετὰ  
for unprofitable and vain. A sectarian man after

μία καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέ-  
one and a second admonition reject, knowing that is

στραπαὶ ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος.  
perverted such a one, and sins, being self-condemned.

12 "Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδα-  
When I shall send Artemas to thee, or Tychicus, be dili-

σον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα  
gent to come to me to Nicopolis; for there I have decided

παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν<sup>k</sup> σπου-  
to winter. Zenas the lawyer and Apollos dili-

δαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς κλείπῃ<sup>l</sup>. 14 μαν-  
gently set forward, that nothing to them may be lacking; let

θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι  
learn and also ours good works to be forward in

εἰς τὰς ἀναγκαίας χρεῖας, ἵνα μη-ῶσιν ἀκαρπιοί. 15 Ἀσ-  
for necessary wants, that they may not be unfruitful. Sa-

powers, to obey magis-  
trates, to be ready to

every good work, 2 to  
speak evil of no man,  
to be no brawlers, but

gentle, shewing all  
meekness unto all men.

3 For we ourselves al-  
so were sometimes

foolish, disobedient,  
deceived, serving di-  
vers lusts and plea-  
sures, living in malice

and envy, hateful, and  
hating one another.

4 But after that the  
kindness and love of  
God our Saviour to-  
ward man appeared,

5 not by works of  
righteousness which  
we have done, but ac-  
cording to his mercy

he saved us, by the  
washing of regenera-  
tion, and renewing  
of the Holy Ghost;

6 which he shed on us  
abundantly through  
Jesus Christ our Sa-  
viour; 7 that being

justified by his grace,  
we should be made  
heirs according to the  
hope of eternal life.

8 This is faithful say-  
ing, and these things  
I will that thou affirm  
constantly, that they

which have believed in  
God might be care-  
ful to maintain good  
works. These things

are good and profitable  
unto men. 9 But a-  
void foolish questions,  
and genealogies, and

contentions, and striv-  
ings about the law;  
for they are unpro-  
fitable and vain.

10 A man that is an  
heretic after the first  
and second admonition  
reject; 11 knowing

that he that is such is  
subverted, and sin-  
neth, being condemned  
of himself.

12 When I shall send  
Artemas unto thee, or  
Tychicus, be diligent  
to come unto me to

Nicopolis: for I have  
determined there to  
winter. 13 Bring Ze-  
nas the lawyer and

Apollos on their jour-  
ney diligently, that  
nothing be wanting  
unto them. 14 And

let ours also learn to  
maintain good works  
for necessary uses, that  
they be not unfruitful.

15 All that are with

<sup>a</sup> πρᾶυτητα LTTA.

<sup>b</sup> ἡ LTTA.

<sup>c</sup> τὸ αὐτοῦ ἔλεος LTTA.W.

<sup>d</sup> παλιγγενεσίας T.

<sup>e</sup> γεννηθῶμεν LTTA.W.

<sup>f</sup> — τῷ LTTA.W.

<sup>g</sup> — τὰ LTTA.W.

<sup>h</sup> ἐριν strife T.

λῶν T. <sup>i</sup> λίτῃ T.



me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

ἀζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φι-  
lute <sup>o</sup>thee <sup>2</sup>those <sup>3</sup>with <sup>4</sup>me <sup>5</sup>all. Salute those who  
λοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.  
love us <sup>a</sup> in [the] faith. Grace [be] with <sup>a</sup>all <sup>1</sup>you.  
ἀμήν.  
Amen.

Ἰπρός Τίτον, τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπί-  
To Titus <sup>o</sup>f <sup>2</sup>the <sup>3</sup>of [the] <sup>4</sup>Cretans <sup>5</sup>assembly <sup>6</sup>first <sup>7</sup>over-  
σκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακε-  
seer <sup>1</sup>chosen. written from Nicopolis of Mace-  
δονίας.  
donia.

Ἡ ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.  
THE <sup>2</sup>TO <sup>3</sup>PHILEMON <sup>4</sup>EPISTLE <sup>5</sup>OF <sup>6</sup>PAUL.

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 2 and to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house: 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

ΠΑΥΛΟΣ δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός,  
Paul, prisoner of Christ Jesus, and Timotheus the brother,  
Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ Ἀπφίᾳ τῇ  
to Philemon the beloved and our fellow-worker, and to Apphia the  
ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιῷ ἡμῶν, καὶ τῇ  
beloved, and to Archippus our fellow-soldier, and to the  
κατ' οἶκόν σου ἐκκλησίᾳ. 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ  
in <sup>2</sup>thy <sup>3</sup>house <sup>4</sup>assembly: Grace to you and peace from God  
πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.  
our Father and [the] Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers, 5 hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

4 Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνίαν σου ποιούμενος  
I thank my God, always mention of thee making  
ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην καὶ τὴν  
at my prayers, hearing of thy love and  
πίστιν ἣν ἔχεις ἡ πρός τὸν κύριον Ἰησοῦν καὶ εἰς πάν-  
faith which thou hast towards the Lord Jesus, and towards all  
τας τοὺς ἁγίους, 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς  
the saints, so that the fellowship of thy faith efficient  
γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ <sup>7</sup>τοῦ ἐν  
may become in [the] acknowledgment of every good [thing] which [is] in  
ὑμῖν εἰς χριστὸν Ἰησοῦν. 7 ἡ χάρις γὰρ ἔχομεν πολλήν  
you towards Christ Jesus. Thankfulness for <sup>2</sup>we have <sup>3</sup>great  
καὶ παρακλήσιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα  
and encouragement by occasion of thy love, because the bowels  
τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.  
of the saints have been refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, 9 yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son One-

8 Διὸ πολλὴν ἐν χριστῷ παρόρησιαν ἔχων ἐπιτάσσειν σοι  
Wherefore much <sup>2</sup>in <sup>3</sup>Christ <sup>4</sup>boldness having to order thee  
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ  
what [is] becoming, for the sake of love rather I exhort  
τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος  
such a one being as Paul [the] aged, and now also prisoner  
Ἰησοῦ χριστοῦ. 10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν  
of Jesus Christ. I exhort thee for my child, whom

1 — ἀμήν G[L]TTAW.

m — the subscription GLTW; Ἰπρὸς Τίτον TRA.

2 + τοῦ Ἀποστόλου the Apostle E; Ἰπρὸς Φιλήμονα LITTAW.

b ἀδελφῇ sister LITTA

c συν- LITTA.

d εἰς LITTA.

e — τοῦ LIT.

f ἡμῖν US GLTAW.

g — Ἰησοῦν LITTA.

h χαρὰν joy EOLITTAW.

i πολλὴν ἔσχον I had GLTAW.

k χριστοῦ Ἰησοῦ LITTA.

ἔγέννησα ἐν τοῖς δεσμοῖς μου, <sup>1</sup> Ονήσιμον, ἵν τὸν ποτὲ σοι  
I begot in <sup>2</sup>bonds <sup>3</sup>my, Onesimus, once to thee

ἀχρηστον. νυνὶ δὲ <sup>4</sup> σοι καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμ-  
unserviceable, but now to thee and to me serviceable: whom I sent  
ψα<sup>5</sup>. 12 Ὅσ<sup>6</sup> δὲ <sup>7</sup> αὐτόν, <sup>8</sup> Πρωτεύειν<sup>9</sup> τὰ ἐμὰ σπλάγχνα,  
back [to thee]: but thou him, (that is, my bowels,)

<sup>10</sup> προσλαβοῦ<sup>11</sup>. 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν,  
receive: whom I was desiring with myself to keep,

ἵνα ὑπὲρ σοῦ <sup>12</sup> διακονῇ μοι<sup>13</sup> ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου<sup>14</sup>.  
that for thee he might serve me in the bonds of the glad tidings;

14 χωρὶς δὲ <sup>15</sup> τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ  
but apart from thy mind nothing I wished to do, that not  
ὡς <sup>16</sup> κατά-ἀνάγκην <sup>17</sup> τὸ ἀγαθόν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον.  
as of necessity thy good might be, but of willingness:

15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν,  
for perhaps because of this he was separated [from thee] for a time,

ἵνα αἰώνιον αὐτόν ἀπέχῃς. 16 οὐκέτι ὡς δούλον,  
that eternally him thou mightest possess; no longer as a bondman,

<sup>17</sup> ἀλλ' <sup>18</sup> ὑπὲρ δούλου, ἀδελφόν ἀγαπητόν, μάλιστα ἐμοί,  
but above a bondman, a brother beloved, specially to me,

πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ;  
and how much rather to thee both in [the] flesh and in [the] Lord?

17 εἰ οὖν ἐμε<sup>19</sup> ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς  
If therefore me thou holdest a partner, receive him as

ἐμέ<sup>20</sup>. 18 εἰ δὲ <sup>21</sup> τι ἥδικήσεν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἔλλόγει.<sup>22</sup>  
me; but if anything he wronged thee, or owes, this put to my account.

19 ἐγὼ Παῖλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα  
I Paul wrote [it] with my [own] hand; I will repay; that

μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. 20 Naί,  
I may not say to thee that even thyself to me thou owest also. Yea,

ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ ἀνάπυστόν μου  
brother, I <sup>23</sup> of thee may have profit in [the] Lord: refresh my

τὰ σπλάγχνα ἐν <sup>24</sup> κυρίῳ. 21 πεπειθὼς τῇ ὑπακοῇ σου  
bowels in [the] Lord. Being persuaded of thy obedience

ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ <sup>25</sup> ἔδ<sup>26</sup> λέγω ποιήσεις.  
I wrote to thee, knowing that even above what I may say thou wilt do.

22 Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν<sup>27</sup> ἐλπίζω γὰρ ὅτι διὰ  
But withal also prepare me a lodging; for I hope that through

τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. 23 Ὑσπάζονται<sup>28</sup>  
your prayers I shall be granted to you. <sup>29</sup>Salute

σε Ἐπαφροῶς ὁ συναχμαλωτός μου ἐν χριστῷ Ἰησοῦ,  
<sup>30</sup>thee <sup>31</sup>Epaphras <sup>32</sup> fellow-prisoner <sup>33</sup>my <sup>34</sup>in <sup>35</sup>Christ <sup>36</sup>Jesus;

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκάς, οἱ συνεργοί μου.  
<sup>37</sup>Mark, <sup>38</sup>Aristarchus, <sup>39</sup>Demas, <sup>40</sup>Luke, <sup>41</sup>my <sup>42</sup>fellow-workers.

25 ἡ χάρις τοῦ κυρίου ἡμῶν<sup>43</sup> Ἰησοῦ χριστοῦ μετὰ τοῦ  
The grace of our Lord Jesus Christ [be] with

πνεύματος ὑμῶν. ἀμήν.  
your spirit. Amen.

<sup>44</sup> Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης, διὰ Ὀνησίμου  
To Philemon written from Rome, by Onesimus

οἰκέτου.<sup>45</sup>  
a servant.

simus, whom I have begotten in my bonds; 11 which in time past was to thee unprofitable, but now profitable to thee and to me; 12 whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever; 16 not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

<sup>1</sup> — μου LTTra. <sup>2</sup> + καὶ also T. <sup>3</sup> + σοι to thee LTTraW. <sup>4</sup> — οὐ δὲ LTTra.   
<sup>5</sup> τούτ' ἐστιν GLT. <sup>6</sup> — προσλαβοῦ LTTra. <sup>7</sup> μοι διακονῇ GLTTraW. <sup>8</sup> ἀλλὰ TTr.   
<sup>9</sup> με GLTTraW. <sup>10</sup> ἐλλόγει LTTra. <sup>11</sup> χριστῷ Christ GLTTraW. <sup>12</sup> ἀ the things which LTTra.   
<sup>13</sup> ἀσπάζεται (read Epaphras my fellow-prisoner salutes thee) GLTTraW. <sup>14</sup> — ἡμῶν (read of the Lord) T. <sup>15</sup> — ἀμήν GLTTraW. <sup>16</sup> — the subscription GLTW; Πρὸς Φιλήμονα Tra.

Ἡ ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΑΥΛΟΥ.<sup>α</sup>  
THE "TO [THE] "HEBREWS "EPISTLE "OF "PAUL.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 they shall perish;

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας  
In many parts and in many ways of old God having spoken  
τοῖς πατέράσιν ἐν τοῖς προφῆταις, ἐπ' ἐσχάτων<sup>β</sup> τῶν ἡμερῶν<sup>γ</sup>  
to the fathers in the prophets, in the last days  
τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἐθέκεν κληρονό-  
these spoke to us in Son, whom he appointed heir  
μον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,<sup>δ</sup> 3 ὃς ὢν  
of all things, by whom also the worlds he made: who being  
ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως  
[the] effulgence of [his] glory and [the] exact expression of "substance  
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,  
his, and upholding all things by the word of his power,  
δι' ἑαυτοῦ<sup>ε</sup> καθαρισμόν<sup>ς</sup> ποιησάμενος τῶν ἁμαρτιῶν<sup>ζ</sup>  
by himself [the] purification having made of sins  
ἐῤῃμῶν, ἡ ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψίλοις,  
our, sat down on [the] right hand of the greatness on hi., h.  
4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὥσθ  
by so much better having become than the angels, as much as  
διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 5 Τίνι γάρ  
more "excellent "beyond "them "he "has "inherited "a "name. For to which  
εἶπεν ποτε τῶν ἀγγέλων, Υἱός μου εἰ σύ, ἐγὼ σήμερον  
said "he "ever "of "the "angels, "Son "my art thou: I to-day  
γεγέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,  
have begotten thee? and again, I will be to him for Father,  
καὶ αὐτὸς ἔσται μοι εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ  
and he shall be to me for Son? and "when "again he bring in  
τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνή-  
the first-born into the habitable world, he says, And let wor-  
σάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. 7 Καὶ πρὸς μὲν  
ship him all [the] angels of God. And as to  
τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-  
the angels he says, Who makes his angels spi-  
ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. 8 πρὸς δὲ  
rits, and his ministers of fire "a flame; but as to  
τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός. εἰς τὸν αἰῶνα τοῦ αἰῶνος.  
the Son, Thy throne, O God, [is] to the age of the age.  
εἰς ῥάβδος<sup>η</sup> εὐθύτητος<sup>ι</sup> ἢ ῥάβδος τῆς βασιλείας σου. 9 ἡγά-  
a sceptre of uprightness [is] the sceptre of thy kingdom. Thou  
πρασ δικαισύνην καὶ ἐμίσησας<sup>κ</sup> ἁνομίαν,<sup>λ</sup> διὰ τοῦτο  
didst love righteousness and didst hate lawlessness; because of this  
ἐχρίσεν σε ὁ θεός σου ἑλαῖον ἀγαλλιάσεως παρὰ τοὺς  
"anointed "thee "God "thy "God with [the] oil of exultation above  
μετόχους σου. 10 Καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθε-  
thy companions. And, Thou in the beginning, Lord, the earth didst  
μελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί. 11 αὐτοί  
found, and works of thy hands are the heavens. They

<sup>α</sup> — Παύλου EG; Πρὸς Ἑβραίους LITtrAW.  
GLTtrAW. <sup>β</sup> ἐποίησεν τοὺς αἰῶνας LITtrAW.  
ποιησάμενος LITtrAW. <sup>γ</sup> — ἡμῶν LITtrAW. <sup>δ</sup> + καὶ and L; + καὶ ἡ and the (sceptre) TITtrAW.  
<sup>ε</sup> + τῆς LITtrAW. <sup>ζ</sup> — ἡ (read [the]) LITtrAW. <sup>η</sup> + ἀδικίαν unrighteousness T.

<sup>β</sup> ἐσχάτων (read at the end of these days)  
<sup>γ</sup> — δι' ἑαυτοῦ LITtrAW. <sup>δ</sup> τῶν ἁμαρτιῶν  
<sup>ε</sup> — καὶ and L; + καὶ ἡ and the (sceptre) TITtrAW.  
<sup>ζ</sup> ἀδικίαν unrighteousness T.



ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιω-  
shall perish, but thou continuest; and [they] all as a garment shall grow  
θήσονται, 12 καὶ ὡσεὶ περιβύλαιον ἑλίξεις<sup>m</sup> αὐτοὺς<sup>m</sup>, καὶ  
old, and as a covering thou shalt roll up them, and  
ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-  
they shall be changed; but thou the same art, and thy years <sup>2</sup>not shall  
ψουσιν. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε, Κάθου ἐκ  
fail. But as to which of the angels said he ever, Sit at  
ἐξέκων μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν  
my right hand until I place thine enemies [as] a footstool <sup>4</sup>for  
ποδῶν σου; 14 οὐχὶ πάντες εἰσὶν λειτουργικά πνεύματα, εἰς  
<sup>2</sup>feet <sup>2</sup>thy? <sup>2</sup>Not <sup>7</sup>all <sup>4</sup>are <sup>5</sup>they ministering spirits, for  
διακονίαν ἀποστελλόμενα διὰ τοῖς μέλλοντας κληρονο-  
service being sent forth on account of those being about to inherit

μειν σωτηρίαν;  
salvation?

2 Διὰ τοῦτο δεῖ περισσotέρως ἡμᾶς προσέχειν<sup>n</sup>  
On account of this it behoves more abundantly us to give heed  
τοῖς ἀκουσθεῖσιν, μήποτε <sup>o</sup>παρῶν ὦμεν. 2 εἰ γὰρ  
to the things heard, lest at any time we should slip away. For if  
ὁ δι' ἀγγέλου λαληθείς λόγος ἐγένετο βέβαιος, καὶ πᾶσα  
the <sup>2</sup>by <sup>2</sup>angels <sup>1</sup>spoken <sup>1</sup>word was confirmed, and every  
παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν, 3 πῶς  
transgression and disobedience received just recompense, how  
ἡμεῖς ἐκφευζόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις  
<sup>2</sup>we <sup>1</sup>shall escape <sup>2</sup>so <sup>6</sup>great [<sup>1</sup>if <sup>2</sup>we] <sup>2</sup>have <sup>2</sup>neglected a salvation? which  
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ  
<sup>2</sup>a commencement <sup>1</sup>having <sup>1</sup>received to be spoken [of] by the Lord, <sup>2</sup>by  
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4 συνεπιμαρτυ-  
<sup>2</sup>those <sup>1</sup>that <sup>2</sup>heard <sup>2</sup>to <sup>2</sup>us <sup>1</sup>was <sup>2</sup>confirmed; <sup>10</sup>bearing <sup>11</sup>witness  
ροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις  
<sup>12</sup>with [<sup>1</sup>them] <sup>2</sup>God <sup>15</sup>by <sup>16</sup>signs <sup>14</sup>both and wonders, and various  
δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν  
acts of power, and of <sup>2</sup>the <sup>2</sup>Spirit <sup>4</sup>Holy <sup>1</sup>distributions, according to  
αὐτοῦ θέλησιν.  
his will.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-  
For not to angels did he subject the habitable world which is to  
λουσιν, περὶ ἧς λαλοῦμεν· 6 διεμαρτύρατο δὲ πού τις  
come, of which we speak; but <sup>2</sup>fully <sup>2</sup>testified <sup>2</sup>somewhere <sup>1</sup>one  
λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ ἡ νύξ  
saying, What is man, that thou art mindful of him, or son  
ἀνθρώπου, ὅτι ἐπισκέπτεῃ αὐτόν;<sup>n</sup> 7 ἡλάττωσας αὐτόν  
of man, that thou visitest him? Thou didst make <sup>2</sup>lower <sup>2</sup>him  
βραχὺ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας  
<sup>3</sup>little <sup>2</sup>some than [the] angels; with glory and honour thou didst crown  
(or for a little)  
αὐτόν, <sup>9</sup>καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου<sup>n</sup>  
him, and didst set him over the works of thy hands;  
8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ  
all things thou didst subject under his feet. For in  
τῷ<sup>n</sup> ὑποτάξει<sup>n</sup> αὐτῷ<sup>n</sup> τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακ-  
subjecting to him all things, nothing he left to him unsubject.  
τον· νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα<sup>n</sup>  
But now not yet do we see to him all things subjected;

<sup>1</sup> ἀλλάξεις thou shalt change T.

ἡμᾶς LITTA.W. <sup>o</sup> παρῶν ὦμεν LITTA.

Q[L]T[TE].A. <sup>2</sup> τῷ γὰρ LITTA.W.

<sup>m</sup> + ὡς ἱμάτιον as a garment I[T].

<sup>p</sup> αὐτοῦ W.

<sup>9</sup> — καὶ κατέστησας to enl of verse

<sup>4</sup> [αὐτῷ] L.

but thou remainest;  
and they all shall wax  
old as doth a garment;  
12 and as a vesture  
shalt thou fold them  
up, and they shall be  
changed; but thou art  
the same, and thy years  
shall not fail. 13 But  
to which of the angels  
said he at any time,  
Sit on my right hand,  
until I make thine  
enemies thy footstool?  
14 Are they not all  
ministering spirits,  
sent forth to minister  
for them who shall be  
heirs of salvation?

II. Therefore we  
ought to give the more  
earnest heed to the  
things which we have  
heard, lest at any time  
we should let them  
slip. 2 For if the word  
spoken by angels was  
steadfast, and every  
transgression and dis-  
obedience received a  
just recompense of re-  
ward; 3 how shall we  
escape, if we neglect  
so great salvation;  
which at the first be-  
gan to be spoken by  
the Lord, and was con-  
firmed unto us by  
them that heard him;  
4 God also bearing  
them witness, both  
with signs and won-  
ders, and with divers  
miracles, and gifts of  
the Holy Ghost, ac-  
cording to his own  
will?

5 For unto the angels  
hath he not put in  
subjection the world  
to come, whereof we  
speak. 6 But one in a  
certain place testified,  
saying, What is man,  
that thou art mindful  
of him? or the son of  
man, that thou visit-  
est him? 7 Thou mad-  
est him a little lower  
than the angels; thou  
crownedst him with  
glory and honour, and  
didst set him over the  
works of thy hands;  
8 thou hast put all  
things in subjection  
under his feet. For in  
that he put all in sub-  
jection under him, he  
left nothing that is  
not put under him.  
But now we see not  
yet all things put un-

der him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 and deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For

Θ τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν  
but <sup>1</sup>who <sup>2</sup>little <sup>3</sup>some <sup>10</sup>than [<sup>1</sup>the] <sup>12</sup>angels [<sup>2</sup>was] <sup>4</sup>made <sup>5</sup>lower <sup>6</sup>we <sup>7</sup>see  
(or for a little)

Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ  
<sup>2</sup>Jesus on account of the suffering of death with glory and with honour  
ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσεται  
crowned; so that by [the] grace of God for every one he might taste  
(or every thing)

θανάτου. 10 Ἐπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι'  
death. For it was becoming to him, for whom [are] all things and by

οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν  
whom [are] all things, many sons to glory bringing, the  
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.  
leader of their salvation through sufferings to make perfect.

11 ὅτε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἐνὸς πάντες.  
For both he who sanctifies and those sanctified of one [are] all;

δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, 12 λέ-  
for which cause he is not ashamed <sup>2</sup>brethren <sup>3</sup>them <sup>4</sup>to <sup>5</sup>call, say-  
γων, Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ  
ing, I will declare thy name to my brethren; in [the] midst

ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν, Ἐγὼ ἔσομαι  
of [the] assembly I will sing praise to thee. And again, I will be

πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν, Ἴδού ἐγὼ καὶ τὰ παῖδια ὑ  
trusting in him. And again, Behold I and the children which

μοι ἔδωκεν ὁ θεός. 14 Ἐπεὶ οὖν τὰ παῖδια κεκοινωνήκεν  
<sup>2</sup>me <sup>3</sup>gave <sup>4</sup>God. Since therefore the children have partaken

σαρκὸς καὶ αἵματος, καὶ αὐτοὺς παραπλησίως μέτεχεν  
of flesh and blood, also he in like manner took part in

τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος  
the same, that through death he might annul him who <sup>2</sup>the <sup>3</sup>might

ἔχοντα τοῦ θανάτου, <sup>2</sup>τουτέστιν τὸν διάβολον, 15 καὶ ἀπαλ-  
<sup>1</sup>has of death, that is, the devil; and might set

λάξ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν  
free those who soever by fear of death through all their lifetime

ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ ὀντα ἀγγέλων ἐπιλαμ-  
<sup>2</sup>subject <sup>3</sup>were to bondage. For not indeed of angels takes he

βάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. 17 ὅθεν  
but of [the] seed of Abraham he takes hold. Wherefore

ὠφείλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεή-  
it behoved [him] in all things to [his] brethren to be made like, that a merci-

μων γέννηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,  
ful <sup>2</sup>he <sup>3</sup>might <sup>4</sup>be <sup>5</sup>and <sup>6</sup>faithful <sup>7</sup>high <sup>8</sup>priest [in] things relating to God,

εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 ἐν ᾧ γὰρ  
for to make propitiation for the sins of the people; for in that

πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις  
he <sup>2</sup>has <sup>3</sup>suffered <sup>4</sup>himself having been tempted, he is able those being tempted

βοηθῆσαι.  
to help.

3 Ὅθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι,  
Wherefore, <sup>2</sup>brethren <sup>3</sup>holy, of [the] <sup>4</sup>calling <sup>5</sup>heavenly partakers,

κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν  
consider the apostle and high priest of our confession,

Ἰησοῦν. 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς  
Christ Jesus, <sup>2</sup>faithful <sup>3</sup>being to him who appointed him, as

καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. 3 πλείονος γὰρ δόξης  
also Moses in all his house. For <sup>2</sup>of <sup>3</sup>more <sup>4</sup>glory

<sup>1</sup> αἵματος καὶ σαρκὸς LITTAW. <sup>2</sup> τοῦτ' ἐστιν GT. <sup>3</sup> δουλείας T. <sup>4</sup> — χριστὸν GLITTAW.  
<sup>5</sup> Μωσῆς GLITTAW. <sup>6</sup> οὗτος δόξης GLITTAW.





whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief. IV. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. 8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of un-  
 προσώχθισεν <sup>ⁱ</sup>τεσσαράκοντα<sup>ⁱ</sup> ἔτη; οὐχὶ τοῖς ἁμαρ-  
 was he indignant forty years? [Was it] not with those who  
 τήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 τίςιν δὲ  
 sinned, of whom the carcasses fell in the wilderness? And to whom  
 ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατὰ παυσιν αὐτοῦ, εἰ μὴ  
 swore he [that they] shall not enter into his rest, except  
 τοῖς ἀπειθήσασιν; 19 καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν  
 to those who disobeyed? And we see that they were not able  
 εἰσελθεῖν δι' ἀπιστίαν. 4 Φοβηθῶμεν οὖν μήποτε  
 to enter in on account of unbelief. We should fear therefore lest perhaps  
 καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατὰ παυσιν αὐ-  
 being left a promise to enter into his rest,  
 τοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. 2 καὶ γὰρ ἔσμεν εὐηγ-  
 might seem any of you to come short. For indeed we have had  
 γελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ  
 glad tidings announced [to us] even as also they; but not did profit the  
 λόγος τῆς ἀκοῆς ἐκείνους, μὴ 'συγκεκραμένους' τῇ πίστει  
 word of the report them, not having been mixed with faith  
 τοῖς ἀκούσασιν. 3 εἰσερχόμεθα γὰρ εἰς τὴν κατὰ παυσιν  
 in those who heard. For we enter into the rest,  
 οἱ πιστεύσαντες, καθὼς εἶρηκεν. Ὡς ὥμοσα ἐν τῇ ὀργῇ μου,  
 who believed; as he has said, So I swore in my wrath,  
 εἰ εἰσελεύσονται εἰς τὴν κατὰ παυσιν μου· καίτοι τῶν ἔργων  
 If they shall enter into my rest; though verily the works  
 ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 Εἶρηκεν γὰρ πού  
 from [the] foundation of [the] world were done. For he has said somewhere  
 περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ  
 concerning the seventh [day] thus, And rested God on the  
 ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 καὶ ἐν τού-  
 day seventh from all his works: and in this  
 τῷ πάλιν, εἰ εἰσελεύσονται εἰς τὴν κατὰ παυσιν μου. 6 Ἐπεὶ  
 [place] again, If they shall enter into my rest. Since  
 οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-  
 therefore it remains [for] some to enter into it, and those who  
 τερον εὐαγγελισθέντες οὐκ εἰσήλθον ὡδὶ ἀπειθείαν, 7 πρί-  
 formerly heard glad tidings did not enter in on account of disobedience, again  
 λιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαβίδ λέγων, μετὰ  
 a certain he determines day, To-day, in David saying, after  
 τοσοῦτον χρόνον, καθὼς ἔειρηται, Σήμερον ἐὰν τῆς φωνῆς  
 so long a time, (according as it has been said,) To-day, if voice  
 αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν. 8 εἰ γὰρ  
 his ye will hear, harden not your hearts. For if  
 αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλά-  
 them Jesus gave rest, not concerning another would he have  
 λει μετὰ ταῦτα ἡμέρας. 9 ἄρα ἀπολείπεται σαββατισμὸς τῷ  
 spoken afterwards day. Then remains a sabbatism to the  
 λαῷ τοῦ θεοῦ. 10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατὰ παυσιν αὐτοῦ,  
 people of God. For he that entered into his rest,  
 καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ  
 also he rested from his works, as from  
 τῶν ἰδίων ὁ θεός. 11 Σπουδάζομεν οὖν εἰσελθεῖν εἰς  
 his own God [did]. We should be diligent therefore to enter into  
 ἐκείνην τὴν κατὰ παυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείξῃ  
 that rest lest after the same anyone example

\* τεσσαράκοντα TTrA.

† συγκεκραμένους LTrA, συγκεκραμένους w, (read them not united in faith with those, &c.); συγκεκρασμένους T. [τὴν] Tr. \* διὰ Δ. † Δαυεὶδ

LTrA; Δαυὶδ GW. ‡ προεῖρηται it has been said before LTrA w.

ματι πέσῃ τῆς ἀπειθείας. 12 ζῶν· γὰρ ὁ λόγος τοῦ θεοῦ καὶ  
<sup>2</sup>may fall of disobedience. For living [is] the word of God and  
 ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ  
 efficient, and sharper than every <sup>2</sup>sword <sup>1</sup>two-edged, even  
 δεικνύμενος ἄχρι μερισμοῦ ψυχῆς· <sup>2</sup>τε καὶ πνεύματος, ἀρ-  
 penetrating to [the] division both of soul and spirit, <sup>2</sup>of  
 μῶν τε καὶ μελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν  
<sup>2</sup>joints both and marrows, and [is] a discernor of [the] thoughts and intents  
 καρδίας· 13 οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ·  
 of [the] heart. And there is not a created thing unapparent before him;  
 πάντα δὲ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ,  
 but all things [are] naked and laid bare to the eyes of him,  
 πρὸς ὃν ἡμῖν ὁ λόγος.  
 with whom [is] our account.

14 Ἐχόντες οὖν ἀρχιερεῖα μέγα διελθνθότα τούτῳ  
 Having therefore a <sup>2</sup>high priest <sup>1</sup>great [who] has passed through the  
 οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμο-  
 heavens, Jesus the Son of God, we should hold fast the con-  
 λογίας. 15 οὐ· γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον <sup>2</sup>συμπα-  
 fession. For not have we a high priest not able to sym-  
 θῆσαι ταῖς ἀσθενείαις ἡμῶν, <sup>2</sup>πεπειραμένον· δὲ κατὰ πάντα  
 pathise with our infirmities, but [who] has been tempted in all things  
 κατ' ὁμοιότητα χωρὶς ἁμαρτίας. 16 προσερχόμεθα οὖν  
 according to [our] likeness, apart from sin. We should come therefore  
 μετὰ παρόρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον,  
 with boldness to the throne of grace, that we may receive mercy,  
 καὶ χάριν εὐρωμεν εἰς εὐκαιρον βοήθειαν.  
 and <sup>2</sup>grace <sup>1</sup>may find for opportune help.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ  
 For every high priest from among men being taken for  
 ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ  
 men is constituted in things relating to God, that he may offer  
 δῶρά· <sup>2</sup>τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 μετριοπαθεῖν δυνά-  
 both gifts, and sacrifices for sins; <sup>2</sup>to exercise <sup>2</sup>forbearance <sup>2</sup>being  
 μνος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς  
<sup>2</sup>able with those being ignorant and erring, since also himself  
 περικεῖται ἀσθενείαν· 3 καὶ ἐδιὰ ταύτην ὀφείλει,  
 is encompassed with infirmity; and on account of this [infirmity] he ought,  
 καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν  
 even as for the people, so also for himself. to offer  
 εὑπὲρ ἁμαρτιῶν. 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν,  
 for sins. And not to himself anyone takes the honour,  
 ἀλλὰ <sup>2</sup>καλούμενος ὑπὸ τοῦ θεοῦ, ἡ καθάπερ καὶ ὁ Ἀαρών.  
 but he being called by God, even as also Aaron.  
 5 οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχ-  
 Thus also the Christ not himself did glorify to become a high  
 ιερεῖα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἰ σύ, ἐγὼ σὴ  
 priest; but he who said to him, <sup>2</sup>Son <sup>1</sup>my art thou, I to-  
 μερον γεγέννηκά σε. 6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ  
 day have begotten thee. Even as also in another [place] he says, Thou art  
 ιερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ὃς ἐν  
 a priest for ever according to the order of Melchisedec. Who in

belief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

V. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in

\* — τε both LTT<sup>2</sup>AW.

\* συν· TA.

b πεπειρασμένον EGLTT<sup>2</sup>AW.c ἔλεος IJTT<sup>2</sup>AW.

d — τε both L[Tr].

e δι' αὐτὴν on account of it LTT<sup>2</sup>AW.

f αὐτοῦ L.

h — ὁ GLTT<sup>2</sup>AW.

i καθὼς L; καθὼς περ TA; καθὼς περ Tr.

g περὶ LTT<sup>2</sup>AW.

the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 though he were a Son, yet learned he obedience by the things which he suffered; 9 and being made perfect, he became the author of eternal salvation unto all them that obey him; 10 called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις· τε καὶ ἰκετηρίας πρὸς τοὺς ἡμέρας τῆς σαρκὸς αὐτοῦ δεήσεις· τε καὶ ἰκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς ἐνδυναμίας, 8 καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν that [he] feared; though being a son, he learned, from the things which ἔπαθεν τὴν ὑπακοήν, 9 καὶ τελειωθείς ἐγένετο τοῖς he suffered, obedience; and having been perfected became to those that ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου· 10 προσ- ἀγορευθεὶς ὑπὸ τοῦ θεοῦ ἄρχιερεὺς κατὰ τὴν τάξιν Μελ- χιεδέκ. 11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμή- χηδεον. Concerning whom [is] much our discourse and difficult in inter- pretation to speak, since sluggish ye have become in hearing. For truly ὀφείλοντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον, πάλιν [when ye] ought to be teachers because of the time, again χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ ὁ μετέχων of milk, and not of solid food; for everyone that partakes γάλακτος ἀπειρος λόγον δικαιοσύνης· νήπιος γὰρ ἐστὶν of milk [is] unskilled in [the] word of righteousness, for an infant he is; 14 τελειῶν δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. 2good both and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and have tasted the good word of God, and the powers of the world to come, 6 if they shall fall away, to renew them again unto repentance;

6 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ Wherefore, having left the of the beginning of the Christ discourse, to τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι the full growth we should go on; not again a foundation laying μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν, 2 βαπ- of repentance from dead works, and faith in God, of wash- τισμῶν διδασχῆς, ἐπιθέσεως τε χειρῶν, ἀναστάσεως, 3 τε νε- of [the] doctrine, and of laying on of hands, and of resurrection of [the] κρῶν, καὶ κρίματος αἰωνίου. 3 καὶ τοῦτο ποιήσομεν, ἂν ἔανπερ dead, and of judgment eternal; and this will we do, if indeed ἐπιτρέπη ὁ θεός. 4 ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, permit God. For [it is] impossible, those once enlightened, γευσάμενους τε τῆς δωρεᾶς τῆς ἰπουρανίου, καὶ μετόχους and [who] tasted of the gift heavenly, and partakers γεννηθέντας πνεύματος ἁγίου, 5 καὶ καλὸν γευσάμενους became of [the] Spirit Holy, and [the] good tasted θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ of God word and [the] works of power of [the] to come age, and παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυ- [who] fell away, again to renew to repentance, crucify-

<sup>1</sup> πᾶσιν τοῖς ὑπακούουσιν αὐτῷ LITTA  
<sup>2</sup> [τε] Tr. <sup>3</sup> εἰάν περ LITW.

<sup>1</sup> — καὶ Tr.

<sup>2</sup> διδασχὴν [the] doctrine L



ροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγ-  
 ing for themselves [as they do] the Son of God, and exposing  
 ματίζοντας. 7 γῆ-γάρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἡ πολλὰκις  
 him] publicly. For ground which drank the <sup>2</sup>upon <sup>3</sup>it <sup>4</sup>often  
 ἱερῶμενον<sup>1</sup> ὑέτον, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνους  
<sup>2</sup>coming <sup>1</sup>rain, and produces <sup>2</sup>herbage <sup>3</sup>fit for those

δὲ οὖς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ  
 for sake of whom also it is tilled, <sup>2</sup>partakes of blessing from  
 θεοῦ. 8 ἐκφέρουσα. ἔ. ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ  
 God; but [that] bringing forth thorns and <sup>2</sup>thistles [is] rejected and  
 κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν. 9 Πεισίσμεθα. δὲ  
<sup>2</sup>a <sup>1</sup>curse <sup>3</sup>'near <sup>4</sup>'to, of which the end [is] for burning. But we are persuaded

περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα<sup>1</sup> καὶ ἔχονενα  
 concerning you, beloved, better things, and [things] connected with  
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ γὰρ ἀδικος ὁ θεός  
 salvation, <sup>2</sup>if <sup>3</sup>even thus we speak. For not unrighteous [is] God  
 ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου<sup>1</sup> τῆς ἀγάπης ἥς  
 to forget your work and the labour of love which  
 ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἀγίοις καὶ  
 ye did shew to his name, having served to the saints and  
 διακονοῦντες. 11 ἐπιθυμοῦμεν. δὲ ἕκαστον ὑμῶν τὴν αὐτὴν  
 [still] serving. But we desire <sup>2</sup>each of you the same

ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι  
<sup>2</sup>'to <sup>3</sup>'shew <sup>4</sup>'diligence to the full assurance of the hope unto  
 τέλους. 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ  
 [the] end; that <sup>2</sup>not <sup>3</sup>'sluggish <sup>4</sup>'ye <sup>5</sup>'be, but imitators of those who through  
 πίστει καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.  
 faith and long patience inherit the promises.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγελάμενος ὁ θεός, ἐπεὶ κατ' οὐδενός  
 For <sup>2</sup>'to <sup>3</sup>'Abraham <sup>4</sup>'having <sup>5</sup>'promised <sup>6</sup>'God, since by no one  
 εἶχεν μείζονος ὁμοίαν, ὥμοσεν καθ' ἑαυτοῦ, 14 λέγων, <sup>5</sup>Ἡ μὴν  
 he had greater to swear, swore by himself, saying, Surely  
 εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. 15 καὶ  
 blessing I will bless thee, and multiplying I will multiply thee; and  
 οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας. 16 ἄνθρω-  
 thus having had long patience he obtained the promise. <sup>2</sup>'Men

ποὶ μὲν<sup>1</sup> γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς  
<sup>2</sup>'indeed <sup>3</sup>'for <sup>4</sup>'by <sup>5</sup>'the <sup>6</sup>'greater <sup>7</sup>'swear, and of all <sup>8</sup>'to <sup>9</sup>'them  
 ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. 17 ἐν ψ̄ περισσό-  
 gainsaying an end for confirmation [is] the oath. Wherein <sup>2</sup>'more <sup>3</sup>'a-

τερον βουλόμενος ὁ θεός ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγ-  
 abundantly <sup>2</sup>'desiring <sup>3</sup>'God to shew to the heirs of pro-  
 γελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμειστέυσεν ὄρκῳ,  
 mise the unchangeableness of his counsel, interposed by an oath,

18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον  
 that by two <sup>2</sup>'things <sup>3</sup>'unchangeable, in which [it was] impossible

ψεύσασθαι ὁ θεὸς ἰσχυράν ἐχόμεν ὁ κατα-  
<sup>2</sup>'to <sup>3</sup>'lie <sup>4</sup>'[for] <sup>5</sup>'God, strong encouragement we might have who fled  
 φυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. 19 ἢν ὥς  
 for refuge to lay hold on the <sup>2</sup>'set <sup>3</sup>'before <sup>4</sup>'[us] <sup>5</sup>'hope, which as  
 ἄγκυραν ἔχομεν τῆς ψυχῆς ἄσφαλῆ<sup>1</sup> τε καὶ βεβαίαν, καὶ εἰς-  
 an anchor we have of the soul both certain and firm, and en-  
 ερχομένην εἰς τὸ ἰώτερον τοῦ καταπετάσματος, 20 ὅπου  
 toring into that within the veil; where

seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 but that which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 that ye be not slothful, but followers of them who through faith add patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise, 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 in which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that which is within the veil; 20 whi-

<sup>1</sup> ἑρχόμενον πολλὰκις LIT:AW.  
 the [love] GLIT:AW. <sup>2</sup> Εἰ LIT:LA.

<sup>3</sup> κρείσσονα LIT:AW.  
<sup>4</sup> — μὲν LIT:[A].

<sup>5</sup> — τοῦ κόπου (read τῆς ἀγ.  
<sup>6</sup> + τὸν T. <sup>7</sup> ἀσφαλῆ LIT.

ther the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

VII. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but thine he receiveth them, of whom it is witnessed that he liveth. 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν [as] forerunner for us entered Jesus, according to the order of Melchisedec a high priest having become for ever.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ For this Melchisedec, king of Salem, priest of God τοῦ ὑψίστου, ὃς συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς the most high, who met Abraham returning from the κοπῆς τῶν βασιλείων, καὶ εὐλογῆσας αὐτόν· 2 ᾧ καὶ δεκάτην smiting of the kings, and having blessed him; to whom also a tenth ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἱερμηνεύόμενος of all divided Abraham; first being interpreted βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν king of righteousness, and then also king of Salem, which is βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· king of peace; without father, without mother, without genealogy; μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ neither beginning of days nor of life end having, but assimilated τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. 4 Θεωρεῖτε δὲ to the Son of God, abides a priest in perpetuity. 4 Now consider πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραάμ ἔδωκεν ἐκ how great this [one was], to whom even a tenth Abraham gave out of τῶν ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ μὲν ἐκ τῶν the spoils the patriarch. And they indeed from among the υἱῶν<sup>1</sup> τὴν ἱερατεῖαν λαμβάνοντες, ἐντολὴν ἔχουσιν sons of Levi, the priesthood [who] receive, commandment have ἁποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτέστιν, to take tithes from the people according to the law, that is, [from] τοῦς ἀδελφοῦς αὐτῶν, καί περ ἐξεληλυθότας ἐκ τῆς ὀσφύος their brethren though having come out of the loins Ἀβραάμ· 6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεδέκατω of Abraham; but he [who] reckons no genealogy from them has tithed κεν<sup>2</sup> ἐτόν<sup>3</sup> Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλό- Abraham, and him who had the promises, has γηκεν<sup>4</sup>. 7 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἑλάττω ὑπὸ τοῦ blessed. But apart from all gainsaying the inferior by the κρείττονος εὐλογεῖται. 8 καὶ ὥδε μὲν δεκάτας· ἀποθνήσκοντες superior is blessed. And here tithes [that] die ἀνθρώποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ; men receive; but there [one] witnessed of that he lives; 9 καὶ, ὥς ἔπος εἰπέν, διὰ<sup>5</sup> Ἀβραάμ καὶ Λευὶ<sup>6</sup> ὁ δεκάτας and, so to speak, through Abraham, also Levi, who tithes λαμβάνων δεδεδέκατται· 10 ἐτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς receives, has been tithed. For yet in the loins of [his] father ἦν, ὅτε συνήντησεν αὐτῷ<sup>7</sup> ὁ Μελχισεδέκ. 11 Εἰ μὲν οὖν he was when met him Melchisedec. If indeed then τελειώσῃ διὰ τῆς<sup>8</sup> Λευιτικῆς<sup>9</sup> ἱερουσύνης ἡν, ὁ λαὸς γὰρ perfection by the Levitical priesthood were, for the people [based] ἐπ' αὐτῇ<sup>10</sup> νενομοθέτητο, τίς ἐτι χρεία κατὰ upon it had received [the] law, what still need [was there] according to τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερεῖα, καὶ οὐ the order of Melchisedec [for] another to arise priest; and not

<sup>1</sup> — τοῦ Ε. <sup>2</sup> ὅς (read who, having met) LTRa.

[sons] L.

<sup>3</sup> Λευεὶ TTRa.

<sup>4</sup> ἀποδεκατοῦν TTRa.

<sup>5</sup> — καὶ LTR.

<sup>6</sup> — υἱὸν (read

<sup>7</sup> ἡνάγκεν L.

<sup>8</sup> δι' LTRa.

<sup>9</sup> Λευεὶς L; Δευεὶς TTRa.

<sup>10</sup> — τὸν LTRa.

<sup>11</sup> Δευεὶτικῆς TA.

<sup>1</sup> αὐτῆς (read on the ground of it) LTRa.W. <sup>2</sup> νενομοθέτηται has received [the] law LTRa.W.

κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ  
according to the order of Aaron to be named? For "being" changed

τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.  
the "priesthood, from necessity also of law a change takes place.

13 ἢ ὧν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς  
For he of whom are said these things, a "tribe" different has part in, of which

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ 14 πρόδηλον γὰρ ὅτι  
no one has given attendance at the altar. For [it is] manifest that

ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν  
out of Juda has sprung our Lord, as to which tribe "nothing

περὶ ἱερωσύνης" Ὁ Μωσῆς ἔλαλθεν. 15 Καὶ περισσότερον  
"concerning" priesthood "Moses" spoke. And more abundantly

ἔτι κατὰ τὴν ὁμοιότητα Μελχισεδέκ  
yet quite manifest it is, since according to the similitude of Melchisedec

ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντο-  
arises a "priest" different, who not according to law of "command-

λῆς Ὑσαρκικῆς" γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς  
ment "fleshy" has been constituted, but according to power of "life

ἀκατάλυτον 17 Ἡ μαρτυρεῖ γὰρ, "Ὅτι σὺ ἱερεὺς εἰς τὸν  
"indissoluble. For he testifies, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Ἀθέτησις μὲν γὰρ  
ever after the order of Melchisedec. "A" putting away "for

γίνεται προαγοῦσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενεῖς  
there is of the "going" before "commandment, because of its weakness

καὶ ἀνωφελές, 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισ-  
and unprofitableness, (for "nothing" perfected "the" law,) ["the"] intro-

αγωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. 20 Καὶ  
duction "and of a better hope by which we draw near to God. And

καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας οἱ μὲν γὰρ,  
by how much [it was] not apart from [the] swearing of an oath, ("they" for

χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, 21 ὁ δὲ,  
without [the] swearing of an oath are "priests" become, but he

μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν,  
with [the] swearing of an oath, by him who says, as to him,

"Ὁμοσεν κύριος καὶ οὐ μεταμελήσεται, Σὺ ἱερεὺς εἰς τὸν  
"swore ["the"] "Lord, and will not repent, Thou [art] a priest for

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ" 22 κατὰ τοσοῦτον<sup>u</sup>  
ever according to the order of Melchisedec,) by so much

κρείττονος διαθήκης γέγονεν ἐγγυος Ἰησοῦς. 23 Καὶ οἱ  
of a better covenant "has" become "surety" "Jesus. And they

μὲν πλειονές εἰσιν ἱερονότες ἱερεῖς διὰ τὸ θανάτῳ κω-  
many "are" priests on account of by death being

λύεσθαι παραμένειν 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς  
hindered from continuing; but he, because of his abiding for

τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην 25 ὅθεν καὶ  
ever, "intransmissible" has "the" "priesthood. Whence also

σώζειν εἰς τὸ παντελὲς θύναται τοὺς προσερχομένους δι'  
to save completely he is able those who approach by

αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.  
him to God, always living to intercede for them.

26 τοιοῦτος γὰρ ἡμῖν ἔπεπεν ἀρχιερεὺς, ὅσιος, ἁκακος,  
For such "us" "became" "a" high "priest, holy, harmless,

after the order of Aaron? 12 For the priest-  
hood being changed, there is made of ne-  
cessity a change also  
of the law. 13 For  
he of whom these  
things are spoken per-  
taineth to another  
tribe, of which no man  
gave attendance at the  
altar. 14 For it is evi-  
dent that our Lord  
sprang out of Juda,  
of which tribe Moses  
spoke nothing con-  
cerning priesthood.  
15 And it is yet far  
more evident; for that  
after the similitude of  
Melchisedec there ar-  
iseth another priest,  
16 who is made, not  
after the law of a carnal  
commandment,  
but after the power of  
an endless life. 17 For  
he testifieth, Thou  
art a priest for ever  
after the order of  
Melchisedec. 18 For  
there is verily a dis-  
annulling of the com-  
mandment going be-  
fore for the weakness  
and unprofitableness  
thereof. 19 For the law  
made nothing perfect,  
but the bringing in of  
a better hope did; by  
the which we draw  
nigh unto God. 20 And  
inasmuch as not with-  
out an oath he was  
made priest: 21 for  
those priests were  
made without an oath;  
but this with an oath  
by him that said unto  
him, The Lord swears  
and will not repent,  
Thou art a priest for  
ever after the order  
of Melchisedec: 22 by  
so much was Jesus  
made a surety of a bet-  
ter testament. 23 And  
they truly were many  
priests, because they  
were not suffered to  
continue by reason of  
death: 24 but this  
man, because he con-  
tinueth ever, hath an  
unchangeable priest-  
hood. 25 Wherefore he  
is able also to save  
them to the uttermost  
that come unto God  
by him, seeing he ever  
liveth to make in-  
tercession for them.  
26 For such an high  
priest became us, who

<sup>a</sup> περὶ ἱερώων (priests) οὐδὲν LITRAW. <sup>o</sup> Μωσῆς GLTRAW. <sup>p</sup> σαρκίνης fleshy LITRAW.  
<sup>q</sup> μαρτυρεῖται (read for he is testified of) LITRAW. <sup>r</sup> μεθ' L. <sup>s</sup> κατὰ τὴν τάξιν Με-  
χισεδέκ TTA. <sup>t</sup> τοσοῦτο LITRAW. <sup>u</sup> + καὶ also TA. <sup>v</sup> ἱερεῖς γεγονότες LAW. <sup>w</sup> + καὶ  
also [L]ITRAW.



is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος  
undefiled, separated from sinners, and higher  
τῶν οὐρανῶν γενόμενος· 27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκη,  
than the heavens become: who has not day by day neces-  
sity, as the high priests, first for his own sins  
θυσίας ἀναφέρειν, ἐπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ  
sacrifices to offer up, then for those of the people; for this  
ἐποίησεν ἑαπάαξ, ἑαυτὸν ἑαυτὸν ἀνενέγκας. 28 ὁ νόμος γὰρ ἀν-  
he did once for all, himself having offered up. For the law  
θροῦν καθιστῇσιν ἀρχιερεῖς, ἔχοντες ἀσθένειαν· ὁ λόγος δὲ  
men constitutes high priests, [who] have infirmity; but the word  
τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν  
of the swearing of the oath, which [is] after the law, a Son for  
αἰῶνα τετελειωμένον.  
ever has perfected.

VIII. Now of the things which we have spoken this is the sum: We have such an high priest, who is set in the right hand of the throne of the Majesty in the heavens; 2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον  
Now a summary of the things being spoken of [is], such  
ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς  
we have a high priest, who sat down on [the] right hand of the throne of the  
μεγαλowsύνης ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων λειτουργός, καὶ  
greatness in the heavens; of the holies minister, and  
τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ κύριος, καὶ οὐκ  
of the tabernacle true which pitched the Lord and not  
ἄνθρωπος.  
man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first covenant had been faultless, then should no place have been sought for the second. 8 For finding fault with

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας  
For every high priest for to offer both gifts and sacrifices  
καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦ-  
is constituted; whence [it is] necessary to have something also [for] this  
τον ὃ προσενέγκῃ. 4 εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ'  
one which he may offer. If indeed for he were on earth, not even  
ἂν ἦν ἱερεὺς, ὄντων βῶν ἱερέων τῶν προσφερόντων  
would he be a priest, there being the priests who offer  
κατὰ τὸν νόμον τὰ δῶρα, 5 οἵτινες ὑποδείγματι καὶ  
according to the law the gifts, who [the] representation and  
σκιά λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηρμάτισ-  
shadow serve of the heavenlies, according as was divinely in-  
ται ὁ Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, "Ὁρα, γὰρ  
structed Moses being about to construct the tabernacle; for, see,  
φῃσιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δεῖχοντα  
says he, thou make all things according to the pattern which was shewn  
σὺ ἐν τῇ ὄρει. 6 νῦν δὲ διαφορωτέρας ἔτετευχεν  
thee in the mountain. But now a more excellent he has obtained  
leitourgias, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης,  
ministry by so much as also of a better he is covenant mediator,  
ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. 7 Εἰ γὰρ  
which upon better promises has been established. For if  
ἡ πρώτη ἐκείνη ἦν ἀμειπτος, οὐκ ἂν δευτέρως ἐζητήτο  
that first [one] were faultless, not for a second would be sought  
τόπος. 8 μεμψόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἐρ-  
place. For finding fault, to them he says, Lo, days are

\* ἐφ' ἅπαξ Tr.    † προσενέγκας having offered ‡.    \* — καὶ LITTAU.    \* οὐν (read if then indeed) LITTAU.    \* — τῶν ἱερέων (read τῶν those who) LITTAU.    \* — τὸν LITTAU.    ὁ Μωσῆς GLITTAU.    \* ποιήσεις thou shalt make LITTAU.    ἡ νῦν L.    ὁ τέτευχεν LITTAU.    ἂν αὐτοῖς (read finding fault with them) L.

χονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον  
coming, saith [the] Lord, and I will ratify as regards the house  
'Ισραὴλ καὶ ἐπὶ τὸν οἶκον 'Ιουδα διαθήκην καινὴν· 9 οὐ  
of Israel and as regards the house of Juda a "covenant 'new; not  
κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν,  
according to the covenant which I made with their fathers,  
ἐν ἡμέρᾳ ἐπιλαβομένου μου<sup>1</sup> τῆς χειρὸς αὐτῶν ἐξαγαγεῖν  
in [the] day of my taking hold of their hand to lead  
αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμεναν ἐν  
them out of [the] land of Egypt; because they did not continue in  
τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει κύριος. 10 ὅτι  
my covenant, and I disregarded them, saith [the] Lord. Because  
αὕτη ἡ διαθήκη<sup>k</sup> ἣν διαθήσομαι τῷ οἴκῳ 'Ισραὴλ μετὰ  
this [is] the covenant which I will covenant with the house of Israel after  
τὰς ἡμέρας ἐκεῖνας, λέγει κύριος, διδούς νόμους μου εἰς  
those days, says [the] Lord, giving my laws into  
τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας<sup>1</sup> αὐτῶν ἐπιγράψω αὐτούς·  
their mind, also upon "hearts 'their I will inscribe them; and  
καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.  
and I will be to them for God, and they shall be to me for people.  
11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον<sup>m</sup> αὐτοῦ, καὶ  
And not at all shall they teach each "neighbour 'his, and  
ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ τὸν κύριον· ὅτι  
each his brother, saying, Know the Lord; because  
πάντες εἰδήσουσιν με, ἀπὸ μικροῦ<sup>n</sup> αὐτῶν<sup>n</sup> ἕως  
all shall know me, from [the] little [one] of them to [the]  
μεγάλου αὐτῶν. 12 ὅτι ἄνω<sup>n</sup> ἔσομαι ταῖς ἀδικίαις αὐτῶν,  
great [one] of them. Because merciful I will be to their unrighteousnesses,  
καὶ τῶν ἁμαρτιῶν αὐτῶν· καὶ τῶν ἀνομιῶν αὐτῶν<sup>n</sup> οὐ μὴ  
and their sins and their lawlessnesses in no wise  
μνησθῶ ἔτι. 13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκεν  
will I remember more. In the saying New, he has made old  
τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς  
the first; but that which grows old and aged [is] near  
ἀφανισμοῦ.  
disappearing.

9<sup>p</sup> Εἶχεν<sup>n</sup> μὲν οὖν καὶ<sup>1</sup> ἡ πρώτη σκηνή<sup>1</sup> δικαίωματα  
'Had 'Indeed 'therefore 'also 'the 'first 'tabernacle ordinances  
λατρείας, τό τε ἅγιον κοσμικόν. 2 σκηνή· γὰρ κατε-  
of service, and the sanctuary, a worldly [one]. For a tabernacle was  
σκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχνία καὶ ἡ τρά-  
prepared, the first, in which [were] both the lampstand and the ta-  
πεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία. 3 μετὰ  
ble and the presentation of the loaves, which is called holy; 'after  
δὲ τὸ δεύτερον καταπέτασμα σκηνή ἡ λεγομένη ἁγία<sup>n</sup>  
'but the second veil a tabernacle which [is] called holy  
ἁγίων, 4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς  
of holies, - 'a "golden 'having censer, and the ark of the  
διαθήκης περικεκαλυμμένην πάντοθεν χρυσοῖν, ἐν ᾗ  
covenant, having been covered round 'in 'every 'part 'with 'gold, in which  
στάμνος χρυσοῦ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος 'Ααρὼν  
[was] the 'pot 'golden having the manna, and the rod of Aaron

them, he saith, Bo-  
hold, the days come,  
saith the Lord, when I  
will make a new cove-  
nant with the house of  
Israel and with the  
house of Judah; not  
according to the cove-  
nant that I made with  
their fathers in the  
day when I took them  
by the hand to lead  
them out of the land of  
Egypt; because they  
continued not in my  
covenant, and I re-  
garded them not, saith  
the Lord. 10 For this  
is the covenant that I  
will make with the  
house of Israel after  
those days, saith the  
Lord; I will put my  
laws into their mind,  
and write them in  
their hearts: and I  
will be to them a God,  
and they shall be to me  
a people: 11 and they  
shall not teach every  
man his neighbour, and  
every man his  
brother, saying, Know  
the Lord: for all shall  
know me, from the  
least to the greatest.  
12 For I will be merciful  
to their unright-  
eousness, and their  
sins and their iniqui-  
ties will I remember  
no more. 13 In that he  
saith, A new covenant,  
he hath made the first  
old. Now that which  
decayeth and waxeth  
old is ready to vanish  
away.

IX. Then verily the  
first covenant had also  
ordinances of divine  
service, and a worldly  
sanctuary. 2 For there  
was a tabernacle made;  
the first, wherein was  
the candlestick, and  
the table, and the  
shewbread; which is  
called the sanctuary.  
3 And after the second  
veil, the tabernacle  
which is called the Ho-  
liest of all; 4 which  
had the golden censer,  
and the ark of the cove-  
nant overlaid round a-  
bout with gold, where-  
in was the golden pot  
that had manna, and

<sup>1</sup> — μου my E. <sup>k</sup> + [μου] (read my covenant) L. <sup>1</sup> καρδίαν heart T. <sup>m</sup> πολίτην  
(read his [fellow] citizen) GLTTAW. <sup>n</sup> — αὐτῶν LTTAW. <sup>o</sup> — καὶ τῶν ἀνομιῶν αὐτῶν  
TTAW. <sup>p</sup> Εἶχε T. <sup>q</sup> [καὶ] Tr. <sup>r</sup> — σκηνή GLTTAW. <sup>s</sup> ἁγία holy place EGTAW;  
ἁγία ἁγίων holy of holies L. <sup>t</sup> τὰ ἁγία τῶν (read the holy of holies) Tr.





ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ  
so that, death having taken place for redemption of the <sup>2</sup>under <sup>3</sup>the

πρῶτη διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λαβῶσιν  
<sup>1</sup>first <sup>2</sup>covenant <sup>3</sup>transgressions, the promise <sup>4</sup>might <sup>5</sup>receive

οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. 16 ὅπου γὰρ  
<sup>1</sup>they <sup>2</sup>who <sup>3</sup>have <sup>4</sup>been <sup>5</sup>called <sup>6</sup>of <sup>7</sup>the <sup>8</sup>eternal <sup>9</sup>inheritance. (For where

διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ  
[there is] a testament, [for <sup>2</sup>for <sup>3</sup>the] death [it is] necessary <sup>10</sup>to <sup>11</sup>come <sup>12</sup>in <sup>13</sup>of <sup>14</sup>the

διαθεμένου· 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ  
<sup>1</sup>testator. For a testament in the case of [the] dead [is] affirmed, since

μήποτε ἰσχύει ὅτε ζῇ ὁ διαθεμένος. 18 ὅθεν οὐδὲ  
in no way it is of force when <sup>2</sup>is <sup>3</sup>living <sup>4</sup>the <sup>5</sup>testator. Whence neither

ἡ πρώτη χωρὶς αἵματος ἔγκεκαίνισται. 19 λαληθείσης  
the first apart from blood has been inaugurated. <sup>1</sup>Having <sup>2</sup>been <sup>3</sup>spoken

γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ  
for <sup>1</sup>every <sup>2</sup>commandment according to law by Moses to all

τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ  
the people, having taken the blood of calves and of goats, with

ὕδατος καὶ ἱρίου κοκκίνου καὶ υσσώπου, αὐτότε τὸ βιβλίον  
water and wool <sup>1</sup>scarlet and hyssop, both <sup>2</sup>itself <sup>3</sup>the <sup>4</sup>book

καὶ πάντα τὸν λαὸν ἐξέσπραντισεν. 20 λέγων, Τοῦτο τὸ  
and all the people he sprinkled, saying, This [is] the

αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός. 21 καὶ  
blood of the covenant which <sup>1</sup>enjoined <sup>2</sup>to <sup>3</sup>you <sup>4</sup>God. And

τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ  
the tabernacle too and all the vessels of the ministration with

αἵματι ὁμοίως ἐξέσπραντισεν. 22 καὶ σχεδὸν ἐν αἵματι  
blood in like manner he sprinkled; and almost <sup>1</sup>with <sup>2</sup>blood

πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵμα-  
<sup>1</sup>all <sup>2</sup>things are purified according to the law, and apart from blood-

εκχυσίας οὐ γίνεται ἄφεσις. 23 Ἀνάγκη οὖν τὰ μὲν  
shedding there is no remission. [It was] necessary then [for] the

ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τοῖς καθαριζέσθαι,  
representations of the things in the heavens with these to be purified,

αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσίαις παρὰ ταύτας.  
but <sup>1</sup>themselves <sup>2</sup>the <sup>3</sup>heavenlies with better sacrifices than these.

24 οὐ γὰρ εἰς χειρόποιητα ἁγία εἰσῆλθεν· οὐδὲ χριστός, ἀντί-  
For not into <sup>1</sup>made <sup>2</sup>by <sup>3</sup>hands <sup>4</sup>holies entered the Christ, fi-

τυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφα-  
figures of the true [ones], but into <sup>1</sup>itself <sup>2</sup>heaven, now to

νισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. 25 οὐδ' ἵνα  
appear before the face of God for us: nor that

πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς  
often he should offer himself, even as the high priest enters into

τὰ ἁγία κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ. 26 ἐπεὶ ἔ-  
the holies year by year with <sup>1</sup>blood <sup>2</sup>another's; since it was neces-

δει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.  
sary for him often to have suffered from [the] foundation of [the] world.

Ἡ νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτη-  
But now once in [the] consummation of the ages, for [the] putting

σιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφάνερται. 27 καὶ  
away of sin by his sacrifice he has been manifested. And

καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ  
for as much as it is apportioned to men once to die, <sup>2</sup>after

the new testament, that by means of death, for the redemption of the transgressions <sup>1</sup>that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scar-

let wool, and hyssop, and sprinkled both the book, and all the people,

20 saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 nor that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, <sup>2</sup>after

<sup>8</sup> Read the sentence as a question L.

<sup>1</sup> + τῶν LITRAW.

<sup>2</sup> νυν LITRA.

<sup>m</sup> ἐραντισεν LITRA.

<sup>q</sup> + τῆς LITR.

<sup>b</sup> οὐδὲ LITRAW.

<sup>i</sup> ἐν. T.

<sup>k</sup> + τὸν τῆς LITRAW.

<sup>o</sup> — οὐ LITRAW.

men once to die, but after this the judgment: 28 so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

δὲ τοῦτο κρίσις· 28 οὕτως ὁ χριστὸς ἅπαξ προσεγενεθῆς  
'and this, judgment; thus the Christ, once having been offered  
εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς  
for 'of many 'to bear [the] 'sins, a second time 'apart 'from  
ἁμαρτίας δόθησεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς  
'in 'shall 'appear 'to 'those 'that 'him 'await for

σωτηρίαν.  
salvation.

10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ  
For 'a 'shadow 'having 'the 'law of the coming good things, not

X. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered in perpetuity never is able to those who approach to perfect. Since would they not have ceased to be offered, on account of no any having longer conscience of sins. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body thou didst prepare me: 6 in burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; 9 then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, 10 by the which we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς  
'itself 'the 'image of the things, year by year with the same  
θυσίαις ἅς προσφέρουσιν εἰς τὸ διηνεκές οὐδέποτε δύναται  
sacrifices which they offer in perpetuity never is able  
τοὺς προσερχομένους τελειῶσαι. 2 ἐπεὶ οὐκ ἂν ἐπαύσαντο  
'those 'who 'approach 'to 'perfect. Since would they not have ceased  
προσφερόμεναι, διὰ τοῦ μηδεμίαν ἔχειν ἔτι συνείδησιν  
to be offered, on account of 'no 'any 'having 'longer 'conscience  
ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ ἡ καθαρισμένοις; 3 ἀλλ'  
'of 'sins 'those 'who 'serve 'once 'purged? But  
ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν. 4 ἀδύ-  
in these a remembrance of sins year by year [there is]. 'Impos-  
νατον γὰρ αἶμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρ-  
sacrifice [it 'is] 'for [for the] blood of bulls and of goats to take away sins.  
τίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Ἱθυσίαν καὶ  
Wherefore coming into the world he says, Sacrifice and  
προσφοράν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. 6 ὅλο-  
offering thou willedest not, but a body thou didst prepare me. Burnt  
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἔβδόκησας.  
offerings and [sacrifices] for sin thou willedest not in.  
7 τότε εἶπον, Ἰδοὺ ἤκω, ἐν κεφαλίδι βιβλίου γέγραπται  
Then I said, Lo, I come, [in the] roll of [the] book it is written  
περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θελήμα σου. 8 Ἀνώτερον  
of me,) to do, O God, thy will. Above  
λέγων, Ὅτι Ἱθυσίαν καὶ ἁποσφοράν καὶ ὀλοκαυτώματα  
saying, Sacrifice and offering and burnt offerings  
καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ βεβδόκησας,  
and [sacrifices] for sin thou willedest not, nor delightedst in,  
αἵτινες κατὰ τὸν νόμον προσφέρονται, 9 τότε εἶρηκεν,  
(which according to the law are offered); then he said,  
Ἰδοὺ ἤκω τοῦ ποιῆσαι, ὁ θεός, τὸ θελήμα σου. ἀναίρει τὸ  
Lo, I come, to do, O God, thy will. He takes away the  
πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 ἐν ᾧ θελήματι  
first, that the second he may establish; by which will  
ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφοράς τοῦ σώματος τούτου  
'sanctified 'we 'are through the offering of the body  
Ἰησοῦ χριστοῦ ἑφάπαξ. 11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν  
of Jesus Christ once for all. And every priest stands  
καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρει  
day by day ministering, and the same 'often 'offering  
θυσίας, αἵτινες οὐδέποτε δύναται περιελθεῖν ἁμαρτίας.  
'sacrifices, which never are able to take away sins.

† + καὶ also GLTTAW. † αἷς TA. † δύναται they are able LTR. † — οὐκ not (read the sentence not as a question) E.

† προσφοράν καὶ θυσίαν W.

† προσφοράς offerings LITAW.

GLTTAW. † — οἱ EGLTTAW.

† ἡβδόκησας LITTA.

† ἡβδόκησας LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

† — τὸν LITTA.

high priest LA.

12 <sup>1</sup>αὐτὸς<sup>2</sup>. δὲ <sup>3</sup>μίαν <sup>4</sup>ὑπὲρ <sup>5</sup>ἁμαρτιῶν <sup>6</sup>προσενέγκας <sup>7</sup>θυσίαν, εἰς  
 But he, <sup>3</sup>one <sup>4</sup>for <sup>5</sup>sins <sup>6</sup>having <sup>7</sup>offered <sup>8</sup>sacrifice, in  
 τὸ <sup>9</sup>διηνεκές <sup>10</sup>ἐκάθισεν <sup>11</sup>ἐν <sup>12</sup>δεξιᾷ <sup>13</sup>τοῦ <sup>14</sup>θεοῦ, 13 <sup>15</sup>τὸ <sup>16</sup>λοιπὸν  
 paperuily sat down at [the] right hand of God, henceforth  
 ἐκδεχόμενος <sup>17</sup>ἕως <sup>18</sup>τεθῶσιν <sup>19</sup>οἱ <sup>20</sup>ἐχθροὶ <sup>21</sup>αὐτοῦ <sup>22</sup>ὑποπόδιον <sup>23</sup>τῶν  
 awaiting until be placed his enemies [as] a footstool  
 ποδῶν <sup>24</sup>αὐτοῦ. 14 <sup>25</sup>μὲν <sup>26</sup>γὰρ <sup>27</sup>προσφορὰ <sup>28</sup>τετελείωκεν <sup>29</sup>εἰς <sup>30</sup>τὸ <sup>31</sup>διη-  
 for <sup>24</sup>feet <sup>25</sup>his. For by one offering he has perfected in porpe-  
 νεκές <sup>32</sup>τοὺς <sup>33</sup>ἀγιαζομένους. 15 <sup>34</sup>Μαρτυρεῖ <sup>35</sup>δὲ <sup>36</sup>ἡμῖν <sup>37</sup>καὶ <sup>38</sup>τὸ <sup>39</sup>πνεῦμα  
 tuity the sanctified. And bears witness to us also the Spirit  
 τὸ <sup>40</sup>ἅγιον<sup>41</sup> μετὰ <sup>42</sup>γὰρ <sup>43</sup>τὸ <sup>44</sup>ᾠροειρηκέναι,<sup>45</sup> 16 <sup>46</sup>Αὕτη <sup>47</sup>ἡ <sup>48</sup>δια-  
 the Holy; for after the having said before, This [is] the cove-  
 θήκη <sup>49</sup>ἣν <sup>50</sup>διαθήσομαι <sup>51</sup>πρὸς <sup>52</sup>αὐτοὺς <sup>53</sup>μετὰ <sup>54</sup>τὰς <sup>55</sup>ἡμέρας <sup>56</sup>ἐκείνας,  
 nant which I will covenant towards them after those days,  
 λέγει <sup>57</sup>κύριος, <sup>58</sup>διδούς <sup>59</sup>νόμους <sup>60</sup>μου <sup>61</sup>ἐπὶ <sup>62</sup>καρδίας <sup>63</sup>αὐτῶν, <sup>64</sup>καὶ <sup>65</sup>ἐπὶ  
 says [the] Lord: giving my laws into their hearts, also into  
<sup>66</sup>τῶν <sup>67</sup>διανοιῶν<sup>68</sup> αὐτῶν <sup>69</sup>ἐπιγράψω <sup>70</sup>αὐτοὺς<sup>71</sup> 17 <sup>72</sup>καὶ <sup>73</sup>τῶν <sup>74</sup>ἁμαρτιῶν  
 "minds" <sup>66</sup>their <sup>67</sup>I will inscribe them; and <sup>73</sup>sins  
 αὐτῶν <sup>75</sup>καὶ <sup>76</sup>τῶν <sup>77</sup>ἀνομιῶν <sup>78</sup>αὐτῶν <sup>79</sup>οὐ <sup>80</sup>μὴ <sup>81</sup>μνησθῶ<sup>82</sup> ἐτι.  
<sup>75</sup>their and their lawlessnesses in no wise will I remember any more.  
 18 <sup>83</sup>ὅπου <sup>84</sup>δὲ <sup>85</sup>ἄφεσις <sup>86</sup>τούτων, <sup>87</sup>οὐκέτι <sup>88</sup>προσφορὰ <sup>89</sup>περὶ  
 But where remission of these [is], no longer [is there] an offering for  
 ἁμαρτίας.  
 sin.

19 <sup>90</sup>Ἐχόντες <sup>91</sup>οὖν, <sup>92</sup>ἀδελφοί, <sup>93</sup>παρόρῃσιαν <sup>94</sup>εἰς <sup>95</sup>τὴν <sup>96</sup>εἰσοδὸν  
 Having therefore, brethren, boldness for entrance into  
 τῶν <sup>97</sup>ἀγίων <sup>98</sup>ἐν <sup>99</sup>τῷ <sup>100</sup>αἵματι <sup>101</sup>Ἰησοῦ, 20 <sup>102</sup>ἣν <sup>103</sup>ἐνεκαίνισεν <sup>104</sup>ἡμῖν  
 the holies by the blood of Jesus, <sup>102</sup>which <sup>103</sup>he <sup>104</sup>dedicated <sup>105</sup>for <sup>106</sup>us  
 ὁδὸν <sup>107</sup>πρόσφατον <sup>108</sup>καὶ <sup>109</sup>ζῶσαν <sup>110</sup>διὰ <sup>111</sup>τοῦ <sup>112</sup>καταπετάσματος, <sup>113</sup>τοῦ-  
 a <sup>107</sup>way <sup>108</sup>newly <sup>109</sup>made <sup>110</sup>and <sup>111</sup>living through the veil, that  
 ἐστίν<sup>114</sup> τῆς <sup>115</sup>σαρκὸς <sup>116</sup>αὐτοῦ, 21 <sup>117</sup>καὶ <sup>118</sup>ιερέα <sup>119</sup>μέγαν <sup>120</sup>ἐπὶ <sup>121</sup>τὸν <sup>122</sup>οἶκον  
 is, his flesh; and a <sup>117</sup>priest <sup>118</sup>great over the house  
 τοῦ <sup>123</sup>θεοῦ, 22 <sup>124</sup>προσερχόμεθα <sup>125</sup>μετὰ <sup>126</sup>ἀληθινῆς <sup>127</sup>καρδίας <sup>128</sup>ἐν  
 of God [having], we should approach with a true heart, in  
 πληροφορία <sup>129</sup>πίστεως, <sup>130</sup>ῥᾶντισμένοι<sup>131</sup> τὰς <sup>132</sup>καρδίας <sup>133</sup>ἀπὸ <sup>134</sup>συν-  
 full assurance of faith, having been sprinkled [as to] the hearts from a <sup>134</sup>con-  
 ειδήτῳς <sup>135</sup>πονηρᾶς, <sup>136</sup>καὶ <sup>137</sup>ῥελουμένοι<sup>138</sup> τὸ <sup>139</sup>σῶμα <sup>140</sup>ὑδατι  
 science <sup>135</sup>wicked, and having been washed [as to] the body with <sup>140</sup>water  
 καθαρῷ<sup>141</sup> 23 <sup>142</sup>κατέχωμεν <sup>143</sup>τὴν <sup>144</sup>ὁμολογίαν <sup>145</sup>τῆς <sup>146</sup>ἐλπίδος <sup>147</sup>ἀκλινῆς,  
 pure. We should hold fast the confession of the hope unwavering,  
 πιστὸς <sup>148</sup>γὰρ <sup>149</sup>ὁ <sup>150</sup>ἐπαγγελούμενος<sup>151</sup> 24 <sup>152</sup>καὶ <sup>153</sup>κατανοῶμεν <sup>154</sup>ἀλ-  
 pistos [is] faithful he who promised; and we should consider one  
 λήλους <sup>155</sup>εἰς <sup>156</sup>παροῦσμον <sup>157</sup>ἀγάπης <sup>158</sup>καὶ <sup>159</sup>καλῶν <sup>160</sup>ἔργων, 25 <sup>161</sup>μὴ  
 another for provoking to love and to good works; not  
 ἐγκαταλείποντες <sup>162</sup>τὴν <sup>163</sup>ἐπισυναγωγὴν <sup>164</sup>ἐαυτῶν, <sup>165</sup>καθὼς  
 forsaking the assembling together of ourselves, even as [the]  
 ἔθος <sup>166</sup>τισίν, <sup>167</sup>ἀλλὰ <sup>168</sup>παρακαλοῦντες<sup>169</sup> καὶ <sup>170</sup>τοσοῦτω  
 custom [is] with some; but encouraging [one another], and by so much  
 μᾶλλον <sup>171</sup>ὡς <sup>172</sup>βλέπετε <sup>173</sup>ἐγγίζουσαν <sup>174</sup>τὴν <sup>175</sup>ἡμέραν. 26 <sup>176</sup>ἐκου-  
 [the] more as ye see drawing near the day. <sup>176</sup>Where <sup>177</sup>will-  
 σιως <sup>178</sup>γὰρ <sup>179</sup>ἁμαρτανόντων <sup>180</sup>ἡμῶν <sup>181</sup>μετὰ <sup>182</sup>τὸ <sup>183</sup>λαβεῖν <sup>184</sup>τὴν <sup>185</sup>ἐπίγνωσιν  
 ingly for <sup>178</sup>sin <sup>179</sup>we after receiving the knowledge  
 τῆς <sup>186</sup>ἀληθείας, <sup>187</sup>οὐκέτι <sup>188</sup>περὶ <sup>189</sup>ἁμαρτιῶν <sup>190</sup>ἀπολείπεται <sup>191</sup>θυσία<sup>192</sup>  
 of the truth, no longer <sup>187</sup>for <sup>189</sup>sins <sup>190</sup>remains <sup>191</sup>a <sup>192</sup>sacrifice,

12 but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified, 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 and their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 and having an high priest over the house of God; 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 and let us consider one another to provoke unto love and to good works: 25 not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 but a certain fearful looking for of

<sup>1</sup> οὗτος (read But this one LTTAW.

mind LTTAW. <sup>2</sup> ἐννοηθῆσονται LTTA.

<sup>3</sup> τοῦτ' ἐστίν GT. <sup>4</sup> ὁραντισμένοι LTTA.

<sup>5</sup> ῥελουμένοι T. <sup>6</sup> Punctuate so as to join we should hold fast with what precedes GLTtr.



judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

27 φοβερά·δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος ἵσ- but a <sup>2</sup>fearful <sup>1</sup>certain expectation of judgment, and <sup>2</sup>of <sup>1</sup>fire <sup>2</sup>zeal <sup>1</sup>to  
 θίει μέλλοντος τοὺς ὑπεναντίους. 28 ἀθετήσας τις <sup>2</sup>devour <sup>1</sup>about the adversaries. <sup>2</sup>Having <sup>1</sup>set <sup>2</sup>aside <sup>1</sup>any <sup>2</sup>one  
 νόμον <sup>2</sup>Μωσέως <sup>1</sup>χωρὶς οἰκτιρῶν ἐπὶ <sup>2</sup>δυσὶν <sup>1</sup>[the] law of Moses, <sup>2</sup>without <sup>1</sup>compassions <sup>2</sup>on <sup>1</sup>[the] <sup>2</sup>testimony <sup>1</sup>of <sup>2</sup>two  
 ἢ τρισὶν μάρτυσιν ἀποθνήσκει· 29 πόσῳ δοκεῖτε χειρόνος <sup>2</sup>or <sup>1</sup>three <sup>1</sup>witnesses <sup>1</sup>dies: how much <sup>2</sup>think <sup>1</sup>ye <sup>1</sup>worse  
 ἀξιούσεται τιμωρίας <sup>2</sup>ὁ τὸν υἱὸν τοῦ θεοῦ <sup>1</sup>shall <sup>2</sup>he <sup>1</sup>be <sup>2</sup>counted <sup>1</sup>worthy <sup>2</sup>of <sup>1</sup>punishment who the Son of God  
 καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσά- trampled upon, and <sup>2</sup>the <sup>1</sup>blood <sup>2</sup>of <sup>1</sup>the <sup>2</sup>covenant <sup>2</sup>common <sup>1</sup>esteem-  
 μενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος <sup>1</sup>ed wherewith he was sanctified, and the Spirit of grace  
 ἐνυβρίσας; 30 οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδικήσεις, <sup>2</sup>insulted! For we know <sup>1</sup>him who said, To me <sup>2</sup>vengeance  
 ἐγὼ ἀνταποδώσω, Ἄλγει κύριος <sup>2</sup>καὶ πάλιν, <sup>1</sup>belongs; I will recompense, says <sup>1</sup>[the] Lord: and again, <sup>1</sup>[The]  
 Κύριος κρίνει <sup>2</sup>τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τὸ ἐμπσεῖν <sup>1</sup>Lord will judge his people. <sup>1</sup>[It is] a fearful thing to fall  
 εἰς χεῖρας θεοῦ ζώντος. into <sup>1</sup>[the] hands of <sup>2</sup>God <sup>1</sup>[the] <sup>2</sup>living.

32 Ἀναμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φησι- But call to remembrance the former days in which, having  
 θέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων· 33 τοῦτο been enlightened, <sup>2</sup>much <sup>1</sup>conflict <sup>2</sup>ye <sup>1</sup>endured of sufferings; partly,  
 μέν, οὐνειδισμοῦ·τε καὶ θλίψεσιν θεατριζόμενοι· τοῦτο δέ, both in reproaches and tribulations being made a spectacle; and partly,  
 κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες· <sup>2</sup>partners <sup>1</sup>of <sup>2</sup>those <sup>1</sup>thus <sup>2</sup>passing <sup>1</sup>through <sup>1</sup>them <sup>2</sup>having <sup>1</sup>become.  
 34 καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἀρπαγὴν For both with my bonds ye sympathized, and the plunder  
 τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες of your possessions with joy ye received, knowing  
 ἔχειν ἑνὶ ἑαυτοῖς κρείττονα ὑπαρξιν ἢ ἐν οὐρανοῖς <sup>2</sup>καὶ to have in yourselves a better <sup>2</sup>possession <sup>1</sup>in <sup>1</sup>[the] <sup>2</sup>heavens <sup>1</sup>and  
 μένουσαν. 35 μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν, <sup>2</sup>abiding. Cast not away therefore your boldness  
 ἥτις ἔχει μισθαποδοσίαν μεγάλην· 36 υπομονῆς γὰρ ἔχετε which has <sup>2</sup>recompense <sup>1</sup>great. For of endurance ye have  
 χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομισήσθε τὴν need, that the will of God having done ye may receive the  
 ἐπαγγελίαν. 37 ἔτι γὰρ μικρὸν ὥσον ὥσον, ὁ ἐρχόμενος promise. For yet a very little while, he, who comes  
 ἥξει, καὶ οὐ ἄχρονεῖ. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· will come, and will not delay. But the just by faith shall  
 καὶ ἐὰν ὑποστειλῇται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. live; and if he draw back, <sup>2</sup>delights <sup>1</sup>not <sup>1</sup>my <sup>2</sup>soul in him.  
 39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ But we are not of <sup>1</sup>[those] drawing back to destruction, but  
 πίστεως εἰς περιποίησιν ψυχῆς. of faith to saving <sup>1</sup>[the] <sup>2</sup>soul.

† Μωσέως GLTTRAW.

\* — λέγει κύριος TTR.

† κρίνει κύριος LTTTAW.

‡ δεσ-

μοῖος (read with prisoners) GLTTRAW.

ω — ἐν GLTTRAW.

‡ ἐαυτοῦς κρείσσανα

LTT; ἐαυτοῖς (for yourselves) κρείσσανα Δ.

γ — ἐν οὐρανοῖς LTTTAW.

‡ μεγάλη

μισθαποδοσίαν LTTTAW.

\* χρονίσει TTR.

b δίκαιός μου (read my just [one]) LTTTAW.

11 Ἐστίν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμά-  
Now 'is 'faith of [things] hoped for [the] assurance, of things  
των ἑλεγχος οὐ βλεπομένων. 2 ἐν ταύτῃ γὰρ ἔμαρτυ-  
[the] conviction 'not 'seen. For by this 'were 'borne  
ρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν κατηγοισθαι  
witness 'to 'the 'elders. By faith we apprehend to have been framed  
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων  
the worlds by [the] word of God, so that 'not 'from [things] 'appearing  
τὰ βλεπόμενα<sup>ε</sup> γεγονέναι. 4 Πίστει πλείονα θυσίαν  
'the 'things 'seen 'have 'being. By faith 'a 'more 'excellent 'sacrifice  
'Αβελ παρὰ Κάιν προσήνεγκεν τῷ θεῷ, δι' ἧς ἔμαρτυ-  
'Abel than Cain offered to God, by which he was borne wit-  
ρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ<sup>δ</sup> τοῦ  
ness to as being righteous, 'bearing 'witness 'to 'his 'gifts  
θεοῦ<sup>δ</sup> καὶ δι' αὐτῆς ἀποθανὼν ἐτι λαλεῖται. 5 Πίστει Ἐνώχ  
'God, and through it, having died, yet speaks. By faith Enoch  
μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὑρίσκειτο,<sup>δ</sup> διότι  
was translated not to see death, and was not found, because  
μετέθηκεν αὐτὸν ὁ θεός<sup>δ</sup>. πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ<sup>δ</sup> με-  
'translated 'him 'God; for before his translation he has  
μαρτύρηται<sup>δ</sup> εὐηρεστηκέναι<sup>δ</sup> τῷ θεῷ. 6 χωρὶς δὲ πίστεως  
been borne witness to to have well pleased God. But apart from faith  
ἀδύνατον εὐαρεστῆσαι<sup>δ</sup> πιστεῦσαι γὰρ δεῖ τὸν  
[it is] impossible to well please [him]. For 'to 'believe 'it 'behooves 'him 'who  
προσερχόμενον<sup>δ</sup> τῷ<sup>δ</sup> θεῷ. ὅτι ἐστίν, καὶ τοῖς ἐκζητοῦσιν  
'approaches 'to 'God, that he is, and [that] for those who seek 'out  
αὐτὸν μισθαποδότης γίνεται. 7 Πίστει<sup>δ</sup> ἔχοντος<sup>δ</sup> χρηματισ-  
'him a rewarder he becomes. By faith 'having 'been 'divinely 'in-  
θεῖς<sup>δ</sup> Νῶε περὶ τῶν μηδέων βλεπομένων, εὐλαβη-  
structed 'Noah concerning the things not yet seen, having been moved  
θεῖς<sup>δ</sup> κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου  
with fear, prepared an ark for [the] salvation of [the] house  
αὐτοῦ<sup>δ</sup>. δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν  
'his; by which he condemned the world, and of the 'according 'to 'faith  
δικαιοσύνης ἐγένετο κληρονόμος. 8 Πίστει<sup>δ</sup> καλούμενος<sup>δ</sup> Ἀ-  
'righteousness became heir. By faith being called 'A-  
βραάμ ὑπήκουσεν ἐξελθεῖν εἰς<sup>δ</sup> τὸν<sup>δ</sup> τόπον ὃν<sup>δ</sup> μῆμελλεν<sup>δ</sup>  
braham obeyed to go out into the place which he was about  
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν, μὴ ἐπιστάμενος ποῦ  
to receive for an inheritance, and went out, not knowing where  
ἔρχεται. 9 Πίστει παρήκκησεν εἰς<sup>δ</sup> τὴν<sup>δ</sup> γῆν τῆς ἐπαγγελίας,  
he is going. By faith he sojourneth in the land of the promise,  
ὡς ἄλλοτριαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ  
as [in] a strange [country], in tents having dwelt with Isaac and  
'Ιακώβ τῶν<sup>δ</sup> συγκαληρονόμων<sup>δ</sup> τῆς<sup>δ</sup> ἐπαγγελίας τῆς<sup>δ</sup> αὐτῆς<sup>δ</sup>  
Jacob, of the joint-heirs of the 'promise 'same;  
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσιν πόλιν, ἧς  
for he was waiting for the 'foundations 'city, of which [the]  
τεχνίτης καὶ δημιουργὸς ὁ θεός. 11 Πίστει καὶ αὐτὴ Σάρρα  
artificer and constructor [is] God. By faith also 'herself 'Sarah  
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν<sup>δ</sup>  
power for [the] conception of seed received, and beyond 'age

XI. Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. 5 By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she

<sup>ε</sup> τὸ βλεπόμενον that seen (read <sup>ε</sup> γὰρ 'has 'being) LTTA. <sup>δ</sup> τῷ θεῷ (read bearing witness by his gifts to God) LTR. <sup>ε</sup> λαλεῖ GLTTAW. <sup>δ</sup> ἡνρίσκοτο LTTAW. <sup>ε</sup> — αὐτοῦ (read the translation) LTTA. <sup>δ</sup> εὐαρεστηκέναι LA. <sup>δ</sup> — τῷ τ[Tr]. <sup>δ</sup> + ὁ the [one] UTr. <sup>δ</sup> — τον (read a place) LTTA. <sup>δ</sup> ἐμελλεν LA. <sup>δ</sup> — τὴν (read [the]) LTTA. <sup>δ</sup> συν- T.

was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 of whom it was said, That in Isaac shall thy seed be called: 19 accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was

ἡλικίας ῥῆτεκεν," ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελιάμενον. <sup>1</sup>seasonable gave birth; since faithful she esteemed him who promised.

12 διὸ καὶ ἀφ' ἐνὸς ἑγεννήθησαν," καὶ ταῦτα γενεκρω- Wherefore also from one were born, and that too of [one] having μίνου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὥσει" become dead, even as the stars of the heaven in multitude, and as ἅμους ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. <sup>1</sup>sand <sup>2</sup>which [is] <sup>3</sup>by <sup>4</sup>the <sup>5</sup>shore <sup>6</sup>of <sup>7</sup>the <sup>8</sup>sea <sup>9</sup>the <sup>10</sup>countless.

13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες" τὰς In faith <sup>2</sup>died <sup>3</sup>these <sup>4</sup>all, not having received the ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ πεισθέν- promises, but from afar them having seen, and having been per- <sup>1</sup>tes," καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ suaded, and having embraced [them], and having confessed that strangers and παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. 14 οἱ γὰρ τοιαῦτα λέ- sojourners they are on the earth. For they who such things

γοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν. 15 καὶ εἰ say, make manifest that [their] own country they are seeking. And if μὲν ἐκείνης ἑμνημόνεον" ἀφ' ἧς ᾤξηλθον," εἰ- indeed <sup>2</sup>that <sup>3</sup>they <sup>4</sup>were <sup>5</sup>remembering from whence they came out, they might <sup>6</sup>χον. ἂν καιρὸν ἀνακάμψαι. 16 ἄννη" δὲ κρείττονος ὀρέ- have had opportunity to have returned; but now a better they stretch <sup>7</sup>γονται, ὕψιόν ἐστιν," ἐπουρανίου" διὸ οὐκ ἐπαισχύνεται forward to, that is, a heavenly; wherefore <sup>8</sup>is <sup>9</sup>not <sup>10</sup>ashamed <sup>11</sup>of αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασεν. γὰρ αὐτοῖς <sup>12</sup>them <sup>13</sup>God. <sup>14</sup>God <sup>15</sup>to be <sup>16</sup>called <sup>17</sup>their; for he prepared for them πόλιν. a city.

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, By faith <sup>2</sup>has <sup>3</sup>offered <sup>4</sup>up <sup>5</sup>Abraham <sup>6</sup>Isaac <sup>7</sup>being <sup>8</sup>tried, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀνα- and [his] <sup>9</sup>only-begotten <sup>10</sup>was <sup>11</sup>offering <sup>12</sup>up <sup>13</sup>the <sup>14</sup>who <sup>15</sup>the <sup>16</sup>promises <sup>17</sup>ac- δεξάμενος, 18 πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεται accepted, as to whom it was said, In Isaac shall be called σοι σπέρμα. 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν thy seed; reckoning that even from among [the] dead <sup>20</sup>ἐγείρειν δύνατός" ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ <sup>21</sup>to <sup>22</sup>raise <sup>23</sup>able <sup>24</sup>[was] <sup>25</sup>God, whence him also in a simile <sup>26</sup>ἐκομίσατο. 20 Πίστει ἡ περὶ μελλόντων βεβλόγησεν" Ἰσαὰκ he received. By faith concerning things coming <sup>27</sup>blessed <sup>28</sup>Isaac τὸν Ἰακώβ καὶ τὸν Ἡσαῦ. 21 Πίστει Ἰακώβ ἀποθνήσκων Jacob and Esau. By faith Jacob dying <sup>29</sup>ἕκαστον τῶν υἱῶν Ἰωσήφ βεβλόγησεν" καὶ προσεκύνησεν <sup>30</sup>each <sup>31</sup>of <sup>32</sup>the <sup>33</sup>sons <sup>34</sup>of <sup>35</sup>Joseph <sup>36</sup>blessed and worshipped <sup>37</sup>ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. 22 Πίστει Ἰωσήφ τελευτῶν on the top of his staff. By faith Joseph, dying, καὶ περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ concerning the going forth of the sons of Israel made mention, and <sup>38</sup>περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. concerning his bones gave command. 23 Πίστει Ὀμοσεὶς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ <sup>39</sup>By faith <sup>40</sup>Moses, having been born, was hid three months by

ρ — ἔτεκεν (read and [that] beyond a seasonable age) GLTtrA. <sup>9</sup> ἐγεννήθησαν LA. <sup>1</sup> ὥς ἡ GLTtrAW. <sup>2</sup> προσδεξάμενοι L; κομισάμενοι Ttr. <sup>3</sup> — καὶ πεισθέντες GLTtrAW. <sup>4</sup> μνημονεύουσιν they are mindful Ttr. <sup>5</sup> ἐξέβησαν they went out LtrTtrAW. <sup>6</sup> νῦν GLTtrAW. <sup>7</sup> τούτ' ἐστιν GT. <sup>8</sup> ἐγείραι δύναται is able to raise L. <sup>9</sup> + καὶ also LtrTtrAW. <sup>10</sup> ἡλόγησεν LA. <sup>11</sup> Μωσῆς GLTtrAW.



τῶν πατέρων αὐτοῦ διότι εἶδον ἄστειον τὸ παιδίον· καὶ  
his parents because they saw <sup>1</sup>beautiful <sup>2</sup>the <sup>3</sup>little <sup>4</sup>child; and  
οὐκ ἐφοβήθησαν τὸ <sup>5</sup>διάταγμα<sup>6</sup> τοῦ βασιλέως. 24 Πίστει  
did not fear the injunction of the king. By faith

<sup>7</sup>Μωσῆς<sup>8</sup> μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς  
Moses, great having become, refused to be called son of <sup>9</sup>daughter  
Φαραῶ, 25 ἄλλον ἐλόμενος <sup>10</sup>συγκακουχέσθαι<sup>11</sup> τῷ λαῷ  
<sup>12</sup>Pharaoh's; <sup>13</sup>rather <sup>14</sup>having <sup>15</sup>chosen to suffer affliction with the people

τοῦ θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν<sup>16</sup>  
of God, than <sup>17</sup>[the] <sup>18</sup>temporary <sup>19</sup>to <sup>20</sup>have <sup>21</sup>of <sup>22</sup>sin <sup>23</sup>enjoyment;

26 μείζονα πλοῦτον ἡγησάμενος τῶν ἐν<sup>24</sup> ἡ Αἰγύπτῳ<sup>25</sup> θη-  
greater riches having esteemed <sup>26</sup>than <sup>27</sup>the <sup>28</sup>in <sup>29</sup>Egypt <sup>30</sup>treas-

σαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν  
sures <sup>31</sup>the <sup>32</sup>reproach <sup>33</sup>of <sup>34</sup>the <sup>35</sup>Christ; for he had respect to the

μισθοποδοσίαν. 27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθείς  
recompense. By faith he left Egypt, not having feared

τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρων  
the indignation of the king; for <sup>36</sup>the <sup>37</sup>invisible <sup>38</sup>[one] <sup>39</sup>as <sup>40</sup>seeing

ἐκατέρησεν. 28 Πίστει πεποίκειν τὸ πάσχα καὶ τὴν πρόσ-  
he persevered. By faith he has kept the passover and the affu-

χυσιν τοῦ αἵματος, ἵνα μὴ ὁ ἰδιόθρευν<sup>41</sup> τὰ πρωτότοκα θί-  
sion of the blood, lest the destroyer of the firstborn [ones] might

γῇ αὐτῶν. 29 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν  
touch them. By faith they passed through the Red Sea

ὡς διὰ ξηρᾶς<sup>42</sup>. ἧς πείραν λαβόντες οἱ Αἰγύπτιοι  
as through dry [land]; of which <sup>43</sup>having <sup>44</sup>made <sup>45</sup>trial <sup>46</sup>the <sup>47</sup>Egyptians

κατεπόθησαν. 30 Πίστει τὰ τεῖχ<sup>48</sup> Ἱεριχώ<sup>49</sup> ἔπεσεν<sup>50</sup>, κυ-  
were swallowed up. By faith the walls of Jericho fell, having

κλωθέντα ἐπὶ ἐπτά ἡμέρας. 31 Πίστει Ραάβ ἡ πόρνη οὐ  
been encircled for seven days. By faith Rahab the harlot <sup>51</sup>not

συνάπλωετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκό-  
<sup>52</sup>did <sup>53</sup>perish <sup>54</sup>with those who disobeyed, having received the spies

πους μετ' εἰρήνης.  
with peace.

32 Καὶ τί ἐτι λέγω; ἐπιλείψει<sup>55</sup> γὰρ με<sup>56</sup> διηγοῦμενον ὁ  
And what more do I say? For <sup>57</sup>will <sup>58</sup>fail <sup>59</sup>me <sup>60</sup>relating <sup>61</sup>the

χρόνος περὶ Γεδεὼν, Ὁ Βαράκ<sup>62</sup> ῥτε καὶ<sup>63</sup> Σαμψών<sup>64</sup> ἡ καὶ<sup>65</sup> Ἱεφθάε,  
<sup>66</sup>time of Gedeon, Barak also and Sampson, and of Jephthae,

Ἁ Δαβίδ<sup>67</sup> τε καὶ Σαμουὴλ καὶ τῶν προφητῶν. 33 οἱ διὰ πίστει<sup>68</sup>  
David also and Samuel and of the prophets: who by faith

κατηγωνίσαντο βασιλείας, ἐίργασαντο<sup>69</sup> δικαιοσύνην, ἐπέτυχον  
overcame kingdoms, wrought righteousness, obtained

ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34 ἔσβησαν δύναμιν  
promises, stopped mouths of lions, quenched [the] power

πυρὸς, ἔφυγον στόματα<sup>70</sup> μαχαίρας<sup>71</sup>. ἔνεδυναμώθησαν<sup>72</sup> ἀπὸ  
of fire, escaped [the] mouths of [the] sword, acquired strength out of

ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολάς<sup>73</sup>  
weakness, became mighty in war, [the] <sup>74</sup>armies

ἐκλιναν ἀλλοτριῶν. 35 ἔλαβον<sup>75</sup> γυναῖκες<sup>76</sup> ἐξ ἀνα-  
<sup>77</sup>made <sup>78</sup>to <sup>79</sup>give <sup>80</sup>way <sup>81</sup>of <sup>82</sup>strangers. <sup>83</sup>Received <sup>84</sup>women by resur-

στάσις τοὺς νεκροὺς αὐτῶν. ἄλλοι δὲ ἐντυμπανίσθησαν, οὐ  
rection their dead; and others were tortured, not

<sup>85</sup>δόγμα decree L. <sup>86</sup>Μωϋσῆς GLTTRAW. <sup>87</sup>συν. T. <sup>88</sup>g — ἐν GTTRAW. <sup>89</sup>Αἰγύπτου  
of Egypt GLTTRAW. <sup>90</sup>ἰδιόθρευν L.A. <sup>91</sup>k + γῆς land LTRAW. <sup>92</sup>Ἱερεχῶ T.

<sup>93</sup>ἔπεσαν LTRAW. <sup>94</sup>με γὰρ LTRAW. <sup>95</sup>ο + καὶ and W. <sup>96</sup>ρ — τε καὶ LTRAW. <sup>97</sup>q — καὶ LTRAW.  
<sup>98</sup>Δαυεὶδ LTRAW; Δαυίδ GW. <sup>99</sup>ἡργάσαντο TTR. <sup>100</sup>μαχαίρης LTRAW. <sup>101</sup>ἐδυναμώθησαν were  
strengthened LTR. <sup>102</sup>w γυναῖκας (read they received by resurrection women [that is])

hid three months of his parents, because they saw <sup>1</sup>he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life a-

gain: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.

προσεδέχονται τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως ἔχωσιν. 36 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἐλάβον, ἡτιδὲ δεσμῶν καὶ φυλακῆς. 37 ἐλιθάσθησαν, ἐπειράσθησαν, ἐπειράσθησαν, ἐν φόβῳ ὤμαχίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακονχοῦμενοι, 38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος· ἔν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυροῦντες διὰ τῆς πίστεως, οὐκ ἔκομισαν τὴν ἐπαγγελίαν, 40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψάμενον, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

12. Τοιγαροῦν καὶ ἡμεῖς τόσουτον ἔχοντες περικείμενον

XII. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 for whom the Lord loveth he chasteneth, and scourge every son whom he receiveth. 7 If ye endure chastening, God dealeth

\* ἐπειράσθησαν, ἐπείρασθησαν T. ὤμαχίρας LITRA. \* ἐπὶ LITRA. \* τὰς ἐπαγγελίας the promises L. <sup>b</sup> κεκάθικεν has sat down GLTTRAW. <sup>c</sup> ἐαυτὸν LITRA. <sup>d</sup> Remd the sentence as a question L. <sup>e</sup> παιδείας T. <sup>f</sup> εἰς (read ye endure for discipline) LITRA. <sup>g</sup> παιδίαν T.

ὁ θεός· τίς γάρ ἡ ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ;

8 εἰ δὲ χωρὶς ἔστε παιδείας, ἥς μέτοχοι γεγόνασιν πάν-

τες, ἄρα νόθοι ἐστέ καὶ οὐχ υἱοί. 9 εἶτα τοὺς μὲν τῆς σαρκὸς

ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ ἐντρο-  
πόμεθα· οὐ πολλῶν μᾶλλον ὑποταγησόμεθα τῷ πατρὶ

τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας

ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαιδεύον· ὁ δὲ ἐπὶ

τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 11 πᾶσα

δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι,

ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικῶν τοῖς δι' αὐτῆς

γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

12 Διὸ τὰς παρεμύνας χεῖρας καὶ τὰ παραλελυμένα γόνατα

ἀνорώσατε· 13 καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσίν ὑμῶν,

ἵνα μὴ τὸ χυλὸν ἐκτραπῇ, ἰαθῇ δὲ

μᾶλλον. 14 εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμόν,

οὗ χωρὶς οὐδεὶς ὀφείλει τὸν κύριον· 15 ἐπισκοποῦντες μὴ

τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μὴ τις ῥίζα πικρίας

ἄνω φύουσα ἐνοχλῇ, καὶ ὁ διὰ ταύτης μανθῶσιν

πολλοί· 16 μὴ τις πόρνος ἢ βέβηλος, ὡς Ἡσαῦ, ὃς

ἀντὶ βρώσεως μᾶς ἀπέδωκε τὰ πρωτοτόκια αὐτοῦ. 17 ἴστε

γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπε-

δοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὑρεν, καί περ μετὰ δακ-

ρῶν ἐκζητήσας αὐτήν.

18 Οὐ γὰρ προσελθῆναι ψηλαφωμένῳ καὶ

κεκαμένῳ πυρὶ, καὶ γνώφῳ, καὶ σκοτῳ, καὶ θυέλλῳ,

19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥιμάτων, ἥς οἱ

with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees; 13 and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. 14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the sound of a trumpet;

h — ἐστιν LITTA. i παιδείας T. j καὶ οὐχ υἱοί ἐστε LITTA.

respect E. i πολὺ LITTA. m μὲν παῖδια discipline inced T.

αὐτῆς through it L. p + of the LITTA.W. q ἀπέδωκε L.A.

a — ὅρει (read [that] being touched) LITTA. r εἰς τὸν οὐρανόν LITTA.

s εἰς τὸν οὐρανόν LITTA.

k ἐντροπόμεθα we

ποιοῦμε LITTA. o δὲ

αὐτοῦ his own LITTA.



which voice they that heard intreated that the word should not be spoken to them any more: 20 (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 and so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 for our God is a consuming fire.

XIII. Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels un-

ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς  
heard excused themselves [asking] not "to be addressed" to "them" [the]  
λόγον· 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κὰν θηρίον  
word; (for they could not bear that [which] was commanded: And if a beast  
θίγῃ τοῦ ὄρους λιθοβοληθήσεται, ἢ βολιδί κατατοξεύει  
should touch the mountain, it shall be stoned, or with a dart shot  
θήσεται· 21 καὶ, οὕτως φοβερὸν ἦν τὸ φανταζόμενον,  
through; and, so fearful was the spectacle [that]  
Ἰωσήφ εἶπεν, Ἐκφοβὸς εἰμι καὶ ἔντρομος· 22 ἀλλὰ προσ-  
Moses said, "greatly afraid I am and trembling;" but ye have  
ἐληλόθατε Σιών ὄρει, καὶ πόλει θεοῦ ζῶντος, Ἰερου-  
come to "Sion" mount; and [the] city of God [the] "living," Jeru-  
σαλὴμ ἰπουρανίῳ, καὶ μυριάσιν ἁγγέλων 23 πανηγύρι,  
salem "heavenly"; and to myriads of angels, [the] universal gathering;  
καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμ-  
and to [the] assembly of [the] firstborn [ones] in [the] heavens regis-  
μένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίων  
tered; and to [the] Judge God of all; and to [the] spirits of [the] just  
τετελειωμένων, 24 καὶ διαθήκῃ νέας μεσίτῃ Ἰησοῦ, καὶ  
[who] have been perfected; and of a "covenant" fresh mediator to Jesus; and  
αἵματι ῥαντισμοῦ ὑκρίττονα λαοῦντι παρὰ τὸν Ἀβελ  
to [the] blood of sprinkling, "better" things speaking than Abel.  
25 Βλέπετε μὴ παραιτήσησθε τὸν λαοῦντα. εἰ γὰρ ἐκεῖνοι  
Take heed ye refuse not him who speaks. For if they  
οὐκ ἔφυγον, ἅτον ἐπὶ τῆς γῆς παραιτησάμενοι ὑψη-  
escaped not, "him" that "on" the "earth" [who] refused divine-  
ματίζοντα, πολλὴν μᾶλλον ἡμεῖς οἱ τὸν ἅπ' οὐρανῶν  
ly instructed [them], much more we who "him" from [the] heavens  
ἀποστρεφόμενοι, 26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλυεν τότε,  
"turn away" from! whose voice the "earth" shook then;  
νῦν δὲ ἐπηγγέλται, λέγων, Ἐτι ἅπαξ ἐγὼ δόσω οὐ μόνον  
but now he has promised, saying, Yet once I shake not only  
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τοῦ δὲ Ἐτι ἅπαξ, δηλοῖ  
the earth, but also the heaven. But the Yet once, signifies  
ἐτῶν σαλευομένων τὴν μετὰθεσιν, ὡς πεποιημένων,  
of the [things] shaken the removing, as having been made,  
ἵνα μείνῃ τὰ μὴ σαλευόμενα. 28 διὸ βασιλείαν  
that "may" remain the [things] not shaken. Wherefore a kingdom  
ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς  
not to be shaken receiving, may we have grace, by which  
λατρεύωμεν εὐάρεστος τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας.  
we may serve well pleasingly God with reverence and fear.  
29 καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.  
For also our God [is] a fire consuming.

13 Ἡ φιλαδελφία μενέτω. 2 τῆς φιλοεξίας μὴ ἐπιλαν-  
"Brotherly" love let abide; of hospitality "not" be for-  
θάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ἐξήσαντες ἁγγέλους.  
getful; for by this unawares some entertained angels.  
3 μνηνέσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι τῶν κακον-  
Be mindful of prisoners, as bound with [them]; those being  
χοιμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 τίμιος  
evil-treated, as also yourselves being in [the] body. Honourable [let]

<sup>a</sup> — ἢ βολιδί κατατοξεύεται GLTFAW. <sup>v</sup> Μωϋσῆς GLTFAW. <sup>w</sup> Separate myriads from of angels by a comma GLTRA. <sup>x</sup> ἀπογεγραμμένων ἐν οὐρανοῖς GLTFAW. <sup>y</sup> κριτῶν a better thing GLTFAW. <sup>z</sup> ἐξέφυγον LITRA. <sup>a</sup> τὸν placed after παραιτησάμενοι LITRA. <sup>b</sup> — τῆς GLTFAW. <sup>c</sup> πολὺ LITRA. <sup>d</sup> δόσω will shake LITRA. <sup>e</sup> τὴν τῶν σαλευομένων LITRA. <sup>f</sup> εὐλαβείας καὶ δέους fear and awe LITRA.

ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἀμίαντος· πόρ-  
marriage [be held] in every [way], and the bed [be] undefiled; "for-  
νους ἔδει" καὶ μοιχοὺς κρινεῖ ὁ θεός. 5 ἀφιλάργυρος  
nicators "but and adulterers" will "judge" "God. Without love of money [let

ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς  
your manner of life [be], satisfied with present [circumstances]; "he  
γάρ εἰρηκεν, οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἔγκαταλίπω." <sup>11</sup>  
"for" has said, In no wise thee will I leave, nor in any wise thee will I forsake.

6 ὥστε θαρρόντας ἡμᾶς λέγειν, Κύριος ἔμοι βοηθός,  
So that we may boldly say, [The] Lord [is] to me a helper,  
ἵκαί" οὐ φοβηθήσομαι·<sup>k</sup> τί ποιήσει μοι ἄνθρωπος;  
and I will not be afraid: what shall "do" to "me" "man"?

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν  
Remember your leaders, who spoke

ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν  
to you the word of God; of whom, considering the issue·

τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς χριστὸς  
of [their] conduct, imitate [their] faith. Jesus Christ

ἡχθὲς" καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας. 9 διδα-  
yesterday and to-day [is] the same, and to the ages. With

χαῖς ποικίλαις καὶ ξέναις μὴ<sup>m</sup> περιφέρεσθε·<sup>n</sup> καλὸν γὰρ  
"teachings" various "and" "strange" be not carried about; for [it is] good [for]

χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ  
"with" "grace" to "be" "confirmed" the "heart," not meats; in which "not

ὠφελήσαν· οἱ "περιπατήσαντες." 10 ἔχομεν θυσίαν  
"were" "profited" those who walked [therein]. We have an al-

στήριον ἐξ· οὐ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ  
tar of which to eat they have not authority who the tabernacle

λατρεύοντες. 11 ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα  
serve; for of those "whose" "is" "brought" "animals" "blood [as sacri-

ὁ περὶ ἁμαρτίας" εἰς τὰ ἅγια<sup>p</sup> διὰ τοῦ ἀρχιερέως, τούτων  
fices] for sin into the holies by the high priest, of these

τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· 12 διὸ καὶ  
the bodies are burned outside the camp. Wherefore also

Ἰησοῦς, ἵνα ἁγιασθῇ διὰ τοῦ ἰδίου αἵματος τὸν λαόν,  
Jesus, that he might sanctify by his own blood the people,

ἔξω τῆς πόλης ἔπαθεν. 13 τοίνυν ἐξερχώμεθα πρὸς αὐτὸν  
outside the gate suffered: therefore we should go forth to him

ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες· 14 οὐ  
outside the camp, his reproach bearing; "not

γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπι-  
for "we" have here an abiding city, but the coming one we are

ζητοῦμεν. 15 Δι' αὐτοῦ "οὐν"<sup>q</sup> ἀναφέρωμεν θυσίαν αἰνέσεως  
seeking for. By him therefore we should offer [the] sacrifice of praise

"διαπαντὸς" τῷ θεῷ, "τούτῃστιν,"<sup>r</sup> καρπὸν χειλέων ὁμολογούν-  
continually to God, that is, fruit of [the] lips confess-

των τῷ ὀνόματι αὐτοῦ. 16 τῆς δὲ εὐποίας καὶ κοινωνίας  
ing to his name. But of doing good and of communicating

μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.  
be not forgetful, for with such sacrifices is "well" "pleased" "God.

17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπέκετε· αὐτοὶ γὰρ  
Obey your leaders, and be submissive: for they

wares, 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. 4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 8 Jesus Christ the same yesterday, and to day, and for ever. 9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established, with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices

<sup>8</sup> γὰρ for LITRA.

<sup>h</sup> ἔγκαταλείπω do I forsake TA.

<sup>i</sup> — καὶ [L] [TA].

<sup>k</sup> Tectus

Receptus is punctuated as in Authorized version.

<sup>l</sup> ἔχθες LITRAW.

<sup>m</sup> παραφέρεσθε carried,

away GLTTAW.

<sup>n</sup> περιπατοῦντες walk LITR.

<sup>o</sup> — περὶ ἁμαρτίας LA.

<sup>p</sup> + περὶ

ἁμαρτίας for sin L.

<sup>q</sup> [οὐν] Tr.

<sup>r</sup> διὰ παντός LITRA.

<sup>s</sup> τούτ' ἐστιν GT.

God is well pleased. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they count, that they may do it with joy, and not with grief: for that is unprofitable for us: 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

ἀγρουπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσου-  
 watch for your souls, as <sup>2</sup>account 'about <sup>2</sup>to <sup>2</sup>ren-  
 τεσ' ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες·  
 der; that with joy this they may do, and not groaning;  
 ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο. 18 Προσεύχεσθε περὶ  
 for unprofitable for you [would] be, this. Pray for  
 ἡμῶν· ἵπεποιθᾶμεν<sup>1</sup> γάρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν  
 us: for we are per-suaded, that, a good conscience we have, in  
 πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι· 19 περισσοτέρως δὲ  
 all things <sup>2</sup>well <sup>1</sup>wishing <sup>2</sup>to <sup>2</sup>conduct <sup>2</sup>ourselves. But more abundantly  
 παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ  
 I exhort [you] this to do, that more quickly I may be restored  
 ὑμῖν. 20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ  
 to you. And the God of peace, who brought again from among [the]  
 νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν  
 dead the Shepherd of the sheep the great [one] in [the power of  
 αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,  
 the] blood of [the] <sup>2</sup>covenant <sup>2</sup>eternal, our Lord Jesus,  
 21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ<sup>1</sup> ἀγαθῷ, εἰς τὸ ποιῆσαι  
 perfect you in every <sup>2</sup>work <sup>2</sup>good, for to do  
 τὸ θελημα αὐτοῦ, <sup>1</sup>ποιῶν ἐν ὑμῖν<sup>1</sup> τὸ εὐάρεστον ἐνώ-  
 his will, doing in you that which [is] well pleasing be-  
 πιον αὐτοῦ, διὰ Ἰησοῦ χριστοῦ ᾧ ἡ δόξα εἰς τοὺς  
 fore him, through Jesus Christ; to whom [be] glory to the  
 αἰῶνας τῶν αἰώνων. ἀμήν. 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελ-  
 ages of the ages. Amen. But I exhort you, breth-  
 φοί, ἵν' ἐχέσθε<sup>1</sup> τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ  
 ren, bear the word of exhortation, for also in  
 βραχείων ἐπέστεila ὑμῖν.  
 few words I wrote to you.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

23 Γινώσκετε τὸν ἀδελφὸν<sup>2</sup> Τιμόθεον ἀπολελυμένον, μεθ'  
 Know ye the brother Timotheus has been released; with  
 οἷ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε  
 whom, if sooner he should come, I will see you. Salute  
 πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους.  
 all your leaders, and all the saints.  
 ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ  
<sup>2</sup>Salute <sup>2</sup>you <sup>1</sup>they <sup>2</sup>from <sup>2</sup>Italy. Grace [be] with  
 πάντων ὑμῶν. ἀμήν.<sup>1</sup>  
<sup>2</sup>all <sup>2</sup>you. Amen.

<sup>b</sup>Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας, διὰ Τιμοθέου.<sup>1</sup>  
 To [the] Hebrews written from Italy, by Timotheus.

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.<sup>1</sup>

<sup>a</sup>OF JAMES [THE] <sup>2</sup>EPISTLE <sup>3</sup>GENERAL.

JAMES, <sup>a</sup>a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.  
 ἸΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δούλος, ταῖς  
 James <sup>2</sup>of God <sup>2</sup>and <sup>2</sup>of [the] Lord Jesus Christ <sup>2</sup>bondman, to the  
 δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.  
 twelve tribes which [are] in the dispersion, greeting.

<sup>t</sup>πειθόμεθα we persuade ourselves LITTAU.

<sup>v</sup>— ἔργω T.

<sup>w</sup>+ αὐτῷ to himself L.

<sup>z</sup>ἡμῖν us T. <sup>y</sup>ἀνέχεσθαι to bear L. <sup>z</sup>+ ἡμῶν (read our brother) LITTAU. <sup>a</sup>— ἀμήν T.

<sup>b</sup>— the subscription GLTW; Πρὸς Ἑβραίους TR.

<sup>c</sup>+ τοῦ ἀποστόλου the Apostle E; Ἐπιστολαί (— Ἐπιστ. L) καθολικάι. Ἰακώβου ἐπι-  
 στολή General Epistles. Epistle of James GLW; Ἰακώβου ἐπιστολή TTA.



2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς  
All joy esteem [it], my brethren, when temptations

περιπέσῃτε ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν  
ye may fall into various, knowing that the proving of your  
τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον  
faith works out endurance. But endurance [its] work

τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λει-  
perfect let have, that ye may be perfect and complete, in nothing lack-  
πόμενοι. 5 εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ  
ing. But if anyone of you lack wisdom, let him ask from who  
διδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθῇσε-  
gives God to all freely, and reproaches not, and it shall be

τα αὐτῷ. 6 αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ  
given to him: but let him ask in faith, nothing doubting. For he that  
διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένης καὶ  
doubts is like a wave of [the] sea being driven by the wind and  
ῥιπιζομένης. 7 μὴ γὰρ οἴσθω ὁ ἄνθρωπος ἐκείνος, ὅτι ἄλ-  
being tossed; for not let suppose that man that he

ψεταί<sup>d</sup>· τι παρὰ τοῦ κυρίου· 8 ἀνὴρ διψυχος,  
shall receive anything from the Lord; [he is] a man double-minded,  
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. 9 Καυχάσθω δὲ  
unstable in all his ways. But let boast

ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος  
the brother of low degree in his elevation, and the rich  
ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύ-  
in his humiliation, because as flower [the] grass's he will pass  
σεται. 11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξή-  
away. For rose the sun with [its] burning heat, and dried

ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐ-  
up the grass, and the flower of it fell, and the

πρεπεία τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος  
comeliness of its appearance perished: thus also the rich  
ἐν ταῖς πορείαις αὐτοῦ μαρονησεται. 12 Μακάριος ἀνὴρ  
in his goings shall wither. Blessed [is the] man

ὃς ὑπομένει πειρασμόν· ὅτι δοκιμὸς γενόμενος ἐλήψεται<sup>d</sup>  
who endures temptation; because proved having been he shall receive  
τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος τοῖς  
the crown of life, which promised the Lord to those that  
ἀγαπήσιν αὐτόν.  
love him.

13 Μηδεὶς πειραζόμενος λεγέτω, Ὅτι ἀπὸ θεοῦ πειρά-  
No one being tempted let say, From God I am  
ζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν αὐτῶν, πειράζει δὲ αὐτὸς  
tempted. For God not to be tempted is by evils, and tempts himself  
οὐδένα. 14 ἕκαστος δὲ πειράζεται, ἢ ὑπὸ τῆς ἰδίας ἐπιθυμίας  
no one. But each one is tempted, by his own lust

ἐξελκόμενος καὶ δελεαζόμενος· 15 ἔλτα ἡ ἐπιθυμία συλλαβοῦσα  
being drawn away and being allured; then lust having conceived  
τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτεῖ  
gives birth to sin; but sin having been completed brings forth

θάνατον. 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 17 Πᾶσα  
death. Be not misled, brethren my beloved. Every  
δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστιν  
act of giving good and every gift perfect from above is

2 My brethren, count it all joy when ye fall into divers temptations; 3 knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive anything of the Lord. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 but the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the sun thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 but every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16 Do not err, my beloved brethren. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with

<sup>d</sup> λήψεται LITtrA.  
ε — του GLITtrAW.

<sup>e</sup> λήψεται LITtrA.  
h από Δ.

<sup>f</sup> — ὁ κύριος (read ἐπηγ. he promised) LITtrA.

whom is no variable-ness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνι  
'coming down from the Father of lights, with whom there is not  
παραλλαγή, ἢ τροπῆς ἀποσκίασμα. 18 βουλήθεις ἀπε-  
variation, or of turning shadow. Having willed [it] he be-  
κύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν  
gat us by [the] word of truth, for to be us first-fruits

τινα τῶν αὐτοῦ κτισμάτων.

<sup>a</sup> "a sort of of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But who looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. 27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unstopped from the world.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος  
So that, brethren my beloved, let be every man

ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.  
swift to hear, slow to speak, slow to wrath;

20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.  
for wrath man's righteousness God's works not out.

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κα-  
Wherefore, having laid aside all filthiness and abounding of wick-  
κίας, ἐν πραύτητι δέξασθε τὸν ἐμφυτὸν λόγον, τὸν δυνά-  
edness, in meekness accept the implanted word, which [is]

μενον σῶσαι πᾶς ψυχὰς ὑμῶν. 22 γίνεσθε δὲ ποιηταὶ λόγον,  
able to save your souls. But be ye doers of [the] word,

καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοῦς. 23 ὅτι  
and not only hearers, beguiling yourselves. Because

εἰ τις ἀκροατὴς λόγου ἐστίν καὶ οὐ ποιητής, οὗτος  
if any man a hearer of [the] word is and not a doer, this one

ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσσωπον τῆς γενέσεως αὐτοῦ  
is like to a man considering face natural his

ἐν ἐσόπτρῳ. 24 κατενόησεν γὰρ ἑαυτόν καὶ ἀπελήλυθεν, καὶ  
in a mirror: for he considered himself and has gone away, and

εὐθέως ἐπελάθετο ὁποῖος ἦν. 25 ὁ δὲ παρακύψας εἰς  
immediately forgot what he was. But he that looked into

νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμένοντας,  
[the] law perfect, that of freedom, and continued in [it],

"οὗτος" οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητής  
this one not a hearer forgetful having been, but a doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 26 Εἰ  
of [the] work, this one blessed in his doing shall be. If

ὅτις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν  
anyone seems religious to be among you, not bridling

γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τοῦτο  
his tongue, but deceiving his heart, of this one

μάταιος ἢ θρησκεία. 27 θρησκεία καθαρὰ καὶ ἀμίαντος  
vain [is] the religion. Religion pure and undefiled

παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρ-  
before God and [the] Father this is: to visit or-

φανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπιλον ἑαυτόν τηρεῖν  
phans and widows in their tribulation, unspotted oneself to keep

ἀπὸ τοῦ κόσμου.  
from the world.

II. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come un-

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν  
My brethren, not with respect of persons do have the faith

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης. 2 ἐάν γὰρ  
of our Lord Jesus Christ, [Lord] of glory; if

<sup>1</sup> Ὡστε Ye know [it] LTTA.

<sup>k</sup> + δὲ but (let) LTTA.

<sup>1</sup> οὐκ ἐργάζεται works not LTTA.

<sup>m</sup> ἀκροαταὶ μόνον LTTAW.

<sup>n</sup> — οὗτος LTTA.

<sup>o</sup> + δὲ but (if) L.

<sup>p</sup> — ἐν ὑμῖν

OLTTAW.

<sup>q</sup> ἀλλὰ LTTAW.

<sup>r</sup> ἑαυτοῦ (read his own heart) L.

<sup>s</sup> θρησκεία T.

<sup>t</sup> — τῇ 1W.

<sup>v</sup> προσωποληψίας LTTA.

εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος  
 may have come into your synagogue a man with gold rings  
 ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ  
 in apparel <sup>1</sup>splendid, and may have come in also a poor [man] in vile  
 ἐσθῇτι, 3 καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῇτα  
 apparel, and ye may have looked upon him who wears the apparel  
 τὴν λαμπράν, καὶ εἶπτε ἰαυτῷ, <sup>1</sup>Σὺ κάθου ὧδε καλῶς, καὶ  
<sup>1</sup>splendid, and may have said to him, Thou sit thou here well, and  
 τῷ πτωχῷ εἶπτε, Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ  
 to the poor may have said, Thou stand thou there, or sit thou here under  
 τὸ ὑποπόδιόν μου. <sup>4</sup>καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς,  
 my footstool: <sup>4</sup>also <sup>2</sup>not <sup>2</sup>ye make a difference among yourselves,  
 καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε,  
 and became judges [having] reasonings <sup>1</sup>evil? 5 Hearken,  
 ἀδελφοί μου ἀγαπητοί, οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς  
<sup>1</sup>brethren my <sup>2</sup>beloved: <sup>2</sup>not <sup>2</sup>God <sup>2</sup>did choose the poor  
 τὸ κόσμον <sup>2</sup>τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους  
<sup>2</sup>world <sup>1</sup>of <sup>2</sup>this, rich in faith, and heirs  
 τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;  
 of the kingdom which he promised to those that love him?  
 6 ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι  
 But ye dishonoured the poor [man]. <sup>2</sup>Not <sup>2</sup>the <sup>2</sup>rich  
 καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς  
<sup>1</sup>do oppress you, and <sup>2</sup>not <sup>2</sup>they <sup>1</sup>do drag you  
 εἰς κριτήρια; 7 οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν  
 before [the] tribunals? <sup>2</sup>not <sup>2</sup>they <sup>1</sup>do blaspheme the good  
 ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μὲντοι νόμον τελεῖτε  
 name which was called upon you? If indeed [the] law ye <sup>4</sup>keep  
 βασιλικόν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίόν σου  
<sup>1</sup>royal according to the scripture, Thou shalt love thy neighbour  
 ὡς σεαυτὸν, καλῶς ποιεῖτε. 9 εἰ δὲ προσωποληπτεῖτε, ἄμαρ-  
 as thyself, <sup>2</sup>well <sup>1</sup>ye do. But if ye have respect of persons, <sup>2</sup>sin  
 τIAN ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.  
<sup>1</sup>ye <sup>2</sup>work, being convicted by the law as transgressors.  
 10 ὅστις γὰρ ὅλον τὸν νόμον ἑτηρήσει, παταίσει δὲ ἐν ἐνί,  
 For whosoever whole the law shall keep, shall <sup>2</sup>stumble <sup>1</sup>but in one  
 γέγονεν πάντων ἑνοχος. 11 ὁ γὰρ εἰπὼν, Μὴ μοι-  
 [point], he has become <sup>2</sup>of all <sup>1</sup>guilty. For he who said, <sup>2</sup>not <sup>1</sup>Thou  
 χεύσῃς, εἶπεν καί, Μὴ φονεύσῃς, εἰ δὲ  
<sup>2</sup>mayest commit adultery, said also, Thou mayest not commit murder. Now if  
 οὐ μοιχεύσῃς, φονεύσῃς δέ, γέγονας  
 thou shalt not commit adultery, <sup>2</sup>shalt <sup>2</sup>commit <sup>1</sup>murder <sup>1</sup>but, thou hast become  
 παραβάτης νόμου. 12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς  
 a transgressor of [the] law. So speak ye and so do, as  
 διὰ νόμον ἐλευθερίας μέλλοντες κρίνεσθαι. 13 ἡ γὰρ κρίσις  
 by [the] law of freedom being about to be judged; for judgment  
 ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος. καὶ κατα-  
 [will be] without mercy to him that wrought not mercy. And <sup>2</sup>boasts  
 καυχᾶται ἔλεος κρίσεως.  
<sup>2</sup>over <sup>1</sup>mercy judgment.

14 Τί τὸ ὀφείλου, ἀδελφοί μου, ἐὰν πίστιν ἴδῃ τις 14 What doth it  
 What [is] the profit, my brethren, if faith <sup>2</sup>say <sup>1</sup>anyone profit, my brethren, if

to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect to persons, ye respect to persons, and are committed sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

<sup>w</sup> — τὴν LITTA. <sup>x</sup> ἐπιβλέψῃτε δὲ A. <sup>y</sup> — αὐτῷ GLITTA. <sup>z</sup> — ὧδε LITTA. <sup>a</sup> — καὶ LITTA.  
<sup>b</sup> τῷ κόσμῳ (as regards the world) LITTAW. <sup>c</sup> — τούτου GLITTAW. <sup>d</sup> οὐχ LW. <sup>e</sup> ὑμᾶς T.  
<sup>f</sup> προσωποληπτεῖτε LITTA. <sup>g</sup> τηρήσῃ, παίσῃ (read shall have kept, but shall have stumbled) LITTAW. <sup>h</sup> μοιχεύεις, φονεύεις (read if thou committest not adultery but committest murder) LITTA. <sup>i</sup> ἀνέλεος pitiless LITTAW. <sup>k</sup> — καὶ GLITTAW. <sup>l</sup> — τὸ L. <sup>m</sup> τις λέγῃ L.



though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

III. My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man

ἔχει, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; [the] 'has, but works have not? is 'able 'faith to save him? 15 ἂν ἄνδρ' ἢ ἀδελφὴ ἡ ἀδελφὴ γυμνοὶ ὑπάρχουσιν, καὶ λειπό- Now if a brother or a sister 'naked 'be, and desti- μνοι ὦσιν<sup>1</sup> τῆς ἐφημέρου τροφῆς, 16 εἴπωρ δέ τις αὐτοῖς tute may be of daily food, and 'say 'anyone 'to 'them ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτά- 'from 'amongst 'you, Go in peace; be warmed and be fill- ζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ed; but give not to them the needful things for the body, what [is] τὸ ὄφελος; 17 οὕτως καὶ ἡ πίστις ἂν μὴ ἔργα ἔχῃ<sup>2</sup> νεκρά So also faith, if 'not 'works 'it 'have, 'dead ἐστὶν καθ' ἑαυτήν. 18 ἀλλ' ἔρει τις Σὺ πίστιν ἔχεις, 'is by itself. But 'will 'say 'some 'one, Thou 'faith 'hast καὶ ἔργα ἔχω<sup>3</sup>· δείξόν μοι τὴν πίστιν σου ἐκ<sup>4</sup> τῶν ἔργων and I 'works 'have. Shew me thy faith from 'works σου, καὶ γὰρ ἰδείω σοι<sup>5</sup> ἐκ τῶν ἔργων μου τὴν πίστιν μου. 'thy, and I will shew thee from my works 'faith 'my. 19 σὺ πιστεύεις ὅτι ὁ θεὸς εἷς ἐστίν. καλῶς ποιεῖς καὶ τὰ Thou believest that God 'one 'is. 'Well 'thou 'doest; even the δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. 20 θέλεις δὲ γνῶναι, demons believe, and shudder. But wilt thou know, ὡς ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά<sup>6</sup> ἐστίν; O 'man 'empty, that faith apart from works dead is? 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνε- 'Abraham 'our 'father 'not 'by 'works 'was 'justified, having νέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 βλε- offered Isaac his son upon the altar? Thou πεις ὅτι ἡ πίστις συνήργει<sup>7</sup> τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν seest that faith was working with his works, and by ἔργων ἡ πίστις ἐτελειώθη; 23 καὶ ἐπληρώθη ἡ γραφὴ ἡ works faith was perfected. And was fulfilled the scripture which λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη says, Now 'believed 'Abraham God, and it was reckoned αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. 24 Ὁρᾷτε to him for righteousness, and friend of God he was called. Ye see τοῖνυν<sup>8</sup> ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως then that by works is justified a man, and not by faith μόνον.<sup>9</sup> 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων only. But in like manner also 'Rahab 'the 'harlot 'not 'by 'works ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδὸν 'was 'justified, having received the messengers, and by another way ἐκβαλοῦσα; 26 ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος having put [them] forth? For as the body apart from spirit νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά 'dead 'is, so also faith apart from works 'dead ἐστίν.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι 'Not 'many 'teachers 'be. my brethren, knowing that μεῖζον κρίμα ἡλψόμεθα.<sup>10</sup> 2 πολλὰ γὰρ πταίμεν ἅπαντες. greater judgment we shall receive. For 'often 'we 'stumble 'all.

<sup>1</sup> — δὲ NOW TTt.    <sup>2</sup> — ὦσιν TTtA.    <sup>3</sup> — τὸ L.    <sup>4</sup> ἔχῃ ἔργα GLTtAW.    <sup>5</sup> χωρὶς apart from GLTtAW.    <sup>6</sup> — σου LITtAW.    <sup>7</sup> σοὶ δείξω TTt.    <sup>8</sup> — μου ITtAW.    <sup>9</sup> εἷς ἐστίν ὁ θεὸς LITt; εἷς ὁ θεὸς ἐστίν AW.    <sup>10</sup> ἀργῇ idle LITtA.    <sup>11</sup> συνεργεῖ works with TTt.   
<sup>1</sup> Read verse 22 interrogatively, as pointed in the Greek. EGLTtW.    <sup>2</sup> — τοῖνυν GLTtAW.   
<sup>3</sup> Read verse 24 as a question GLTt.    <sup>4</sup> — τῶν ITt.    <sup>5</sup> ἡλψόμεθα LITtA.

Εἰ τις ἐν λόγῳ οὐ πταίει. οὗτος τέλειος ἀνὴρ, δυνατὸς  
 If anyone in word stumble not, this one [is] a perfect man, able  
 χαλινάγωγησαι καὶ ὅλον τὸ σῶμα. 3 Ἰδοὺ<sup>1</sup> τῶν ἵππων  
 to bridle also <sup>2</sup>whole <sup>1</sup>the body. Lo, <sup>2</sup>of <sup>1</sup>'the <sup>2</sup>'horses  
 τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν ἑρὸς<sup>2</sup> τὸ πείθεσθαι  
<sup>1</sup>'the <sup>2</sup>'bits <sup>3</sup>in <sup>4</sup>'the <sup>2</sup>'mouths we put, for <sup>2</sup>to <sup>2</sup>'obey  
 αὐτοὺς ἡμῖν,<sup>1</sup> καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. 4 Ἰδοὺ<sup>1</sup>  
<sup>1</sup>them us, and <sup>2</sup>'whole <sup>1</sup>'their body we turn about. Lo,  
 καὶ τὰ πλοῖα τηλικάυτα ὄντα, καὶ ὑπὸ <sup>2</sup>σκληρῶν ἀνέμων<sup>1</sup>  
 also the ships, <sup>2</sup>so <sup>2</sup>'great <sup>1</sup>'being, and by <sup>2</sup>violent winds  
 ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου  
 being driven, are turned about by a very small rudder, wherever  
 ἂν<sup>1</sup> ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.<sup>1</sup> 5 οὕτως καὶ<sup>1</sup>  
 the impulse of him who steers may will. Thus also  
 ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ <sup>2</sup>μεγαλαυχεῖ.<sup>1</sup> Ἰδοὺ,  
 the tongue a little member is, and boasts great things. Lo,  
 ὀλίγου<sup>1</sup> πῖρ ἡλικὴν ὕλην ἀνάπτει. 6 <sup>2</sup>καὶ<sup>1</sup> ἡ γλῶσσα  
 a little fire how large a wood it kindles; and the tongue [is]  
 πῦρ, ὁ κόσμος τῆς ἀδικίας. οὕτως<sup>1</sup> ἡ γλῶσσα καθίσταται  
 fire, the world of unrighteousness. Thus the tongue is set  
 ἐν τοῖς μέλεσιν ἡμῶν, ὥς<sup>1</sup> σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλο-  
 in our members, the defiler [of] <sup>2</sup>whole <sup>1</sup>'the body, and setting  
 γίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς  
 on fire the course of nature, and being set on fire by  
 γενένης.<sup>1</sup> 7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπε-  
 gehenna. For every species both of beasts and of birds, <sup>2</sup>of <sup>2</sup>'creeping  
 τῶν τε καὶ ἐναλίω, δαμάζεται καὶ δεδάμασται τῇ  
<sup>2</sup>'things <sup>1</sup>both and things of the sea, is subdued and has been subdued by  
 φύσει τῇ ἀνθρωπίνῃ. 8 τὴν δὲ γλῶσσαν οὐδεὶς <sup>2</sup>δύνатаι  
<sup>2</sup>'species <sup>1</sup>'the <sup>2</sup>'human; but the tongue no one <sup>2</sup>'is <sup>2</sup>'able  
 ἀνθρώπου δαμάσαι.<sup>1</sup> Ἀκατάσχετον<sup>1</sup> κακὸν, μεστὴ ἰοῦ  
<sup>1</sup>of <sup>1</sup>'men to subdue; [it is] an unrestrainable evil, full of <sup>2</sup>'poison  
 θανατηφόρον. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν θεὸν καὶ πατέρα,  
<sup>2</sup>'death-bringing. Therewith we bless God and [the] Father,  
 καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ'  
 and therewith we curse <sup>1</sup>'men who according to [the]  
 ὁμοίωσιν θεοῦ γεγονότας. 10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρ-  
 likeness of God are made. Out of the same mouth goes  
 χεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα  
 forth blessing and cursing. 'Not ought, <sup>1</sup>'my <sup>2</sup>'brethren, <sup>2</sup>'these <sup>2</sup>'things  
 οὕτως γινεσθαι. 11 μήτι ἡ πηγή ἐκ τῆς αὐτῆς ὁπῆς  
 thus to be. <sup>2</sup>'The <sup>2</sup>'fountain <sup>2</sup>'out <sup>2</sup>'of <sup>2</sup>'the <sup>2</sup>'same <sup>2</sup>'opening  
 βρῦναι τὸ γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται, ἀδελφοί  
<sup>1</sup>'pours <sup>2</sup>'forth sweet and bitter? Is able, <sup>2</sup>'brethren  
 μου, συκὴ ἑλαιᾶς ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως<sup>1</sup> οὐδεμία  
<sup>1</sup>'my, a fig-tree olives to produce, or a vine figs? Thus no  
 πηγὴ ἄλκον καὶ γλυκὺ ποιῆσαι ὕδωρ.  
 fountain [is able] salt and sweet <sup>2</sup>to <sup>2</sup>'produces <sup>2</sup>'water.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεξιᾶτω ἐκ τῆς  
 Who [is] wise and understanding among you; let him shew out of

offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 but the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endowed with knowledge among you?

<sup>1</sup> ἴδε G; εἰ δὲ but if (read καὶ also) LTTAW.

<sup>2</sup> εἰς LTTA.

<sup>1</sup> ἡμῖν αὐτοὺς A.

<sup>2</sup> ἀνέμων σκληρῶν LTTAW.

<sup>2</sup> — ἂν (read where) TTR.

<sup>1</sup> βούλει wills TTR.

<sup>2</sup> μεγάλη αἰχὴ LTTA.

<sup>1</sup> ἡλικὸν literally how great (some translate how small) LTTAW.

<sup>2</sup> — καὶ (read the tongue kindles. A fire, &c.) T.

<sup>2</sup> — οὕτως LTTAW.

(read both defiling) T.

<sup>2</sup> δαμάσαι δύναται ἀνθρώπων LTTA.

<sup>2</sup> ἀκατάστατον an unsettled

LTTAW. τὸν κύριον the Lord LTTA.

<sup>2</sup> — οὕτως LTTAW.

<sup>2</sup> οὔτε ἄλκον neither

salt [water is able] GLTTAW.

let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace. IV. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your

καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ good conduct his works in meekness of wisdom; but if ζηλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατα- emulation bitter ye have and contention in your heart, not καυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἐστὶν boast against and lie against the truth. Not ἐστὶν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπιγίγιος, ψυχική, δαιμονιώδης. 16 ὅπου γὰρ ζήλος καὶ ἐριθεία, ἐκεῖ tural, devilish. For where emulation and contention [are], there ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 ἡ δὲ ἄνωθεν [is] commotion and every evil thing. But the from above σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνική, ἐπεικὴς, wisdom first pure is, then peaceful, gentle, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ yielding, full of mercy and of fruits good, impartial and ἀνυπόκριτος. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπεί- unfeigned. But [the] fruit of righteousness in peace is ρεται τοῖς ποιοῦσιν εἰρήνην. 4 Πόθεν πόλεμοι καὶ sown for those that make peace. Whence [come] wars and μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν fightings among you? [Is it] not thence, from your pleasures, τῶν στρατενομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ which war in your members? Ye desire, and οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτεχνεῖν. have not; ye kill and are emulous, and are not able to obtain; μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε ἂν διὰ τὸ μὴ αἰτεῖσθαι ye fight and war, ye have not but because not ἀσμεῖσθαι. 3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε ἵνα you. Ye ask, and receive not, because evilly ye ask. that ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. 4 Μοιχοὶ καὶ μοιχα- in your pleasures ye may spend [it]. Adulterers and adul- λίδες, οὐκ οἰδατε ὅτι ἡ φιλία τοῦ κόσμου, ἐχθρα τοῦ resses, know ye not that the friendship of the world enmity [with] θεοῦ ἐστίν; ὃς δὲ οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, God is? Whosoever therefore be minded a friend to be of the world, ἐχθρὸς τοῦ θεοῦ καθίσταται. 5 ἡ δοκεῖτε ὅτι κενῶς ἡ γρα- an enemy of God is constituted. Or think ye that in vain the scrip- φη λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατήχησεν ture speaks? with envy does long the Spirit which took up [his] abode ἐν ἡμῖν; 6 μείζονα δὲ δίδωσιν χάριν διὸ λέγει, Ὁ θεὸς in us? But greater he gives grace. Wherefore he says, God ὑπερῆφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. [the] proud sets himself against, but to [the] lowly he gives grace. 7 Ὑποτάγτε οὖν τῷ θεῷ. ἀντιστήτε τῷ διαβόλῳ, καὶ Subject yourselves therefore to God. Resist the devil, and φεύγεται ἀφ' ὑμῶν. 8 ἐγγίστατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν. he will flee from you. Draw near to God, and he will draw near to you. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρδίας, Have cleansed [your] hands, sinners, and have purified [your] hearts, διψύχοι. 9 ταλαπωρῆσατε καὶ πενθήσατε καὶ κλαύσατε. ye double minded. Be wretched, and mourn, and weep.

<sup>a</sup> τῆς ἀληθείας καὶ ψεύδεσθε T. <sup>v</sup> ἀλλὰ TTr. <sup>w</sup> — καὶ LITra. <sup>x</sup> — τῆς GLTTrAw.   
<sup>y</sup> + πόθεν whence LITTrAw. <sup>z</sup> + καὶ and T. <sup>a</sup> — δὲ GLTTrA. <sup>b</sup> — Μοιχοὶ καὶ LITTrAw; join adulteresses to what precedes T. <sup>c</sup> ἐστὶν τῷ θεῷ is with God T. <sup>d</sup> ἐὰν LT.   
<sup>e</sup> —; Text. Rec. and LA. <sup>f</sup> κατώκισεν he made to dwell LITra. <sup>g</sup> —; T. <sup>h</sup> + δὲ but (resist) LITra. <sup>i</sup> — καὶ T.



ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς  
 "Your laughter to mourning let be turned, and [your] joy to  
 κατῆφειαν. 10 ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώ-  
 heaviness. Humble yourselves before the Lord, and he will  
 σεῖ ὑμᾶς.  
 exalt you.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν  
 Speak not against one another, brethren. He that speaks against  
 ἀδελφῷ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ  
 [his] brother, and judges his brother, speaks against [the]  
 νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ  
 law, and judges [the] law. But if [the] law thou judgest, not  
 εἰ ποιητῆς νόμου, ἀλλὰ κριτῆς. 12 εἰς ἐστὶν ὁ νομο-  
 "thou art a doer of [the] law, but a judge. One is the law-  
 θετῆς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἰ ὅς  
 giver, who is able to save and to destroy: thou who art that  
 κρίνεις τὸν ἕτερον;  
 judgest the other?

13 Ἄγε νῦν οἱ λέγοντες, Σήμερον καὶ αὔριον πορευ-  
 Go to now, ye who say, To-day and to-morrow we may  
 σώμεθα<sup>a</sup> εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν<sup>b</sup> ἐκεῖ ἐναντὶν  
 go into such a city and may spend there year  
 ἕνα<sup>c</sup> καὶ ἔμπορευσώμεθα, καὶ κερδήσωμεν<sup>d</sup> 14 οἵτινες οὐκ  
 one and may traffic, and may make gain, ye who not  
 ἐπίστασθε τὸ<sup>e</sup> τῆς αὔριον ποία γὰρ<sup>f</sup> ἡ ζωὴ ὑμῶν;  
 know what on the morrow [will be], (for what [is] your life?  
 ἀτμὶς γὰρ<sup>g</sup> ἐστὶν<sup>h</sup> ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα  
 A vapour even it is, which for a little [while] appears, then  
 ὅδε<sup>i</sup> ἀφανιζομένη 15 ἀντὶ τοῦ λέγειν ὑμᾶς, Βάν ὁ κύριος  
 and disappears, instead of your saying, If the Lord  
 θελήσῃ, καὶ ἐζήσωμεν, καὶ ποιήσωμεν<sup>j</sup> τοῦτο ἢ ἐκεῖνο.  
 should will and we should live, also we may do this or that.  
 16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἐξαλαζονεῖαις ὑμῶν· πᾶσα καύχη-  
 But now ye boast in your vauntings: all boasting  
 σις τοιαύτη πονηρά ἐστιν. 17 εἰδότες ὅτι καλὸν ποιεῖν,  
 such evil is. To [him] knowing therefore good to do,  
 καὶ μὴ ποιῶντι, ἁμαρτία αὐτῷ ἐστιν.  
 and not doing [it], sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλοῦζοντες ἐπὶ ταῖς  
 Go to now, [ye] rich, weep, howling over  
 ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος  
 "miseries your that [are] coming upon [you]. Riches  
 ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σιτόβρωτα γέγονεν.  
 your have rotted, and your garments moth-eaten have become.  
 3 ὁ χρυσοὺς ὑμῶν καὶ ὁ ἀργυρὸς κατΐεται, καὶ ὁ ἰὸς αὐτῶν  
 Your gold and silver has been eaten away, and their canker  
 εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς  
 for a testimony against you shall be, and shall eat your flesh as  
 πῦρ· ἐθσαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθός  
 fire. Ye treasured up in [the] last days. Lo, the hire

laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

V. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the

<sup>a</sup> — τοῦ (read [the]) LITTA. <sup>1</sup> ἢ or LITTA. <sup>m</sup> + καὶ κριτῆς and judge, GLITTA.  
<sup>n</sup> + δὲ but (who) GLITTA. <sup>o</sup> ὁ κρίνων LITTA. <sup>p</sup> πλησίον (read [thy] neighbour) LITTA.  
<sup>q</sup> ἢ or ELTTA. <sup>r</sup> πορευσόμεθα we will go ELTTA.W. <sup>s</sup> ποιήσωμεν will spend ELTTA.W.  
<sup>t</sup> — ἐνα (read a year) LITTA. <sup>u</sup> ἔμπορευσώμεθα will traffic ELTTA.W. <sup>v</sup> κερδήσωμεν will make gain ELTTA.W. <sup>x</sup> τὰ L. <sup>y</sup> [γὰρ] Tr. <sup>z</sup> — γὰρ L. <sup>aa</sup> ἐστε ye are LITTA.W.  
<sup>ab</sup> καὶ LITTA; — δὲ W. <sup>ac</sup> ἐζήσωμεν we shall live LITTA.W. <sup>ad</sup> ποιήσωμεν we shall do ELTTA.W. <sup>ae</sup> ἀλαζονεῖαις T.

hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. 9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. 13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the

των ἑργατῶν τῶν ἀμυσάντων τὰς-χώρας-ὑμῶν, ὁ ἄπεστερη- of the workmen who harvested your fields, which has been μένος, ἄφ' ὑμῶν κράζει, καὶ αἱ βοαὶ τῶν θεισιάντων εἰς kept back by you, cries out, and the cries of those who reaped, into τὰ ὦτα κυρίου Σαβαώθ· εἰσεληλύθασιν." 5 ἐτρυφήσατε the ears of [the] Lord of Hosts have entered. Ye lived in indulgence ἐπὶ τῆς γῆς, καὶ ἱσπαταλήσατε. ἰθρέψατε τὰς-καρδίας-ὑμῶν upon the earth, and lived in self-gratification; ye nourished your hearts ἡὼς" ἐν ἡμέρᾳ σφαγῆς. 6 κατεδικάσατε, ἐφονεύσατε τὸν δι- as in a day of slaughter; ye condemned, ye killed, the καίον· οὐκ ἀντιτάσσεται ὑμῖν. just; he does not resist you.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Be patient therefore, brethren, till the coming of the the κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμον καρπὸν τῆς Lord. Lo, the husbandman awaits the precious fruit of the γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως ἂν" λάβῃ ἡμετὰν" κ' πρώ- earth, being patient for it until it receive [the] "rain" "ear- ιμῶν" καὶ ὅψιμον. 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε ly "and" "latter. Be patient also ye: establish τὰς-καρδίας-ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. your hearts, because the coming of the Lord has drawn near.

9 Μὴ στενάζετε ἑαυτὸν ἀλλήλων, ἀδελφοί, ἵνα μὴ κατακρι- Groan not against one another, brethren, that "not "ye "be con- θῇτε." ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. 10 Ὑπό- demned. Lo, [the] judge before the door stands. [As] an ex- δειγμα λάβετε ὅτῃς κακοπαθείας, ἀδελφοί μου, καὶ τῆς ample "take "of "suffering "evils, "my "brethren, "and "of "patience, the prophets who spoke in the name of [the] κυρίου. 11 ἰδοὺ, μακαρίζομεν τοὺς ὑπομείνοντας. τὴν ὑπο- Lord. Lo, we call blessed those who endure. The en- μωνὴν ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου ἔειδετε, ὅτι durance of Job ye have heard of, and the end of [the] Lord ye saw; that πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων. 12 Πρὸ full of tender pity is the Lord and compassionate. "Before πάντων δὲ, ἀδελφοί μου, μὴ ὀμνέετε, μήτε τὸν οὐρανόν, "all "things "but my brethren, swear not, neither [by] heaven, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτω δὲ ὑμῶν τὸ ναί, nor the earth; nor any other oath; but let be of you the yea, ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ εἰς ὑπόκρισιν" πέσῃτε. 13 Κακο- yea, and the nay, nay, that not into hypocrisy ye may fall. Do "suf- παθεῖς τις ἐν ὑμῖν; προσευχέσθω εὐθυμῇ τις; fer "hardships "anyone "among "you? let him pray: is "cheerful "anyone? φαλλέτω. 14 Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω let him praise; is "sick "anyone among you? let him call to [him] τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευχέσθωσαν ἐπ' the elders of the assembly, and let them pray over αὐτόν, ἀλείψαντες αὐτόν" εἰλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου him, having anointed him with oil in the name of the Lord;

ἡ ἀφυστερημένος TTr.

εἰσεληλύθαν LTrAW.

h — ὡς LTrAW.

i — ἂν TTrA.

j — ὑετόν (read [rain]) LTrA.

k — πρόμον TTr.

l — ἀδελφοί, κατ' ἀλλήλων LTrA.

θῇτε "ye "be judged GLTrAW.

n — + ὁ the GLTrAW.

o — ἀδελφοί μου, τῆς κακοπαθείας

(— μου my LTrAW) GLTrAW.

p — + ἐν in (the) LTr.

q — ὑπομείνοντας endured LTrA.

r — ἴδετε see ye A.

s — ὑπὸ κρίσιν under judgment EGLTrAW.

t — αὐτόν (read [him]) T.

v — τοῦ (read of [the]) LTrA.

15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγε-  
and the prayer of faith shall save the exhausted one, and will

ρεῖ αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ἡ πεποιηκώς.  
raise up him the Lord; and if sins he be [one who] has committed,

ἀφεθήσεται αὐτῷ. 16 ἔξομολογείσθε ὡς ἀλλήλοις  
it shall be forgiven him. Confess to one another [your]

τὰ παραπτώματα, καὶ ἑυχέσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῇ-  
offences, and pray for one another, that ye may be

τε. πολὺ ἰσχύει δέησις δικαίου ενεργουμένη.  
healed. Much prevails [the] supplication of a righteous [man] operative.

17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσενηχῷ  
Elias a man was of like feelings to us, and with prayer

προσηύζατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς  
he prayed [for it] not to rain; and it did not rain upon the earth

ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. 18 καὶ πάλιν προσηύζατο, καὶ  
years three and months six; and again he prayed, and

ὁ οὐρανὸς ἤτετόν ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν  
the heaven rained gave, and the earth caused to sprout

καρπὸν αὐτῆς.  
fruit [its].

19 Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-  
Brethren, if anyone among you err from the truth,

θείας, καὶ ἐπιστρέψῃ τις αὐτόν, 20 γινώσκτω ὅτι ὁ  
and bring back anyone him, let him know that he who

ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει  
brings back a sinner from [the] error of his way, shall save

ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.  
a soul from death, and shall cover a multitude of sins.

Ἐἰκώβου ἐπιστολή.

Of James' epistle.

Lord: 15 and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him; 20 let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

## ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

OF PETER

GENERAL

EPISTLE

FIRST.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις  
Peter, apostle of Jesus Christ, to [the] elect sojourners

διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ  
of [the] dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and

Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασ-  
Bithynia, according to [the] foreknowledge of God [the] Father, by sanctifi-

μῷ πνεύματι, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος  
cation of [the] Spirit, unto [the] obedience and sprinkling of [the] blood

Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.  
of Jesus Christ: Grace to you and peace be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
Blessed [be] the God and Father of our Lord Jesus

χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγενήσας ἡμᾶς.  
Christ, who according to his great mercy begat again us

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to

† + οὖν therefore LITtr.

‡ τὰς ἁμαρτίας sins LITtr.

§ προσεύχεσθε L

¶ Ἡλείας T.

α ἔδωκεν ὑμῖν LITtr.

β + μου my (brethren) LITtr.

γ γινώσκετε know ye A.

δ + αὐτοῦ (read his soul) LT.

ε — the subscription EGIW; Ἰακώβου TrA.

† + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Πέτρου ἐπιστολὴ α' Tr; Πέτρου α LITW.

§ ἡμᾶς you E.



his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible, and that fadeth not away, reserved in heaven for you, 5 who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11 searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 as obedient children, not fashioning yourselves

εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ  
to a hope living through [the] resurrection of Jesus Christ from among  
νεκρῶν, 4 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμείαντον καὶ  
[the] dead, to an inheritance incorruptible and undefiled and  
ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, 5 τοὺς ἐν  
unfading, reserved in [the] heavens for us, who by  
δυνάμει θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν  
[the] power of God [are] being guarded through faith, for salvation  
ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ ἀγαλ-  
ready to be revealed in [the] time last. Wherein ye ex-  
λιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἔστιν, λυπηθέντες  
ult, for a little while at present, if necessary it is, having been put to grief  
ἐν ποικίλοις πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως  
in various trials, that the proving of your faith,  
πολὺ τιμώτερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ  
(much more precious than gold that perishes,) by fire though  
δοκιμαζόμενον, εὐρεθῇ εἰς ἔπαινον καὶ ἡμῆν καὶ δόξαν, ἐν  
being proved, be found to praise and honour and glory, in  
ἀποκαλύψει Ἰησοῦ χριστοῦ. 8 ὃν οὐκ ἐμείδοτες ἀγαπᾶτε,  
[the] revelation of Jesus Christ, whom not having seen ye love;  
εἰς ὃν ἄρτι μὴ ὀρῶντες, πιστεύοντες δέ, ἀγαλλιᾶσθε  
on whom now [though] not looking, but believing, ye exult  
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ, 9 κομιζόμενοι τὸ τέλος  
with joy unspeakable and glorified, receiving the end  
τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν. 10 περὶ ἧς  
of your faith, [the] salvation of [your] souls; concerning which  
σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ  
salvation sought out and searched out prophets, who of  
τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, 11 ἐρευνῶντες εἰς  
the towards you grace prophesied; searching to  
τίνα ἢ ποῖον καιρὸν ἐδήλουν τὸ ἐν αὐτοῖς πνεῦμα  
what or what manner of time was signifying the in them Spirit  
χριστοῦ, προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα, καὶ  
of Christ, testifying beforehand of the belonging to Christ sufferings, and  
τὰς μετὰ ταῦτα δόξας. 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς,  
the after these glories; to whom it was revealed, that not to themselves  
ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ  
to us but were serving those things, which now were announced to you by  
τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἀγίῳ ἀπο-  
those who announced the glad tidings to you in [the] Spirit Holy  
σταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.  
sent from heaven, into which desire angels to look.

13 Διὸ ἀναζωσάμενοι τὰς ὀσφράς τῆς διανοίας ὑμῶν, νή-  
Wherefore having girded up the loins of your mind, be-  
φοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν  
ing sober, perfectly hope in the being brought to you grace at  
ἀποκαλύψει Ἰησοῦ χριστοῦ. 14 ὥς τέκνα ὑπακοῆς, μὴ  
[the] revelation of Jesus Christ; as children of obedience, not  
ὑσυχματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυ-  
fashioning yourselves to the former in your ignorance desire-  
μίας, 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον καὶ  
sires; but according as he who called you [is] holy, and  
αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε. 16 διότι  
yourselves holy in all [your] conduct be ye; because

ἡ ὑμᾶς you GLT:rw.

ἰ — ἐστίν TT.

κ πολυτιμώτερον GLT:ra.

ἰ δόξαν καὶ

τιμὴν LT:rw.

ἰδόντες LT:rw.

ἡ ἐξηραίνουσαν TT:ra.

ο ἐραννόμενες TT:ra.

ἢ ὑμῖν to you GLT:rw.

4 — ἐν (read

ἁγίῳ by [the] Holy) LT:ra.

ἢ συνη- TT:ra.

γέγραπται, Ἅγιοι ἑγένεσθε,<sup>1</sup> ὅτι<sup>2</sup> ἐγὼ ἅγιός εἰμι.<sup>3</sup> 17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἄπροσωπολήπτως<sup>4</sup> κρίνοντα ἰφ<sup>5</sup> Father ye call on him who without regard of persons judges κατὰ τὸ ἐκάστον ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν according to the ὅς of each work, in fear the ὅς of your sojourn χρόνον ἀναστράφητε<sup>6</sup> 18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀρ- by time pass ye, knowing that not by corruptible things, by γυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς silver or by gold, ye were redeemed from your vain manner of life πατροπαράδοτον, 19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ handed down from [your] fathers, but by precious blood as of a lamb ἀμώμου καὶ ἀσπίλου<sup>7</sup> χριστοῦ<sup>8</sup> 20 προεγινώσ- without blemish and without spot [the blood] of Christ: having been fore- μένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' known indeed before [the] foundation of [the] world, but manifested at ἑσχάτων<sup>9</sup> τῶν χρόνων δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ [the] last times for the sake of you, who by him πιστεύοντας<sup>10</sup> εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν,<sup>11</sup> believe in God, who raised up him from among [the] dead, καὶ δόξαν αὐτῷ δόναται, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι and glory to him gave, so as for your faith and hope to be εἰς θεόν. 22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς in God. Your souls having purified by obedience to the ἀληθείας διὰ πνεύματος<sup>12</sup> εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ truth through [the] Spirit to brotherly love unfeigned, of out ἀκαθαρᾶς<sup>13</sup> καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς<sup>14</sup> 23 ἀναγε- pure a heart one another love ye fervently. Having been γεννιμένοι οὐκ ἐκ σποᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ begotten again, not of seed corruptible, but of incorruptible, by λόγον ζωῆντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.<sup>15</sup> 24 διότι [the] word living of God and abiding for ever. Because πᾶσα σὰρξ ὥς<sup>16</sup> χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς all fle-h [is] as grass, and all [the] glory of man as [the] ἄνθος χόρτου, ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐαυτοῦ<sup>17</sup> flower of grass. Withered the grass, and the flower of it ἐξέπεσεν<sup>18</sup> 25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δὲ fell away; but the word of [the] Lord abides for ever. But this ἵστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. is the word which was announced to you.

2 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ Having laid aside therefore all malice and all guile and ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας, 2 ὡς ἀργιγέ- hypocrisies and envyings and all evil speakings, as new- born βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν born babes, the mental genuine milk long ye after, that by αὐτῷ αἰξηθῆτε,<sup>19</sup> 3 ἔπειτα<sup>20</sup> ἐγεύσασθε ὅτι χρηστός ὁ κύριος. it ye may grow, if indeed ye did taste that [is] good the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζωῆντα, ὑπὸ ἀνθρώπων μὲν To whom coming, a stone living, by men indeed ἀποδοκιμασμένον, παρὰ δὲ θεῷ ἐκλεκτόν, ἐντιμον, ὃ καὶ αὐ- rejected, but with God chosen, precious, also your-

according to the former lusts in your ignorance; 15 but as he which hath called you is holy, so be ye holy in all manner of conversation; 16 because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 18 forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot: 20 who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 who by him do believe in God, that raised him up from the dead, and gave him glory; that ye your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

II. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 as newborn babes, desire the sincere milk of the word, that ye may grow thereby:

<sup>1</sup> ἑσέσθε ye shall be LITFAW.<sup>2</sup> διότι I.<sup>3</sup> εἰμι (read [am]) LITFAW.<sup>4</sup> ἄπροσωπολήπτως LITFAW.<sup>5</sup> ἑσχάτων (read end of the times) LITFAW.<sup>6</sup> πιστοὺς [are] be-

lievers LITFAW.

<sup>7</sup> διὰ πνεύματος LITFAW.<sup>8</sup> καθαρὰς (read from [the] heart) LITFAW.<sup>9</sup> εἰς τὸν αἰῶνα GLITFAW.<sup>10</sup> ὡς I.<sup>11</sup> αὐτῆς (read its glory) GLITFAW.<sup>12</sup> τοῦ LIT[A]W.<sup>13</sup> εἰς σωτηρίαν unto salvation GLITFAW.<sup>14</sup> εἰ if LITFAW.

3 if so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors, as unto them that are

τοὶ ὡς λίθοι ζῶντες <sup>1</sup>οικοδομεῖσθε, <sup>2</sup>οἶκος πνευματικός, <sup>3</sup>ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδεκτοῦς <sup>4</sup>ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδεκτοῦς <sup>5</sup>τῷ θεῷ διὰ Ἰησοῦ χριστοῦ. 6 <sup>6</sup>Διό καὶ <sup>7</sup>περιέχει <sup>8</sup>ἐν τῇ γραφῇ, <sup>9</sup>Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτόν, ἐντιμόν· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ. 7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· <sup>8</sup>οἱ ἀπειθοῦντες, <sup>9</sup>οὐκ ἔτι τιμὴν ἔχουσιν, ἀλλὰ ὡς ἀκρογωνιαίον, ἐκλεκτόν, ἐντιμόν· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ. 8 καὶ λίθος προσκόμιματος καὶ πέτρα σκανδάλου· οἱ προσκόπτοντες τῷ λόγῳ, <sup>9</sup>ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. 9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως ἀρετὰς ἐξαγγεῖλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστόν αὐτοῦ φῶς. 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐληθέντες.

11 Ἀγαπητοί, παρακαλῶ ὑμᾶς ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἑποπτεύσαντες, δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. 13 Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι. 14 εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν, μὲν κακοποιῶν, ἑπαινοῦν δὲ ἀγαθοποιῶν. 15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φόβου τῶν ἀφρόνων

of God, [by] well doing to put to silence the of senseless

of God, [by] well doing to put to silence the of senseless

<sup>1</sup> ἐποικοδομεῖσθε T. <sup>2</sup> καὶ εἰς; for LITRA. <sup>3</sup> ἡ τῷ LITRA. <sup>4</sup> διότι because GLTTA.W. <sup>5</sup> — τῇ TTRA; ἡ γραφή (read the scripture contains) L. <sup>6</sup> ἀπιστοῦσιν (read but to [those] unbelieving) TTR. <sup>7</sup> λίθος LITRA. <sup>8</sup> + ὑμᾶς (read that ye abstain) L. <sup>9</sup> ἐποπτεύοντες witnessing LITRAW. <sup>10</sup> — οὖν LITRA. <sup>11</sup> — μὲν GLTTA.W.



ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικά-

λυμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι  
 \*cloak<sup>1</sup> <sup>1</sup>having<sup>2</sup> <sup>3</sup>of<sup>4</sup> malice<sup>5</sup> τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι  
 \*cloak<sup>1</sup> <sup>1</sup>having<sup>2</sup> <sup>3</sup>of<sup>4</sup> malice<sup>5</sup> τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι  
 θεοῦ. 17 πάντα τιμῆσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν  
 of God. \*All<sup>1</sup> <sup>2</sup>shew<sup>3</sup> honour<sup>4</sup> to, \*the<sup>5</sup> <sup>6</sup>brotherhood<sup>7</sup> <sup>8</sup>love,

θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.  
 \*God<sup>1</sup> <sup>2</sup>fear,<sup>3</sup> <sup>4</sup>the<sup>5</sup> <sup>6</sup>king<sup>7</sup> <sup>8</sup>honour.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσ-

πόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ  
 masters, not only to the good and gentle, but also

τοῖς σκολοῖς. 19 τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν  
 to the crooked. For this [is] acceptable if for sake of conscience

θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. 20 ποῖον γὰρ  
 towards God \*endures<sup>1</sup> anyone<sup>2</sup> griefs, suffering unjustly. For what

κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;  
 glory [is it], if sinning and being buffeted ye endure it?

ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο  
 but if doing good and suffering ye endure [it], this [is]

χάρις παρὰ θεῷ. 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ  
 acceptable with God. For to this ye were called; because also

χριστὸς ἐπάθεν ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπάνων ὑπογραμ-

μόν, ἵνα ἐπακολουθήσῃτε τοῖς ἵχνεσιν αὐτοῦ. 22 ὃς ἀμαρτιάν  
 Christ, suffered for us, <sup>1</sup>leaving<sup>2</sup> a model

οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. 23 ὃς  
<sup>1</sup>did<sup>2</sup> no, neither was <sup>3</sup>found<sup>4</sup> guile in his mouth; who,

λοιδορούμενος οὐκ ἀντελιδόρει, πάσχων οὐκ ἡπείλει,  
 being railled at, railled not in return; [when] suffering threatened not;

παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 ὃς τὰς  
 but gave [himself] over to him who judges righteously; who

ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ  
 our sins himself bore in his body on the

ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζή-

σωμεν· οὐ τῷ μώλωπι αὐτοῦ ἰάθητε. 25 ἦτε γὰρ ὡς πρό-

βατα ἀπλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα  
 sheep going astray, but are returned now to the shepherd

καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.  
 and overseer of your souls.

3 Ὁμοίως, βαί· γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀν-

δράσιν, ἵνα καὶ εἰ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν  
 Likewise, wives, being subject to your own hus-

γυναικῶν ἀναστροφῆς ἀνεύ λόγου κερδηθῶσινται, 2 ἐπο-

πτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν·  
 in<sup>1</sup> witnessed<sup>2</sup> [carried<sup>3</sup> out]<sup>4</sup> <sup>5</sup>in<sup>6</sup> <sup>7</sup>fear<sup>8</sup> <sup>9</sup>chaste<sup>10</sup> <sup>11</sup>conduct<sup>12</sup> your;

3 ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ  
 whose <sup>1</sup>let<sup>2</sup> it<sup>3</sup> not<sup>4</sup> be<sup>5</sup> the <sup>6</sup>outward<sup>7</sup> [one]<sup>8</sup> <sup>9</sup>of<sup>10</sup> <sup>11</sup>braiding<sup>12</sup> <sup>13</sup>of<sup>14</sup> <sup>15</sup>hair,<sup>16</sup> <sup>17</sup>and<sup>18</sup>

περιθέσεως χρυσίου, ἢ ἐνδύσεως ἱματίων κόσμος;  
<sup>19</sup>putting<sup>20</sup> around<sup>21</sup> <sup>22</sup>of<sup>23</sup> gold,<sup>24</sup> <sup>25</sup>or<sup>26</sup> <sup>27</sup>putting<sup>28</sup> on<sup>29</sup> <sup>30</sup>of<sup>31</sup> <sup>32</sup>garments<sup>33</sup> <sup>34</sup>adorning;

sent by him for the punishment of evil-doers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. 17 Honour all men, Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward, 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable toward God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

III. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 while they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plating the hair, and of wear-

τ θεοῦ δοῦλοι TTa. \* + γὰρ for (this) LA. \* ὑμῶν you EGLTTrA. γ ὑμῖν you EGLTTrAw. \* — αὐτοῦ LT[A]. \* ἀπλανώμενοι (read ye were going astray as sheep) LTTrA. b — αἱ LTTr[A]. c κερδηθῶσινται they will be gained LTTrA. d — τριχῶν L. \* ἢ or L.

ing of gold, or of putting on of apparel; 4 but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 15 but sanctify the Lord God in your hearts: and be

4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῇ ἀφθάρτῳ  
but the hidden <sup>of</sup> the <sup>heart</sup> <sup>man</sup>, in the incorruptible  
τοῦ ἡσυχίου καὶ ἡσυχίου<sup>1</sup> πνεύματος, ὃ ἐστὶν ἐνώπιον  
[ornament] of the meek and quiet <sup>spirit</sup>, which is before  
τοῦ θεοῦ πολυτελές. 5 οὕτως γὰρ ποτε καὶ αἱ ἁγίαι γυναῖκες  
God of great price. For thus formerly also the holy women  
αἱ ἐλπίζουσαι ἐπὶ τὸν<sup>2</sup> θεὸν ἐκόσμουσαν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· 6 ὡς Σάρρα ἠπήκουσεν<sup>3</sup> τῇ  
those hoping in God adorned themselves, being subject to their own husbands; as Sarah obeyed  
Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθη τέκνα· ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν. 7 Οἱ  
Abraham, <sup>lord</sup> <sup>him</sup> <sup>calling</sup>; of whom ye became children, doing good and not fearing [with] any consternation. (lit. no)  
ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστερῶν σκεύει τῇ γυναικεῖ ἀπονέμοντες τιμὴν, ὡς  
Husbands likewise, dwelling with [them] according to knowledge, as with a weaker [even] <sup>vessel</sup> <sup>with</sup> the <sup>female</sup>, rendering [them] honour, as καὶ <sup>συγκληρονόμοι</sup> χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι<sup>4</sup> τὰς προσευχὰς ὑμῶν.  
[being] joint-heirs of [the] grace of life, so as <sup>not</sup> <sup>to</sup> be cut <sup>off</sup> <sup>your</sup> <sup>prayers</sup>.

8 Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχοι, <sup>φιλόφρονες</sup>· 9 μὴ ἀποδιδόντες  
Finally, all [being] of one mind, sympathizing, loving the brethren, tender hearted, friendly, not rendering  
κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὺςναντίον δὲ  
evil for evil, or railing for railing; but on the contrary, εὐλογοῦντες, <sup>εἰδότες</sup> ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν  
blessing, knowing that to this ye were called, that blessing κληρονομήσητε. 10 ὁ γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν  
ye should inherit. For he that wills <sup>life</sup> <sup>to</sup> love, and to see ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ<sup>5</sup> ἀπὸ  
<sup>days</sup> <sup>good</sup>, let him cause to cease his tongue from κακοῦ, καὶ χεῖλη αὐτοῦ<sup>6</sup> τοῦ μὴ λαλῆσαι δόλον. 11 ἐκκλινάτω<sup>7</sup> ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην,  
evil, and <sup>lips</sup> <sup>his</sup> <sup>not</sup> to speak guile. Let him turn aside from evil, and let him do good. Let him seek peace καὶ διωξάτω αὐτήν. 12 ὅτι <sup>οἱ</sup> ὀφθαλμοὶ κυρίου ἐπὶ  
and let him pursue it: because the eyes of [the] Lord [are] <sup>on</sup> δικαίους, καὶ ὤτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ  
[the] righteous, and his ears towards their supplication. But [the] face of [the] Lord [is] against τοὺς ποιοῦντας κακά. 13 καὶ τίς ὁ κακῶσων ὑμᾶς, ἐάν τοῦ ἀγαθοῦ ἡμιμηται<sup>8</sup> γένησθε;  
of [the] Lord [is] against those doing evil. And who [is] he that shall injure you, if <sup>of</sup> <sup>that</sup> <sup>which</sup> [is] good <sup>imitators</sup> ye should be? 14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι.  
But if also ye should suffer on account of righteousness, blessed [are ye]; τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε;  
but their fear ye should not be afraid of, neither should ye be troubled; 15 κύριον δὲ τὸν <sup>θεόν</sup> ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν  
but <sup>Lord</sup> <sup>the</sup> <sup>God</sup> <sup>sanctify</sup> in your hearts,

<sup>1</sup> ἡσυχίου καὶ πραέος L; πραέος (πραέος A) καὶ ἡσυχίου LTrA. <sup>2</sup> εἰς LTrA.W. <sup>3</sup> ἠπήκουεν L.  
<sup>4</sup> συγκληρονόμοις T; συγκληρονόμοις to joint-heirs TrA. <sup>5</sup> ἐγκόπτεσθαι to be hindered GLTrA.W; ἐν T.  
<sup>6</sup> ταπεινόφρονες humble minded GLTrA.W. <sup>7</sup> — εἰδοτές (read ὅτι because) LTrA.  
<sup>8</sup> — αὐτοῦ (read [his]) LTrA. <sup>9</sup> + δὲ and (let him turn aside) LTrA.  
<sup>10</sup> — οἱ (read [the] Lord's eyes) LTrA. <sup>11</sup> ζηλωται zealous LTrA.W. <sup>12</sup> χριστὸν Christ LTrA.W.

ἔτοιμοι· δὲ<sup>11</sup> αἰὲν πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς  
and ready [be] always for a defence to everyone that asks you

λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, <sup>12</sup>μετὰ πραύτητος καὶ  
an account concerning the <sup>13</sup>in <sup>14</sup>you <sup>15</sup>hope, with meekness and

φόβου· 16 συνειδήσιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλῶ-  
fear; <sup>17</sup>a <sup>18</sup>conscience <sup>19</sup>having <sup>20</sup>good, that whereas they may speak

σιν<sup>11</sup> ὡς κακοποιῶν,<sup>12</sup> κατασυνθῶσιν οἱ ἐπηρεάζοντες  
against you as evil doers, they may be ashamed who calumniate

ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφὴν. 17 κρεῖττον γὰρ  
your <sup>18</sup>good <sup>19</sup>in <sup>20</sup>Christ <sup>21</sup>manner <sup>22</sup>of <sup>23</sup>life. For [it is] better,

ἀγαθοποιούντας, εἰ ἔθελει<sup>11</sup> τὸ θέλημα τοῦ θεοῦ, πάσχειν,  
[<sup>12</sup>for<sup>13</sup>you] <sup>14</sup>doing <sup>15</sup>good, <sup>16</sup>if <sup>17</sup>wills [it] the <sup>18</sup>will <sup>19</sup>of <sup>20</sup>God, to suffer,

ἢ κακοποιούντας· 18 ὅτι καὶ χριστὸς ἕπαξ περὶ ἁμαρ-  
than <sup>19</sup>doing evil; <sup>20</sup>because <sup>21</sup>indeed <sup>22</sup>Christ <sup>23</sup>once <sup>24</sup>for <sup>25</sup>sins

τιῶν ἑπάθει<sup>11</sup>· δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσάγαγῃ  
suffered, [the] just for [the] unjust, that us he might bring

τῷ<sup>11</sup> θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ αὐτῷ<sup>12</sup>  
to God; having been put to death in flesh, but made alive by the

πνεύματι, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς  
Spirit, in which also to the <sup>20</sup>in <sup>21</sup>prison <sup>22</sup>spirits having gone

ἐκήρυξεν, 20 ἀπειθήσασιν ποτε, ὅτε ὑπαῖς ἐξεδέχετο<sup>11</sup> ἡ  
he preached, [who] disobeyed sometime, when once was waiting the

τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευα-  
of <sup>2</sup>God <sup>3</sup>longsuffering in [the] days of Noe, [while was] being pre-

ζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι,<sup>12</sup> δούτεστιν<sup>13</sup> ὀκτώ, ψυχὰι  
pared [the] ark, into which few, that is eight souls,

διεσώθησαν δι' ὕδατος, 21 ἐδ<sup>11</sup> καὶ ἡμᾶς<sup>12</sup> ἀντίτυπον νῦν  
were saved through water, which also <sup>3</sup>us <sup>4</sup>figure <sup>5</sup>now

σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπον, ἀλλὰ  
saves [even] baptism, not of flesh a putting away of [the] filth, but

συνειδήσεως ἀγαθῆς ἐπερωτήμα εἰς θεόν, δι' ἀνα-  
of <sup>2</sup>a <sup>3</sup>conscience <sup>4</sup>good [the] <sup>5</sup>demand <sup>6</sup>towards <sup>7</sup>God, by [the] re-

στάσεως Ἰησοῦ χριστοῦ, 22 ὃς ἐστὶν ἐν δεξιᾷ τοῦ<sup>11</sup> θεοῦ,  
surrection of Jesus Christ, who is at [the] right hand of God,

πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ  
gone into heaven, <sup>2</sup>having <sup>3</sup>been <sup>4</sup>subjected <sup>5</sup>to <sup>6</sup>him <sup>7</sup>angels <sup>8</sup>and

ἑξουσιῶν καὶ δυνάμεων.  
authorities <sup>2</sup>and <sup>3</sup>powers.

4 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν<sup>11</sup> σαρκί, καὶ ὑμεῖς τὴν  
Christ then having suffered for us in [the] flesh, also ye <sup>2</sup>the

αὐτὴν ἔννοιαν ὀπίσασθε· ὅτι οὐ παθὼν ἱγ<sup>11</sup> σαρκί,  
same <sup>2</sup>mind <sup>3</sup>arm <sup>4</sup>yourself <sup>5</sup>with; for he that suffered in [the] flesh

πέπνυται ἁμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις,  
has done with sin; no longer <sup>3</sup>men's <sup>4</sup>to <sup>5</sup>lusts,

ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.  
but <sup>2</sup>to <sup>3</sup>will <sup>4</sup>God's <sup>5</sup>the <sup>6</sup>remaining <sup>7</sup>in [the] <sup>8</sup>flesh <sup>9</sup>to <sup>10</sup>live <sup>11</sup>time.

3 ἄρκετος γὰρ ἡμῖν<sup>11</sup> ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ  
For [is] sufficient for us the past time of life

ἠθέλημα<sup>11</sup> τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένοι ἐν  
will of the nations to have worked out, having walked in

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 by which also he went and preached unto the spirits in prison; 20 which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 22 who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

IV. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we

\* — δὲ and LITTA.

† + ἀλλὰ but LITTA.

‡ καταλαλοῦσιν they speak against

LITTA; καταλαλεῖσθε ye are spoken against TA.

§ — ὡς κακοποιῶν TA.

|| — τῷ w. || — τῷ (read [in the]) LITTA.

¶ ἀπεδέχετο (omit once) LITTA.

‡ ὀλίγοι few [persons] LITTA.

§ — τῷ τῷ TA.

|| — ὑπὲρ ἡμῶν LITTA.

† — ἐν (read [in]) LITTA.

‡ — ἡμῖν LITTA.

§ — κατεργάσθαι LITTA.

|| — τῷ βίου LITTA.



walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 who shall give account to him that is ready to judge the quick and the dead. 6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. 8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 9 Use hospitality one to another without grudging. 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. 16 Yet if any

ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συν-  
licentiousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries. Wherein they think it strange 'not 'run-  
trechόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν,  
ning 'with [?them] 'your to the same 'of dissoluteness 'overflow,  
βλασφημοῦντες· 5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοιμῶς  
speaking evil [of you]; who shall render account to him 'ready

ἐρχοντι κρίναι ζῶντας καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ  
'who 'is to judge [the] living and [the] dead. For to this [end] also

νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν  
to [the] dead were the glad tidings announced, that they might be judged indeed  
κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι.  
as regards men in [the] flesh; but might live as regards God in [the] Spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονήσατε οὖν  
But of all things the end has drawn near: be sober-minded therefore,

καὶ νήψατε εἰς ὅτας προσευχάς· 8 πρὸ πάντων ρδὲ τὴν  
and be watchful unto prayers; 'before 'all 'things 'but

εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύψει  
among yourselves 'love 'fervent 'having, because love will cover

πλήθος ἁμαρτιῶν. 9 φιλόξενοι εἰς ἀλλήλους ἀνευ γογγυσ-  
a multitude of sins; ho-pitable to one another, without murmur-

μῶν· 10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς  
ings; each according as he received a gift, to each other

αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος  
'it 'serving, as good stewards of [the] various grace

θεοῦ· 11 εἰ τις λαλεῖ, ὡς λόγια θεοῦ· εἰ τις διακονεῖ, ὡς  
of God. If anyone speaks—as oracles of God; if anyone serves—as

ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζηται ὁ  
of strength which 'supplies 'God; that in all things may be glorified

θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος  
God through Jesus Christ, to whom is the glory and the might

εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  
to the . ages of the ages. Amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει  
'Beloved, take not as strange the 'amongst 'you 'fire 'of 'persecution]

πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξένον ὑμῖν  
for trial to you [which is] taking place, as if a strange thing to you

συμβαίνοντος· 13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ χρισ-  
[is] happening; but according as ye have share in the 'of

τοῦ παθήμασιν, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης  
'Christ 'sufferings, rejoice, that also in the revelation 'of 'glory

αὐτοῦ χαρήτε ἀγαλλιώμενοι. 14 εἰ ὀνειδίξεσθε ἐν  
'his ye may rejoice exulting. If ye are reproached in [the]

ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ  
name of Christ, blessed [are ye]; because the [spirit] of glory and

τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς  
the 'of 'God 'Spirit upon you rests; on their part

βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. 15 μὴ γὰρ τις  
he is blasphemed, but on your part he is glorified. Assuredly 'not 'anyone

ὑμῶν πασέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς  
'of 'you 'let suffer as a murderer, or thief, or evil doer, or as

ἄλλοτριεπίσκοπος. 16 εἰ δὲ ὡς χριστιανός, μὴ αἰσχυ-  
'overlooker of other people's matters; but if as a christian, 'not 'let 'him

ο — τὰς LTT+AW. P — δὲ TTrA. q + ἡ EG. r καλύπτει COVERS LTT+AW. s γογ-  
γυσμῶν MURMURING LTT+AW. t καθὼς E. u + καὶ δυνάμει and of power L. w — κατὰ  
μὲν to end of verse LTTA. x ἄλλοτριεπίσκοπος LTrT.

νέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ἡμέρει<sup>1</sup> τούτῳ. 17 ὅτι  
be ashamed, but let him glorify God in<sup>2</sup> respect<sup>1</sup> this. Because  
οἱ καιροὶ τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ<sup>3</sup>  
the time [for]<sup>2</sup> to have<sup>2</sup> begun<sup>2</sup> the judgment from the house of God

εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων  
[is come]; but if first from us, what the end of those disobeying

τῷ τοῦ θεοῦ εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σώζεται,  
the<sup>3</sup> of God<sup>3</sup> glad tidings? And if the righteous with difficulty is saved,

ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ  
the<sup>3</sup> ungodly<sup>3</sup> and<sup>3</sup> sinner<sup>3</sup> where<sup>2</sup> shall appear? Wherefore also

οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὥς πιστῶ  
they who suffer according to the will of God as to a faithful

κτίστη παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν<sup>1</sup> ἐν ἀγαθοποιίᾳ.<sup>1</sup>  
Creator let them commit their souls in well doing.

5 Πρεσβυτέρους<sup>1</sup> ἐτοὺς<sup>1</sup> ἐν ὑμῖν παρακαλῶ ὁ συμ-  
Elders who [are] among you I exhort who [am] a

πρεσβύτερος<sup>1</sup> καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ  
fellow elder and witness of the<sup>2</sup> of the<sup>2</sup> Christ<sup>2</sup> sufferings, who

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, 2 ποι-  
also of the<sup>2</sup> about<sup>2</sup> to be<sup>2</sup> revealed<sup>2</sup> glory [am] partaker: shep-

μάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες<sup>1</sup> μὴ  
herd the<sup>2</sup> among<sup>2</sup> you<sup>2</sup> flock<sup>2</sup> of God, exercising oversight not

ἀναγκαστῶς, ἀλλὰ ἑκούσιως<sup>1</sup>· μὴδὲ αἰσχροκερδῶς, ἀλλὰ προ-  
by constraint, but willingly; not for base gain, but readi-

θύμῳ· 3 μὴδ' ὥς κατακυριεύοντες τῶν κλήρων, ἀλλὰ  
ly; not as exercising lordship over [your] possessions, but

τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ φανερωθέντος  
patterns being of the flock. And<sup>2</sup> having<sup>2</sup> been<sup>2</sup> manifested

τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης  
the<sup>2</sup> chief<sup>2</sup> shepherd, ye shall receive the unfading<sup>2</sup> of glory

στéφανον.  
crown.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις<sup>1</sup> πάντες  
Likewise, [ye] younger [ones], be subject to [the] elder [ones],<sup>2</sup> all

δὲ ἀλλήλοις ὑποτασσόμενοι<sup>1</sup> τὴν ταπεινοφροσύνην ἐγκομβῶ-  
and one to another being subject<sup>2</sup> humility<sup>2</sup> bind

σασθε<sup>1</sup> ὅτι ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς<sup>1</sup>  
on; because God [the] proud sets himself against, to [the] humble

δὲ δίδωσιν χάριν. 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν  
but gives grace. Be humbled therefore under the mighty

ἡγεῖραν<sup>1</sup> τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ<sup>1</sup>· 7 πᾶσαν  
hand of God, that you he may exalt in [due] time; all

τὴν μέριμναν ὑμῶν ἐπιρρίψαντες<sup>1</sup> ἐπ' αὐτόν, ὅτι αὐτῷ  
your care having cast upon him, because with him

μέλει περὶ ὑμῶν. 8 νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος  
there is care about you. Be sober, watch, because adversary

ὑμῶν διάβολος, ὡς λέων ὠρνόμενος, περιπατεῖ, ζητῶν πτίναν<sup>1</sup>  
your [the] devil, as a lion roaring, goes about, seeking whom

καταπίη<sup>1</sup>· 9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ  
he may swallow up. Whom resist, firm in faith, knowing the

αὐτὰ τῶν παθημάτων τῶν ἐν κόσμῳ ὑμῶν ἀδελφότητι  
same sufferings which [is] in [the] world<sup>1</sup> in your brotherhood

ἡ ὀνόματι LITtrAw. ὁ + ὁ the T. ὡς LITtrA. αὐτῶν LITtrAw.

εὐαγγοποιεῖς LW. δ + οὖν then LITtrA. ο — τὸν LITtrA. ὁ — ἐπι-  
σκοποῦντες T[A]. ἡ ἀλλὰ TtrA. i + κατὰ θεόν according to God LITtr.

μενοι LITtrAw. ἡ χεῖραν T. m + ἐπισκοπῆς (read in time of visitation) L. — ἐπιρρί-  
ψαντες LITtrA. ο — ὅτι LITtrAw. p τινὰ some one L. q καταπιεῖν to swallow up LITtr;

καταπιεῖν Tr. r + τῷ the Ttr.

man suffer as a Christian, let him be ashamed; but let him glorify God on this behalf. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

V. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being en-samples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you. 8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom resist stedfast in the faith, knowing that the same afflictions are

accomplished in your brethren that are in the world. 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

ἡπιτελείσθαι. 10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας  
are <sup>1</sup>being accomplished. But the God of all grace, who called  
ἡμᾶς· εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον  
us to <sup>2</sup>eternal <sup>3</sup>his glory in Christ Je-us, a little while  
παθόντας, αὐτὸς <sup>4</sup>καταρτίσαι ὑμᾶς. <sup>5</sup>ἵνα ὑμεῖς, σθενώ-  
[ye] having suffered, <sup>6</sup>himself <sup>7</sup>may perfect you, may he establish, may he  
σαι. <sup>8</sup>ἵνα ὑμεῖς, σθενώ- 11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς  
strengthen, may he found [you]: to him [be] the glory and the might, to  
τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.  
the ages of the ages. Amen.

12 Διὰ Σιλβανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζο-  
By Silvanus, <sup>1</sup>to <sup>2</sup>you <sup>3</sup>the <sup>4</sup>faithful <sup>5</sup>brother, as I reckon,  
μαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην  
briefly I wrote, exhorting and testifying this  
εἶναι ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν ἔστηκατε. 13 Ἀσπά-  
to be [th] true grace of God, in which ye stand. <sup>7</sup>Sa-  
ζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος  
lutes <sup>8</sup>you <sup>9</sup>she <sup>10</sup>in <sup>11</sup>Babylon <sup>12</sup>elected <sup>13</sup>with [you], and Mark  
ὁ υἱός μου. 14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.  
my son. Salute one another with a kiss of love.  
εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν χριστῷ Ἰησοῦ. ἀμήν.  
Peace [be] with you all who [are] in Christ Jesus. Amen.

<sup>d</sup>Πέτρον ἐπιστολὴ καθολικὴ πρώτη.  
<sup>4</sup>Of <sup>5</sup>Peter <sup>6</sup>Epistle <sup>7</sup>General <sup>8</sup>First.

## ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

<sup>2</sup>EPISTLE <sup>4</sup>OF <sup>5</sup>PETER <sup>6</sup>GENERAL <sup>7</sup>SECOND.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the

ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ,  
Simeon Peter, bondman and apostle of Jesus Christ,  
τοῖς ἰσοτίμοις ἡμῖν λαχοῦσιν πίστιν ἐν δικαιο-  
to those who <sup>2</sup>like <sup>3</sup>precious <sup>4</sup>with <sup>5</sup>us <sup>6</sup>obtained <sup>7</sup>faith through [th] right-  
σύνη τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. 2 χάρις  
ousness of our God and Saviour Jesus Christ: 2 <sup>3</sup>Grace  
ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ  
to you and peace be multiplied in [th] knowledge of God, and  
Ἰησοῦ τοῦ κυρίου ἡμῶν.  
of Jesus our Lord.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ  
As <sup>2</sup>all <sup>3</sup>things <sup>4</sup>to <sup>5</sup>us <sup>6</sup>divine <sup>7</sup>power <sup>8</sup>his <sup>9</sup>which [<sup>10</sup>pertain  
πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως  
to <sup>11</sup>life <sup>12</sup>and <sup>13</sup>piety <sup>14</sup>has <sup>15</sup>given, through the knowledge  
τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι' ὧν  
of him who called us by glory and virtue, through which  
τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδωρηται, ἵνα  
the <sup>7</sup>greatest <sup>8</sup>to <sup>9</sup>us <sup>10</sup>and <sup>11</sup>precious <sup>12</sup>promises <sup>13</sup>he <sup>14</sup>has <sup>15</sup>given, that  
διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀπο-  
through these ye may become <sup>2</sup>of [th] <sup>3</sup>divine <sup>4</sup>partakers nature, hav-

<sup>1</sup> ὑμᾶς you LITAW. <sup>2</sup> — Ἰησοῦ [T]r. <sup>3</sup> καταρτίσει will perfect [you] LITAW.  
<sup>4</sup> ἵνα ὑμεῖς, σθενώσιν will establish, will strengthen GLITAW. <sup>5</sup> ἵνα ὑμεῖς, σθενώσιν will found  
STAW; — θεμελιώσαι LIT. <sup>6</sup> — ἡ δόξα καὶ LITAW. <sup>7</sup> — τοῦ L. <sup>8</sup> στήτε stand  
ye LITAW. <sup>9</sup> — Ἰησοῦ GLITAW. <sup>10</sup> — ἀμήν GLITAW. <sup>11</sup> — ἡ subscription EGLTW;  
Πέτρον α' Tr.

<sup>12</sup> — καὶ τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Πέτρον β' LITAW; Πέτρον ἐπιστολὴ β' Tr.  
<sup>13</sup> Σίμων Simon L. <sup>14</sup> — καὶ ἡμῶν our (Saviour) E. <sup>15</sup> — τὰ T. <sup>16</sup> ἰδίᾳ δόξῃ καὶ ἀρετῇ by [his]  
own glory and virtue LITAW. <sup>17</sup> μέγιστα καὶ τίμια ἡμῖν LITAW; τίμια ἡμῖν καὶ μέγιστα T.



φυγόντες τῆς ἐν <sup>1</sup> κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. <sup>5</sup> καὶ  
 ing escaped the <sup>2</sup>in [the] world <sup>3</sup>through <sup>4</sup>last <sup>5</sup>corruption. <sup>6</sup>also

<sup>7</sup>αὐτὸ.τοῦτο <sup>8</sup>δέ, σπουδὴν πᾶσαν <sup>9</sup>παραιοῦντες ἕκαστον  
 \*for <sup>10</sup>this <sup>11</sup>very <sup>12</sup>reason <sup>13</sup>but, <sup>14</sup>diligence, <sup>15</sup>all <sup>16</sup>having <sup>17</sup>brought <sup>18</sup>in <sup>19</sup>be-

τες, ἐπιχορηγῶσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν. ἐν δὲ τῇ ἀρετῇ  
 sides, supply ye in your faith <sup>20</sup>virtue, and in <sup>21</sup>virtue

τὴν γνῶσιν, <sup>6</sup> ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρα-  
 knowledge, and in <sup>22</sup>knowledge <sup>23</sup>self-control, and in <sup>24</sup>self-con-

τείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, <sup>7</sup> ἐν δὲ  
 trial <sup>25</sup>endurance, and in <sup>26</sup>endurance <sup>27</sup>piety, and in

τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.  
 piety <sup>28</sup>brotherly love, and in <sup>29</sup>brotherly love <sup>30</sup>love:

<sup>8</sup> ταῦτα γὰρ ὑμῖν <sup>31</sup>ὑπάρχοντα <sup>32</sup>καὶ πλεονάζοντα, οὐκ  
 for these things <sup>33</sup>in <sup>34</sup>you <sup>35</sup>being and <sup>36</sup>abounding [<sup>37</sup>to <sup>38</sup>be] <sup>39</sup>neither

ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν  
<sup>40</sup>idle <sup>41</sup>nor <sup>42</sup>unfruitful <sup>43</sup>make [<sup>44</sup>you] as to the <sup>45</sup>of <sup>46</sup>our <sup>47</sup>Lord

<sup>9</sup> Ἰησοῦ χριστοῦ ἐπίγνωσιν <sup>9</sup> ᾧ γὰρ μὴ παρῆσιν ταῦτα  
<sup>48</sup>Jesus <sup>49</sup>Christ <sup>50</sup>knowledge; for with whom are not present these things

τυφλός ἐστιν, μυωβάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν  
 blind <sup>51</sup>he is, short sighted, <sup>52</sup>having forgotten the purification

πάλαι αὐτοῦ ἀμαρτιῶν. <sup>10</sup> Διὸ μᾶλλον, ἀδελφοί, σπου-  
<sup>53</sup>of <sup>54</sup>old <sup>55</sup>of <sup>56</sup>this <sup>57</sup>sins. <sup>58</sup>Wherefore <sup>59</sup>rather, <sup>60</sup>brethren, <sup>61</sup>be dili-

δάσατε <sup>62</sup>βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν <sup>63</sup>ποιεῖσθαι  
 gent <sup>64</sup>sure <sup>65</sup>your <sup>66</sup>calling <sup>67</sup>and <sup>68</sup>election <sup>69</sup>to <sup>70</sup>make,

ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. <sup>11</sup> οὕτως  
 for these things <sup>71</sup>doing in no wise shall ye stumble at any time. <sup>72</sup>Thus

γὰρ πλουσιῶς ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσοδος εἰς τὴν αἰ-  
<sup>73</sup>for <sup>74</sup>richly <sup>75</sup>shall <sup>76</sup>be supplied <sup>77</sup>to you the entrance into the eter-

νιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.  
 nal kingdom <sup>78</sup>of our Lord and Saviour Jesus Christ.

<sup>12</sup> Διὸ <sup>79</sup>οὐκ ἀμελήσω <sup>80</sup>ὑμᾶς ἀεὶ <sup>81</sup>ὑπομνήσκω  
 Wherefore I will not neglect <sup>82</sup>you <sup>83</sup>always <sup>84</sup>to <sup>85</sup>put in remembrance

περὶ τούτων, καί περ εἰδότας, καὶ ἐστηρικμένους ἐν  
 concerning these things, although knowing [them] and having been established in

τῇ παρουσίᾳ ἀληθείᾳ. <sup>13</sup> δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν  
 the present <sup>86</sup>truth. <sup>87</sup>But right <sup>88</sup>I esteem it, as long as I am in

τούτῃ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει.  
 this <sup>89</sup>tabernacle, <sup>90</sup>to stir up <sup>91</sup>you by putting [you] in remembrance,

<sup>14</sup> εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀπόθεσις τοῦ σκηνωμάτων μου,  
 knowing that <sup>92</sup>speedily is the putting off <sup>93</sup>of my tabernacle

καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσέν μοι.  
 [to be], as also <sup>94</sup>our Lord Jesus Christ <sup>95</sup>signified to me;

<sup>15</sup> σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ  
 but I will be diligent also at every time for you to have [it in your power] after

τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιεῖσθαι. <sup>16</sup> οὐ γὰρ  
 my departure <sup>96</sup>these <sup>97</sup>things <sup>98</sup>to <sup>99</sup>have <sup>100</sup>in <sup>101</sup>remembrance. <sup>102</sup>For not

σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν  
<sup>103</sup>cleverly-imagined <sup>104</sup>fables <sup>105</sup>having <sup>106</sup>followed <sup>107</sup>out we made known to you the

τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ'  
<sup>108</sup>of <sup>109</sup>our <sup>110</sup>Lord <sup>111</sup>Jesus <sup>112</sup>Christ <sup>113</sup>power <sup>114</sup>and <sup>115</sup>coming, but

ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. <sup>17</sup> λαβὼν  
 eye-witnesses having been <sup>116</sup>of his <sup>117</sup>majesty. <sup>118</sup>Having <sup>119</sup>received

γὰρ παρὰ θεοῦ πατρός τιμὴν καὶ δόξαν, φωνῆς ἐνεχθεῖ-  
<sup>120</sup>for from God [the] Father honour and glory, <sup>121</sup>a <sup>122</sup>voice <sup>123</sup>having <sup>124</sup>been

corruption that is in the world through lust. <sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; <sup>7</sup> and to godliness brotherly kindness; and to brotherly kindness charity. <sup>8</sup> For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup> But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. <sup>10</sup> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: <sup>11</sup> for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

<sup>12</sup> Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. <sup>13</sup> Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; <sup>14</sup> knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. <sup>15</sup> Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. <sup>16</sup> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. <sup>17</sup> For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory: This is my be-

<sup>1</sup> + τῇ the LTR.

<sup>9</sup> ἀμαρτιῶν GTR.

<sup>9</sup> ποιήσθε ye make L.

<sup>8</sup> αὐτοὶ (read but ye also) L

<sup>8</sup> + ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων that by your good works L.

<sup>8</sup> μελήσω I will take care LITRAW.

<sup>8</sup> αὐτοὶ GTRAW.

loved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 7 and delivered the just Lot, vexed with the filthy conversation of the

σης αὐτῷ τοιάσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὅσους  
brought to him such by the very excellent glory: This  
ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 18 καὶ  
is my Son, the beloved, in whom I have found delight. And  
ταύτην τὴν φωνὴν ἡμεῖς ἤκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν,  
this voice we heard from heaven brought,  
σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 καὶ ἔχομεν βεβαι-  
with him being on the mount holy. and we have more  
ότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες,  
sure the prophetic word, to which ye do taking heed,  
ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαναγασθῇ,  
as to a lamp shining in an obscure place, until day should dawn,  
καὶ ὥσφόρος ἀνατεῖλῃ ἐν ταῖς καρδίαις ὑμῶν. 20 τοῦτο  
and [the] morning star should arise in your hearts; this  
πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας  
first knowing, that any prophecy of scripture of its own  
(lit. every)

ἐπιλύσεως οὐ γίνεται. 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη  
interpretation is not, for not by [the] will of man was brought  
ᾧ ποτὲ προφητεία, ἄλλ' ὑπὸ πνεύματος ἁγίου φερό-  
at any time prophecy, but, by [the] Spirit Holy being  
μενοι ἐλάλησάν τοις ἁγίοις θεοῦ ἄνθρωποι.  
borne, spoke the holy of God men.

2 Ἐγένετο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ  
But there were also false prophets among the people, as also  
ἐν ὑμῖν ἔσονται ψευδοδιδασκαλοι, οἵτινες παρεισάξουσιν  
among you will be false teachers, who will bring in stealthily  
αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἁρ-  
sects destructive, and the who bought them Master de-  
νόμενοι, ἐπάγοντες ἐαυτοὺς ταχυνὴν ἀπώλειαν. 2 καὶ πολλοὶ  
nying, bringing upon themselves swift destruction; and many  
ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπώλειαις, δι' οὓς ἡ ὁδὸς  
will follow out their destructive ways, through whom the way  
τῆς ἀληθείας βλασφημηθήσεται. 3 καὶ ἐν πλεονεξίᾳ πλάσ-  
of the truth will be evil spoken of. And through covetousness with  
τοῖς λόγοις ὑμᾶς ἐμπορεύσονται οἷς τὸ κρίμα ἐκπαλαί  
well-turned words you they will make gain of: for whom judgment of old  
οὐκ ἄρχει, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυνστάζει. 4 Εἰ γὰρ ὁ θεός  
is not idle, and their destruction slumbers not. For if God

ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ ἐσειαίς  
[the] angels who sinned spared not, but to chains  
ζόφου ταρταρώσας παρέδωκεν  
of darkness having cast [them] to the deepest abyss delivered [them]  
εἰς κρίσιν ἀτετηρημένους. 5 καὶ ἀρχαίου κόσμου οὐκ  
for judgment having kept; and [the] ancient world not  
ἐφείσατο, ἀλλ' ὁδοῖον Νῶε δικαιοσύνης κήρυκα ἐφύ-  
spared, but [the] eighth Noe of righteousness a herald pre-  
λάξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας. 6 καὶ  
served, [the] flood upon [the] world of [the] ungodly having brought in; and  
πόλεις Σοδόμων καὶ Γομόρρας ἰεφρώσας κατα-  
[the] cities of Sodom and Gomorrah having reduced to ashes with an  
στροφή κατέκρινεν, ὑπόδειγμα μελλόντων ἀσε-  
overthrow condemned [them], an example to those being about to live

ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν my Son my beloved this is a. ἁγίῳ  
ὁρεῖ Tr. A. ᾧ προφητεία ποτὲ Tr. A. ἄλλὰ Tr. A. W. — οἱ GLTTr. A. W. 2 ἀπὸ  
(read 12en from God) Tr. A. ἁ + τοῦ L. ἁσελγείας licentiousnesses GLTTr. A. W. ἁ σπειροῖς  
to dens Lt; σπειροῖς to dens Tr. A. ἁ τηρουμένους to be kept GTr. A. W.; κολαζομένους τηρεῖν  
to keep, to be punished L. ἁ ἀλλὰ Tr. A.

ῥεῖν <sup>1</sup>τεθεικώς<sup>2</sup> 7 καὶ δίκαιον <sup>3</sup>Λώτ, καταπονούμενον <sup>4</sup>ὑπὸ τῆς  
<sup>1</sup>'ungodly <sup>1</sup>'having <sup>2</sup>set; and righteous Lot, oppressed by the  
<sup>5</sup>τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, <sup>6</sup>ἐρρύσατο<sup>7</sup> 8 βλέμ-  
<sup>8</sup>of the <sup>8</sup>'lawless <sup>9</sup>'in <sup>10</sup>'licentiousness <sup>11</sup>'conduct he delivered, (<sup>12</sup>through  
<sup>13</sup>ματι γὰρ καὶ ἀκοῇ <sup>14</sup>ἡ δίκαιος, <sup>15</sup>ἡ ἐγκατοικῶν<sup>16</sup> ἐν αὐτοῖς,  
<sup>17</sup>seeing <sup>18</sup>'for and hearing, the righteous [man], dwelling among them,  
<sup>19</sup>ἡμέραν ἐξ ἡμέρας <sup>20</sup>ψυχὴν δίκαιαν <sup>21</sup>ἀνόμοις ἐργοῖς  
<sup>22</sup>day by day <sup>23</sup>[his] <sup>24</sup>'soul <sup>25</sup>'righteous <sup>26</sup>'with <sup>27</sup>[their] <sup>28</sup>'lawless <sup>29</sup>'works  
<sup>30</sup>ἐβασάνιζεν<sup>31</sup> 9 οἶδεν <sup>32</sup>κύριος εὐσεβεῖς <sup>33</sup>ἐκ <sup>34</sup>ἱπειρασμοῦ<sup>35</sup>  
<sup>36</sup>'tormented,) <sup>37</sup>'knows <sup>38</sup>[the] <sup>39</sup>'Lord <sup>40</sup>[how the] pious out of temptation  
<sup>41</sup>ῥέσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως <sup>42</sup>κολαζομένους  
<sup>43</sup>to deliver, and [the] unrighteous to a day of judgment <sup>44</sup>'to be <sup>45</sup>'punished  
<sup>46</sup>τηρεῖν<sup>47</sup> 10 μάλιστα δὲ τοὺς ὀπίσω <sup>48</sup>σαρκὸς ἐν <sup>49</sup>ἐπιθυμίᾳ  
<sup>50</sup>'to <sup>51</sup>'keep; and specially those who after [the] flesh in [the] lust  
<sup>52</sup>μασποῦ <sup>53</sup>πορευομένους, καὶ κυριότητος <sup>54</sup>καταφρονούντας.  
<sup>55</sup>of pollution walk, and lordship despise. [They

Τολμηταί, αὐθάδεις, δοξας οὐ τρέμουσιν <sup>1</sup>βλασφημοῦντες<sup>2</sup>  
<sup>3</sup>are] daring, self-willed; <sup>4</sup>'glories <sup>5</sup>'they <sup>6</sup>'tremble <sup>7</sup>'not <sup>8</sup>'speaking <sup>9</sup>'evil <sup>10</sup>'of;  
<sup>11</sup>11 ὅπου ἄγγελοι <sup>12</sup>ισχύϊ καὶ δυνάμει <sup>13</sup>μειζόνες ὄντες, οὐ φέ-  
<sup>14</sup>where angels <sup>15</sup>'in <sup>16</sup>'strength <sup>17</sup>'and <sup>18</sup>'power <sup>19</sup>'greater <sup>20</sup>'being, <sup>21</sup>'not <sup>22</sup>'do  
<sup>23</sup>ρουν σιν <sup>24</sup>κατ' αὐτῶν <sup>25</sup>παρὰ <sup>26</sup>κυρίῳ<sup>27</sup> βλάσφημον κρίσιν.  
<sup>28</sup>bring against them, before [the] Lord, a railing charge.

12 οὗτοι δὲ, ὡς ἄλογα ζῶα <sup>1</sup>φυσικὰ γεγεννημένα<sup>2</sup> εἰς ἄλω-  
<sup>3</sup>But these, as <sup>4</sup>'irrational <sup>5</sup>'animals <sup>6</sup>'natural born for cap-  
<sup>7</sup>σιν καὶ φθοράν, ἐν οἷς <sup>8</sup>ἀγνοοῦσιν <sup>9</sup>βλασφημοῦντες, ἐν  
<sup>10</sup>ture and corruption, <sup>11</sup>'in <sup>12</sup>'what <sup>13</sup>'they <sup>14</sup>'are <sup>15</sup>'ignorant <sup>16</sup>'of <sup>17</sup>'speaking <sup>18</sup>'evil, in  
<sup>19</sup>τῇ φθορᾷ αὐτῶν <sup>20</sup>καταφθαρήσονται, <sup>21</sup>13 κομιούμενοι  
<sup>22</sup>their corruption shall utterly perish, being about to receive [the]

μισθὸν <sup>1</sup>ἀδικίας, ἡδονὴν ἡγοῦμενοι <sup>2</sup>τὴν ἐν ἡμέρᾳ <sup>3</sup>τρύφήν,  
<sup>4</sup>reward of unrighteousness; <sup>5</sup>'pleasure <sup>6</sup>'esteeming <sup>7</sup>'ephemeral <sup>8</sup>'indulgence;  
<sup>9</sup>σπίλοι καὶ μῶμοι, ἐντροφῶντες ἐν ταῖς <sup>10</sup>ἁπάταις<sup>11</sup> αὐτῶν, συν-  
<sup>12</sup>spots and blemishes, luxuriating in <sup>13</sup>'deceits <sup>14</sup>'their, feast-  
<sup>15</sup>εινυχούμενοι ὑμῖν, <sup>16</sup>14 ὀφθαλμοὺς ἔχοντες <sup>17</sup>μεστοὺς <sup>18</sup>μοιχαλίδος  
<sup>19</sup>ing with you; eyes having full of an adulteress,  
<sup>20</sup>καὶ ἁκαταπαύστους<sup>21</sup> ἁμαρτίας, δელεάζοντες <sup>22</sup>ψυχὰς ἀστηρικ-  
<sup>23</sup>and that cease not from sin, alluring souls unestablish-

τους, καρδίαν <sup>1</sup>γεγυμνασμένην <sup>2</sup>ῥπλεονεξίαις<sup>3</sup> ἔχοντες, <sup>4</sup>κατάρas  
<sup>5</sup>ed; <sup>6</sup>'a <sup>7</sup>'heart <sup>8</sup>'exercised <sup>9</sup>'in <sup>10</sup>'craving <sup>11</sup>'having, <sup>12</sup>'of <sup>13</sup>'curse  
<sup>14</sup>τέκνα, <sup>15</sup>15 <sup>16</sup>καταλιπόντες<sup>17</sup> τὴν <sup>18</sup>εὐθεῖαν <sup>19</sup>ὁδὸν, <sup>20</sup>ἐπλανήθησαν,  
<sup>21</sup>'children; having left the straight way, they went astray,  
<sup>22</sup>ἐξακολουθήσαντες <sup>23</sup>τῇ ὁδῷ <sup>24</sup>τοῦ Βαλαάμ <sup>25</sup>τοῦ Βοσόρ, ὃς  
<sup>26</sup>having followed in the way of Balaam, [son] of Bosor, who [the]

μισθὸν <sup>1</sup>ἀδικίας <sup>2</sup>ἡγάπησεν, <sup>3</sup>16 <sup>4</sup>ἐλεγξιν δὲ <sup>5</sup>ἔσχεν <sup>6</sup>ἰδίας  
<sup>7</sup>reward of unrighteousness loved; but reproof had of his own  
<sup>8</sup>παρανομίας<sup>9</sup> ὑποζύγιον <sup>10</sup>ἄφρων, ἐν <sup>11</sup>ἀνθρώπου <sup>12</sup>φῶν<sup>13</sup>  
<sup>14</sup>wickedness, [the] <sup>15</sup>'beast <sup>16</sup>'of <sup>17</sup>'burden <sup>18</sup>'dumb, in <sup>19</sup>man's <sup>20</sup>'voice

φθεγξάμενον, <sup>1</sup>ἐκώλυσεν <sup>2</sup>τὴν τοῦ <sup>3</sup>προφήτου <sup>4</sup>παραφροσύνην.  
<sup>5</sup>speaking, forbade <sup>6</sup>'of <sup>7</sup>'the <sup>8</sup>'prophet <sup>9</sup>'madness.

17 οὗτοι εἰσιν <sup>1</sup>πηγαὶ <sup>2</sup>ἄνυδροι, <sup>3</sup>νεφέλαι<sup>4</sup> ὑπὸ <sup>5</sup>λαίλατος <sup>6</sup>ἐλαν-  
<sup>7</sup>These are fountains without water, clouds by storm being  
<sup>8</sup>νόμεναι, οἷς ὁ <sup>9</sup>ζόφος <sup>10</sup>τοῦ σκότους <sup>11</sup>εἰς αἰῶνα<sup>12</sup> τετήρηται.  
<sup>13</sup>driven, to whom the gloom of darkness for ever is kept.

<sup>1</sup>ἐρύσατο TRA.

<sup>8</sup>— ὁ (read [the]) L.

<sup>11</sup>ἐν- T.

<sup>1</sup>ἱπειρασμῶν temptations T.

<sup>1</sup>— παρὰ κυρίῳ [T.]. <sup>1</sup>φυσικὰ γεγεννημένα EG; γεγεννημ. (γεννημ.) T) φυσικὰ (read irra-  
<sup>2</sup>tional animals, born naturally) LTTTAW. <sup>3</sup>καὶ φθαρήσονται shall even perish LTTTAW.

<sup>1</sup>ἁπάταις <sup>1</sup>'love <sup>2</sup>'feasts LTR. <sup>3</sup>ἁκαταπάστους insatiable (for sin) L. <sup>4</sup>ῥπλεονεξίας GLTTTAW.

<sup>1</sup>καταλείποντες leaving T.

<sup>1</sup>— τὴν (read [the]) GLTTTAW.

<sup>1</sup>καὶ ὀμίχλαι and mists

GLTTTAW. <sup>1</sup>— εἰς αἰῶνα LTTTAW.

wicked: 8 (for that  
 righteous man dwell-  
 ing among them, in  
 seeing and hearing,  
 vexed his righteous  
 soul from day to day  
 with their unlawful  
 deeds); 9 the Lord  
 knoweth how to de-  
 liver the godly out of  
 temptations, and to  
 reserve the unjust un-  
 to the day of judgment  
 to be punished: 10 but  
 chiefly them that walk  
 after the flesh in the  
 lust of uncleanness,  
 and despise govern-  
 ment. Presumptuous  
 are they, selfwilled,  
 they are not afraid to  
 speak evil of dignities.  
 11 Whereas angels,  
 which are greater in  
 power and might  
 bring not railing ac-  
 cusation against them  
 before the Lord. 12 But  
 these, as natural  
 brute beasts, made to  
 be taken and destroy-  
 ed, speak evil of the  
 things that they un-  
 derstand not; and  
 shall utterly perish in  
 their own corruption;  
 13 and shall receive the  
 reward of unright-  
 eousness, as they that  
 count it pleasure to  
 riot in the daytime.  
 Spots they are and  
 blemishes, sporting  
 themselves with their  
 own deceivings while  
 they feast with you;  
 14 having eyes full of  
 adultery, and that  
 cannot cease from  
 sin; beguiling unsta-  
 ble souls: an heart  
 they have exercised  
 with covetous practi-  
 ces; cursed children:  
 15 which have forsaken  
 the right way, and are  
 gone astray, following  
 the way of Balaam the  
 son of Bosor, who loved  
 the wages of un-  
 righteousness; 16 but  
 was rebuked for his in-  
 iquity: the dumb ass  
 speaking with man's  
 voice forbade the mad-  
 ness of the prophet.  
 17 These are wells  
 without water, clouds  
 that are carried with  
 a tempest; to whom  
 the mist of darkness  
 is reserved for ever.  
 18 For when they  
 speak great swelling  
 words of vanity, they



allure through the  
lure of the flesh,  
through much wanton-  
ness, those that were  
clean escaped from  
them who live in error.  
19 While they promise  
them liberty, they  
themselves are the ser-  
vants of corruption:  
for of whom a man is  
overcome, of the same  
is he brought in bon-  
dage. 20 For if after  
they have escaped the  
pollutions of the world  
through the knowl-  
edge of the Lord and  
Saviour Jesus Christ,  
they are again en-  
tangled therein, and  
overcome, the latter  
end is worse with them  
than the beginning.  
21 For it had been bet-  
ter for them not to  
have known the way of  
righteousness, than,  
after they have known  
it, to turn from the  
holy commandment  
delivered unto them.  
22 But it is happened  
unto them according  
to the true proverb,  
The dog is turned to  
his own vomit again;  
and the sow that was  
washed to her wallow-  
ing in the mire.

III. This second e-  
pistle, beloved, I now  
write unto you; in  
both which I stir up  
your pure minds by  
way of remembrance:  
2 that ye may be mind-  
ful of the words which  
were spoken before by  
the holy prophets, and  
of the commandment  
of us the apostles of  
the Lord and Saviour;  
3 knowing this first,  
that there shall come  
in the last days scot-  
fers, walking after  
their own lusts, 4 and  
saying, Where is the  
promise of his coming?  
for since the fathers  
fell asleep, all things  
continue as they were  
from the beginning of  
the creation. 5 For  
this they willingly are  
ignorant of, that by  
the word of God the  
heavens were of old,  
and the earth stand-  
ing out of the water  
and in the water: 6 where-  
by the world that then  
was, being overflown  
with water, perished:

18 ὑπέρογκα γὰρ ματαιότητος φηγγόμενοι, δελεάζουσιν  
For great swelling [words] of vanity speaking, they allure  
ἐν ἐπιθυμίαις σαρκός, ἡ ἀσελγείαις, τοὺς ὄντως  
with [the] desires of [the] flesh, by licentiousness, those who indeed  
ἀποφύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους, 19 ἐλευ-  
escaped from those who in error walk, free-  
θερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες  
dom them promising, themselves bondmen being  
τῆς φθορᾶς· ὧ γὰρ τις ἡττηται, τούτῳ καὶ δε-  
of corruption; for by whom anyone has been subdued, by him also he is  
δουλωται. 20 εἰ γὰρ ἀποφύγοντες τὰ μιάσματα τοῦ κόσμου  
held in bondage. For if having escaped the pollutions of the world  
ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ χριστοῦ,  
through [the] knowledge of the Lord and Saviour Jesus Christ,  
τούτοις δὲ πάλιν ἐμπλεκέντες ἡττῶνται, γέγονεν  
but by these again having been entangled they are subdued, has become  
αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων. 21 κρεῖττον  
to them the last [state] worse than the first. 21 Better  
γὰρ ἢν αὐτοῖς μὴ ἐπεγνωκεῖαν τὴν ὁδὸν τῆς δικαιοσύνης,  
for it were for them not to have known the way of righteousness,  
ἢ ἐπιγνοῦσιν ἐπιστρέψαι τῆς παραδοθείσης αὐ-  
than having known [it] to have turned from the delivered to  
τοῖς ἁγίας ἐντολῆς. 22 συμβέβηκεν αὐτοῖς τὸ τῆς  
them holy commandment. But has happened to them [the word] of the  
ἀληθοῦς παροιμίας, Κύνων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα  
true proverb: [The] dog having returned to his own vomit;  
καὶ, Ὡς λουσαμένη, εἰς κύλισμα βροβόρου.  
and, [The] sow washed, to [her] rolling place in [the] mire.

3 Ταύτην ἡδὲ, ἀγαπητοί, δευτέρῳ ὑμῖν γράφω ἐπιστολήν,  
This now, beloved, a second to you I write epistle,  
ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρι-  
in [both] which I stir up your in putting [you] in remembrance τὴν εἰλικρι-  
νὴ διάνοιαν, 2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν  
mind, to be mindful of the spoken before words by the  
ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἐπιτολῆς, ἐντολῆς,  
holy prophets, and of the the apostles by us commandment  
τοῦ κυρίου καὶ σωτῆρος. 3 τοῦτο πρῶτον γινώσκοντες, ὅτι  
of the Lord and Saviour; this first knowing, that  
ἐλεύσονται ἐπ' ἑσχατοῦ τῶν ἡμερῶν ἑμπαίκεται, κατὰ  
will come at the close of the days mockers, according to  
τὰς ἰδίας. καὶ αὐτῶν ἐπιθυμίας πορευόμενοι, 4 καὶ λέγοντες, Ποῦ  
their own lusts walking, and saying, Where  
ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέ-  
is the promise of his coming? for since the fa-  
ρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτί-  
thers fell asleep, all things thus continue from [the] beginning of [the]  
σεως. 5 λανθάνει γὰρ αὐτοῖς τοῦτο θελοντας, ὅτι  
creation. For is hidden from them this, [they] willing [it], that  
οὐρανοὶ ἦσαν ἐκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος  
heavens were of old, and an earth out of water and in water.  
συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ, 6 δι' ὧν ὁ τότε  
subsisting, by the of God word, through which [waters] the then

† + ἐν E. † αὐτῶν scarcely GLTTRAW. † ἀποφύγοντας are escaping from LITTRAW.  
† — καὶ τ[τ]. † + ἡμῶν (read our Lord) LT. † κρεῖσσον T. † + εἰς τὰ ὅπισω to the  
[things] behind L. † ἐπιστρέψαι to have turned back LITTRAW. † ἀπὸ L. † — δὲ but  
LITTRAW. † κυλισμὸν rolling TTRAW. † ὑμῶν (read by your apostles) LITTRAW. † ἑσχατῶν  
(read in the last days) LITTRAW. † + ἐν ἐμπαίμονῃ (read mockers, with mocking)  
GLTTRAW. † ἐπιθυμίας αὐτῶν GLTTRAW.

κόσμος ὑδατι κατακλυσθεὶς ἀπώλετο. 7 οἱ δὲ νῦν οὐρανοὶ  
world with water having been deluged perished. But the now heavens  
καὶ ἡ γῆ αὐτοῦ<sup>1</sup> λόγῳ τεθησαυρισμένοι εἰσὶν, πυρὶ τηρού-  
and the earth by his word <sup>2</sup>treasured up <sup>3</sup>are, for fire being-  
μενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.  
kept to a day of judgment and destruction of ungodly men.  
8 ἐν δὲ τούτῳ μὴ λανθάνετω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα  
But this one thing let not be hidden from you, beloved, that one day  
παρὰ κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα  
with [the] Lord [is] as a thousand years, and a thousand years as <sup>4</sup>day  
μία. 9 οὐ βραδύνει<sup>5</sup> ὁ κύριος τῆς ἐπαγγελίας, ὡς τινες βρα-  
<sup>6</sup>one. <sup>7</sup>Does <sup>8</sup>not <sup>9</sup>delay <sup>10</sup>the <sup>11</sup>Lord the promise, as some <sup>12</sup>de-  
δυτήτα ἡγούνται· ἀλλὰ μακροθυμεῖ<sup>13</sup> εἰς<sup>14</sup> ὁ ἡμᾶς, <sup>15</sup>μὴ βουλό-  
lay <sup>16</sup>esteem, but is longsuffering towards us, not will-  
μενός<sup>17</sup> τινὰς ἀπολίσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρή-  
[for] any to perish, but all to repentance to  
σαι. 10 ἥξει δὲ<sup>18</sup> ἡ ἡμέρα κυρίου ὡς κλέπτῃς<sup>19</sup> ἐν νυκτί,  
come. But shall come the day of [the] Lord as a thief in [the] night,  
ἐν ᾗ<sup>20</sup> τοὶ οὐρανοὶ ροιζήδον παρελεύσονται, στοιχεῖα δὲ  
in which the heavens with rushing noise shall pass away, and [the] elements  
καυσούμενα<sup>21</sup> λυθῶσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα  
burning with heat shall be dissolved, and [the] earth and the <sup>22</sup>in <sup>23</sup>it <sup>24</sup>works  
κατακαίσεται.  
shall be burnt up.

11 Τούτων<sup>25</sup> οὖν<sup>26</sup> πάντων<sup>27</sup> λυομένων, ποταπὸς  
These things then all being to be dissolved, what kind of [persons]  
δεῖ<sup>28</sup> ὑπάρχειν<sup>29</sup> ὑμᾶς<sup>30</sup> ἐν<sup>31</sup> ἀγίαις<sup>32</sup> ἀνυστροφαις<sup>33</sup> καὶ<sup>34</sup> εὐσεβείαις,  
ought <sup>35</sup>to <sup>36</sup>be <sup>37</sup>ye in holy conduct and piety,  
12 προσδοκῶντας<sup>38</sup> καὶ<sup>39</sup> σπεύδοντας<sup>40</sup> τὴν<sup>41</sup> παρουσίαν<sup>42</sup> τῆς<sup>43</sup> τοῦ<sup>44</sup>  
expecting and hastening the coming of the  
θεοῦ<sup>45</sup> ἡμέρας<sup>46</sup> δι<sup>47</sup> ἣν<sup>48</sup> οὐρανοὶ<sup>49</sup> πυρούμενοι<sup>50</sup> λυθή-  
<sup>51</sup>of God <sup>52</sup>day by reason of which [the] heavens, being on fire, shall be dis-  
σονται, καὶ<sup>53</sup> στοιχεῖα<sup>54</sup> καυσούμενα<sup>55</sup> ἴκται<sup>56</sup>; 13 καινὸς<sup>57</sup>  
solved, and [the] elements burning with heat shall melt? <sup>58</sup>New  
δὲ<sup>59</sup> οὐρανοὺς<sup>60</sup> καὶ<sup>61</sup> γῆν<sup>62</sup> καινὴν<sup>63</sup> ἰκατά<sup>64</sup> τὸ<sup>65</sup> ἐπαγγελία<sup>66</sup> αὐτοῦ<sup>67</sup>  
<sup>68</sup>but heavens and <sup>69</sup>earth <sup>70</sup>a <sup>71</sup>new according to <sup>72</sup>promise <sup>73</sup>his,  
προσδοκῶμεν, ἐν<sup>74</sup> οἷς<sup>75</sup> δικαιοσύνη<sup>76</sup> κατοικεῖ. 14 διό, ἀγαπη-  
we expect, in which righteousness dwells. Wherefore, beloved,  
τοί, ταῦτα<sup>77</sup> προσδοκῶντες, σπουδάσατε<sup>78</sup> ἄσπιλοι<sup>79</sup> καὶ<sup>80</sup> ἀμώ-  
ed, these things expecting be diligent without spot and unblam-  
μητοὶ<sup>81</sup> αὐτῷ<sup>82</sup> εὐρεθῆναι<sup>83</sup> ἐν<sup>84</sup> εἰρήνῃ, 15 καὶ<sup>85</sup> τὴν<sup>86</sup> τοῦ<sup>87</sup> κυρίου<sup>88</sup> ἡμῶν<sup>89</sup>  
able by him to be found in peace; and the <sup>90</sup>of <sup>91</sup>our <sup>92</sup>Lord  
μακροθυμίαν, σωτηρίαν<sup>93</sup> ἡγείσθε<sup>94</sup> καθὼς<sup>95</sup> καὶ<sup>96</sup> ὁ<sup>97</sup> ἀγαπητὸς<sup>98</sup>  
<sup>99</sup>longsuffering, <sup>100</sup>salvation <sup>101</sup>esteem <sup>102</sup>ye; according as also <sup>103</sup>beloved  
ἡμῶν<sup>104</sup> ἀδελφὸς<sup>105</sup> Παῦλος<sup>106</sup> κατὰ<sup>107</sup> τὴν<sup>108</sup> αὐτῷ<sup>109</sup> δοθείσαν<sup>110</sup> σοφίαν<sup>111</sup>  
<sup>112</sup>our brother Paul according to the <sup>113</sup>to <sup>114</sup>him <sup>115</sup>given <sup>116</sup>wisdom  
ἔγραψεν<sup>117</sup> ὑμῖν, 16 ὡς<sup>118</sup> καὶ<sup>119</sup> ἐν<sup>120</sup> πάσαις<sup>121</sup> ἐπιστολαῖς, λαλῶν<sup>122</sup>  
wrote to you, as also in all [his] epistles, speaking  
ἐν<sup>123</sup> αὐταῖς<sup>124</sup> περὶ<sup>125</sup> τούτων<sup>126</sup> ἐν<sup>127</sup> οἷς<sup>128</sup> ἐστὶν<sup>129</sup> δυσνόητά<sup>130</sup>  
in them concerning these things, among which are <sup>131</sup>hard <sup>132</sup>to <sup>133</sup>be <sup>134</sup>understood

7 but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 as also in all his epistles, speaking in which are some things hard to be

<sup>1</sup> τῷ αὐτῷ (read by the same word) ELT; τῷ αὐτοῦ GTRAW.

LITRAW.

<sup>2</sup> δι' because of LT.

<sup>3</sup> ὑμᾶς you LITRA.

<sup>4</sup> — ὁ (read [the])

P — ἡ (read [the]) LITRAW.

<sup>5</sup> ἐν νυκτί GLITRAW.

<sup>6</sup> — οἱ (read [the]) TA.

<sup>7</sup> λυθήσεται LITR.

<sup>8</sup> θήσεται shall be detected Tr.

<sup>9</sup> οὕτως thus A.

<sup>10</sup> ταχέως L.

<sup>11</sup> καινὴν γῆν T.

<sup>12</sup> καὶ and L.

<sup>13</sup> τὰ ἐπαγγέλματα promises LT.

<sup>14</sup> δοθείσαν αὐτῷ LITRAW.

LITRAW.

<sup>15</sup> αἷς --- A.W.

<sup>16</sup> — ταῖς

understood, which they are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς ἡ some things, which the untaught and unestablished wrest, as καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειαν. also the other scriptures, to their own destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσετε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέ- Ye therefore, beloved, knowing beforehand, beware, lest with the of the lawless [ones] error having been led away, ye should σῆτε τοῦ ἰδίου στηριγμοῦ. 18 αὐξάνετε. δὲ ἐν χάριτι καὶ fall from your own steadfastness: but grow in grace, and γνῶσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. in [the] knowledge of our Lord and Saviour Jesus Christ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν. To him [be] glory both now and to [the] day of eternity. Amen.

## ἘΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

ἘΠΙΣΤΟΛΗ

ΟΦ JOHN

GENERAL

FIRST.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested unto us;) 3 that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.

Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς. 2 καὶ ἡ ζωὴ ἡμῶν ἐφανερώθη, καὶ ἑώρακαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, πορτὶ τοῦ πατρὸς τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν. 3 ὃ ἑώρακαμεν καὶ ἀκηκόαμεν, καὶ ἐφανερώθη ἡμῖν. 3 ὃ ἑώρακαμεν καὶ ἀκηκόαμεν, καὶ ἐφανερώθη ἡμῖν. 3 ὃ ἑώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μετ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ. 4 καὶ ταῦτα ἡγράφομεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη. write to you that joy our may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one

5 Καὶ αὐτὴ ἐστίν ἡ ἑπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ ἡμεῖς ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ σκοτία ἐν αὐτῷ οὐκ ἐστίν οὐδεμία. 6 ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκοτεινῷ περιπατοῦμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. 7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν, ὡς αὐτὸς ἐστίν ἐν τῷ φωτὶ, κοινωνίαν light we should walk, as he is in the light, fellowship

4 — ἀμήν T[RA]. 5 + Πέτρον β' 2 Peter TR.

1 + τοῦ ἀποστόλου the apostle E; — καθολικὴ G; Ἰωάννου α' LTAW; Ἰωάννου ἐπιστολὴ α' Tr. 8 + καὶ also LTTAW. 9 ἡμεῖς we write TR.

10 ἐστὶν αὕτη TTRAW. 11 ἀγγελία GLTTAW. 12 οὐκ ἐστὶν ἐν αὐτῷ Tr.



ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ <sup>ἡ</sup>Χριστοῦ<sup>1</sup> τοῦ υἱοῦ<sup>2</sup>  
 we have with one another, and the blood of Jesus Christ his Son  
 αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 8 ἂν εἴπωμεν  
 'his cleanses us from every sin. If we should say  
 ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια  
 that sin we have not, ourselves we deceive, and the truth  
 οὐκ ἔστιν ἐν ἡμῖν.<sup>3</sup> 9 ἂν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν,  
 is not in us. If we should confess our sins,  
 πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῇ <sup>ἡ</sup>μῖν<sup>4</sup> τὰς ἁμαρτίας,  
 faithful he is and righteous, that he may forgive us the sins,  
 καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 ἂν εἴπωμεν  
 and may cleanse us from all unrighteousness. If we should say  
 ὅτι οὐχ ἁμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος  
 that we have not sinned, a liar we make him, and word  
 αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.  
 'his is not in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε<sup>5</sup>  
 'Little children, I write to you, that ye may not sin;  
 καὶ ἂν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα,  
 and if anyone should sin, a Paraclete we have with the Father,  
 Ἰησοῦν Χριστὸν δίκαιον· 2 καὶ αὐτὸς ἱλασμός ἐστιν<sup>6</sup>  
 Jesus Christ [the] righteous; and he [the] propitiation is  
 περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,  
 for our sins; 'not 'for 'ours 'but only,  
 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.  
 but also for 'whole 'the world.

3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἂν  
 And by this we know that we have known him, if  
 τὰς ἐντολάς αὐτοῦ τηρῶμεν. 4 ὁ λέγων, <sup>ἡ</sup>Ἐγνώκα αὐτόν,  
 his commandments we keep. He that says, I have known him,  
 καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ  
 and his commandments is not keeping, a liar is, and in him  
 ἡ ἀλήθεια οὐκ ἔστιν· 5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,  
 the truth is not; but whoever may keep his word,  
 ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ  
 truly in him the love of God has been perfected. By this  
 γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. 6 ὁ λέγων ἐν αὐτῷ  
 we know that in him we are. He that says in him [he]  
 μένει, ὀφείλει, καθὼς ἐκέλευε περιεπάτησεν, καὶ αὐτὸς οὕτως<sup>7</sup>  
 abides, ought, even as he walked, also himself so  
 περιπατεῖν. 7 Ἀδελφοί,<sup>8</sup> οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,  
 to walk. Brethren, not a 'commandment 'new I write to you,  
 ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ  
 but 'commandment 'an 'old, which ye had from [the] beginning: the  
 ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε ἅπ'  
 'commandment 'old is the word which ye heard from [the]  
 ἀρχῆς.<sup>9</sup> 8 πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν  
 beginning. Again a 'commandment 'new I write to you, which is  
 ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται,  
 true in him and in you, because the darkness is passing away,  
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 ὁ λέγων ἐν τῷ  
 and the 'light 'true already shines. He that says in the  
 φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστίν  
 light [he] is, and 'his 'brother 'in the darkness is

with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

II. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But who so keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in the darkness even until

<sup>1</sup> — Χριστοῦ LITTA.

<sup>2</sup> ἐν ἡμῖν οὐκ ἔστιν LITW.

<sup>3</sup> ἡμῶν our (sins) W.

<sup>4</sup> ἐστίν

ἱλασμός L.

<sup>5</sup> + ὅτι [L]ITTA.

<sup>6</sup> — οὕτως LIT[Α].

<sup>7</sup> ἀγαπητοί beloved GLTTAW.

<sup>8</sup> — ἀπ' ἀρχῆς LITTA.

now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτι  
until now. He that loves his brother, in the light  
μένει, καὶ σκάνδαλον ἔν αὐτῷ οὐκ ἔστιν. 11 ὁ δὲ  
abides, and 'cause of offence 'in 'him 'there 'is 'not. But he that  
μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ  
hates his brother, in the darkness is, and in the darkness  
περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφ-  
walks, and knows not where he goes, because the darkness blind-  
λωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.  
ed his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

12 Γράφω ὑμῖν, τέκνια, ὅτι ἀφίωνται ὑμῖν  
I write to you, little children, because have been forgiven you [your]  
αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.  
sins for the sake of his name.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν [the] beginning. I write to you, young men, because ye have overcome the  
πονηρόν. 14 Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν  
wicked [one]. I write to you, little children, because ye have known the  
πατέρα.  
Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of

14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, ἀπὸ τοῦ λόγου τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν  
from [the] beginning. I wrote to you, young men, because strong ye are  
καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν  
of God in you abides, and ye have overcome the  
πονηρόν. 15 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ  
wicked [one]. Love not the world, nor the things in the  
κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη  
world. If anyone should love the world, 'not 'is 'the 'love  
τοῦ πατρὸς ἐν αὐτῷ. 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ,  
of 'the 'Father in him; because all that which [is] in the world,  
ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ  
the desire of the flesh, and the desire of the eyes, and  
ἡ ὑαλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ  
of life, is not of the Father, but of  
τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπι-  
the world is; and the world is passing away, and the  
θυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν  
lust of it, but he that does the will of God abides for  
αἰῶνα. 18 Παῖδια, ἐσχάτη ὥρα ἐστίν καὶ καθῶς  
ever. Little children, [the] last hour it is, and according as  
ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι  
ye heard that the antichrist is coming, even now 'antichrists  
πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν  
'many have arisen, whence we know that [the] last hour it is.  
19 ἐξ ἡμῶν βῆ ἐλθόν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ  
From among us they went out, but they were not of us; for if  
ἦσαν ἐξ ἡμῶν, μεμενέκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανε-  
they were of us, they would have remained with us, but that they  
ρωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς  
might be made manifest that 'are 'not 'all of us. And ye

\* οὐκ ἔστιν ἐν αὐτῷ LTA.

\* ἔγραψα I wrote LITFAW.

\* ἀλαζονεία T.

\* ἀλλὰ TTRW.

\* — ὁ LITFAW.

\* ἐξῆλθον LITFAW.

\* ἐξ ἡμῶν ἦσαν Tr.

χοῖσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα." [the] anointing have from the holy [one], and ye know all things.

21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι I wrote not to you because ye know not the truth, but because οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἐστίν. ye know it, and that <sup>(lit. every)</sup> any <sup>lie</sup> of <sup>the</sup> truth <sup>'not</sup> is.

22 Τίς ἐστίν ὁ ψεύστης εἰμὶ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ Who is the liar but he that denies that Jesus ἐστίν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος ὁ ἀρνούμενος is the Christ? He is the antichrist who denies

τὸν πατέρα καὶ τὸν υἱόν. 23 πᾶς ὁ ἀρνούμενος τὸν υἱόν, the Father and the Son. Everyone that denies the Son,

οὐδὲ τὸν πατέρα ἔχει. 24 Ὑμεῖς ἴδον" ὁ ἠκούσατε ἀπ' neither <sup>the</sup> Father <sup>'has</sup> he, Ye therefore what ye heard from

ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' [the] beginning, in you let it abide: if in you should abide what from

ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ νύφ καὶ ἐν τῷ πατρὶ [the] beginning ye heard, also ye in the Son and in the Father

μενεῖτε. 25 καὶ αὕτη ἐστίν ἡ ἐπαγγελία, ἣν αὐτός ἐπηγ- shall abide. And this is the promise which he pro-

γεῖλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 ταῦτα ἔγραψα ὑμῖν mised us, life eternal. These things I wrote to you

περὶ τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς τὸ χοῖσμα concerning those who lead astray you: and you the anointing

ὃ ἐλάβετε ἀπ' αὐτοῦ, ἢ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε which ye received from him, in you abides, and not need ye have

ἵνα τις διδάσκῃ ὑμᾶς ἄλλ' ὥς τὸ αὐτὸ χοῖσμα διδάσκει that anyone should teach you; but as the same anointing teaches

ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστίν, καὶ οὐκ ἐστὶν ψεῦ- you concerning all things, and true is, and is not a

δος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ἡμενεῖτε ἐν αὐτῷ. lie; and even as it taught you, ye shall abide in him.

28 Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ ἵνα ὅταν φανερω- And now, little children, abide in him, that when he be mani-

θῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυρθώμεν ἀπ' αὐτοῦ, fested we may have boldness, and not be put to shame from before him

ἐν τῷ παρουσίᾳ αὐτοῦ. at his coming.

29 Ἐάν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ If ye know that righteous he is, ye know that everyone who

ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται. 3 Ἴδετε πο- practises righteousness of him has been begotten. See

ταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα θεοῦ what love has given to us the Father, that children of God

κληθώμεθα. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, we should be called. On account of this the world knows not us,

ὅτι οὐκ ἔγνω αὐτόν. 2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, because it knew not him. Beloved, now children of God are we,

καὶ οὐπω ἐφανερώθη τί ἐσόμεθα οἰδαμεν. ὅτι ἐὰν and not yet was it manifested what we shall be; but we know that if

φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν καθὼς he be manifested, like him we shall be, for we shall see him as

αὐτὸν. 20 But ye have an anunction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as

αὐτὸν. 20 But ye have an anunction from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25 And this is the promise that he hath promised us, even eternal life. 26 These things have I written unto you concerning them that seduce you. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

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ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς  
 "brother "his a murderer is, and ye know that "any  
 ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.  
 "murderer "not has life eternal "in "him "abiding.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ  
 By this we have known love, because he for  
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν  
 us his life laid down; and we ought for the  
 ἀδελφῶν τὰς ψυχὰς ὑποθέσθαι. 17 ὃς δ' ἂν ἔχη τὸν  
 brethren [our] lives to lay down. But whoever may have  
 βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν  
 "means "of "life "the "world's, and may see his brother "need  
 ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ  
 "having, and may shut up his bowels from him, how "the  
 ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;  
 love "of "God "abides in him?

18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ ᾧ γλῶσσῃ,  
 "Little "children "my, we should not love in word, nor with tongue,  
 ἀλλ' ἐργῶ καὶ ἀληθείᾳ. 19 καὶ ἐν τούτῳ ἐγινώσκουμεν  
 but in work and in truth. And by this we know  
 ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν  
 that of the truth we are, and before him shall persuade  
 τὰς καρδίας ἡμῶν. 20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,  
 our hearts, that if "should "condemn "our "heart,  
 ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.  
 that greater is God than our heart and knows all things.  
 21 ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν  
 Beloved, if "heart "our "should not condemn us,  
 παρῆρσίαν ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ ἐὰν αὐτῶμεν,  
 boldness we have towards God, and whatsoever we may ask,  
 λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν,  
 we receive from him, because his commandments we keep,  
 καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη  
 and the things pleasing before him we practise. And this  
 ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ  
 is his commandment, that we should believe on the name  
 υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς  
 of his Son Jesus Christ, and should love one another, even as  
 ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ,  
 he gave commandment to us. And he that keeps his commandments,  
 ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ καὶ ἐν τούτῳ γινώσκουμεν  
 in him abides, and he in him: and by this we know  
 ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.  
 that he abides in us, by the Spirit which to us he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμά-  
 Beloved, "not "every "spirit "believe, but prove  
 ζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν ὅτι πολλοὶ ψευδο-  
 the spirits, if of God they are; because many false  
 προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 ἐν τούτῳ γινώσκετε  
 prophets have gone out into the world. By this ye know  
 τὸ πνεῦμα τοῦ θεοῦ πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν  
 the Spirit of God: every spirit which confesses Jesus Christ

his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

IV. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come

\* εαυτῷ himself LT. γ θεῖαν LTTfAW \* — μου LTTfAW. \* + ἡ (read with the tongue) GLTfAW. β ἀλλὰ TTr. c + ἐν in (work) GLTfAW. d — καὶ L[TrA]. e γινώσκειμεθα we shall know LTTfAW. f ὅτι (read whatever our heart) L. g — ἡμῶν (read the heart) LT[A]. h ἀπ' LTTfA. i πιστεύωμεν we believe LTT; πιστεύ[σ]ωμεν A.

in the flesh is of God: 3 and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ ἐστίν. 3 καὶ πᾶν πνεῦμα  
 'in 'flesh, of God is; and 'any 'spirit  
 (lit. every)  
 ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἡ Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἢ ἐκ  
 'which 'confesses 'not 'Jesus 'Christ 'in 'flesh 'come, 'of  
 τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτο ἐστίν τὸ τοῦ ἀντιχρίστου,  
 'God 'not 'is: and this is that [power] of the antichrist,  
 ὃ ἀκηκόατε ὅτι ἐρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.  
 [of] which ye heard that it comes, and now in the world is it already.  
 4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε αὐτούς.  
 Ye of God are, little children, and have overcome them,  
 ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.  
 because greater is he who [is] in you than he who [is] in the world.  
 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λα-  
 They of the world are; because of this of the world they  
 λουσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς ἐκ τοῦ θεοῦ  
 talk, and the world 'them 'hears. We of God  
 ἐσμεν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστίν  
 are; he that knows God, hears us; he that is not  
 ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα  
 of God, hears not us, By this we know the spirit  
 τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.  
 of truth and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not God, nor knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we have seen and do testify that the Father sent the Son to be the Saviour of the world.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ  
 Beloved, we should love one another; because love 'of  
 θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται,  
 'God 'is, and everyone that loves, of God has been begotten,  
 καὶ γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν;  
 and knows God. He that loves not, knew not 'God;  
 ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη  
 because God 'love 'is. In this was manifested the love  
 τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-  
 of God as to us, that his Son the only-begotten 'has  
 στάλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.  
 'sent 'God into the world, that we might live through him.  
 10 ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν  
 In this is love, not that we loved  
 θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν  
 God, but that he loved us, and sent 'Son  
 αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 ἀγαπητοί, εἰ  
 'his a propitiation for our sins. Beloved, if  
 οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους  
 'so 'God loved us, also we ought one another  
 ἀγαπᾶν. 12 θεὸν οὐδεὶς ὥποτε θεάεται· ἐὰν ἀγαπῶμεν  
 to love. 'God 'no 'one 'at 'any 'time 'has 'seen; if we should love  
 ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τέτελει-  
 one another, God in us abides, and his love 'perfect-  
 μένη ἐστίν ἐν ἡμῖν. 13 ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ  
 ed 'is in us. By this we know that in him  
 μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
 we abide, and he in us, because of his Spirit  
 δίδωκεν ἡμῖν. 14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι  
 he has given to us. And we have seen and bear witness that  
 ὁ πατὴρ ἀπέστειλεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.  
 the Father has sent the Son [as] Saviour of the world.

κ — χριστὸν w; — χριστὸν ἐν σαρκὶ ἐληλυθότα (read the Jesus) GLTTA.  
 τετελειωμένα ἐστίν L; τετελ. ἐν ἡμῖν ἐστίν TTA.

1 ἐν ἡμῖν



15 "Ὁς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ. ὁ  
Whosoever may confess that Jesus is the Son of God,  
θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνώ-  
God in him abides, and he in God. And we have  
καμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.  
known and have believed the love which has God as to us.  
ὁ ἵσος ἀγάπῃ ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ  
God love is, and he that abides in love, in God  
μένει, καὶ ὁ θεὸς ἐν αὐτῷ. 17 ἐν τούτῳ τετελείωται ἡ ἀγάπη  
abides, and God in him. In this has been perfected love  
μεθ' ἡμῶν, ἵνα παρόρῃσιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,  
with us, that boldness we may have in the day of judgment,  
ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.  
that even as he is, also we are in this world.  
18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἡ τέλει ἀγάπῃ ἔξω  
Fear there is not in love, but perfect love out  
βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβοῦ-  
casts fear; because fear torment has, and he that fears  
μενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 ἡμεῖς ὁ ἀγαπῶμεν  
has not been made perfect in love. We love  
ῥαυτὸν ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.

20 Ἐάν τις εἴπῃ, "Ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελ-  
If anyone should say, I love God, and  
φὸν αὐτοῦ μισῶ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν  
that his should hate, he is. For he that loves not  
ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν,  
his brother whom he has seen, God whom he has not seen,  
ἥ πως δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχο-  
how is he able to love? And this commandment we  
μεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν  
have from him, that he that loves God should love also  
ἀδελφὸν αὐτοῦ. 5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ  
brother his. Everyone that believes that Jesus is the  
χριστὸς ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν  
Christ, of God has been begotten; and everyone that loves him that  
γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 ἐν  
begat, loves also him that has been begotten of him. By  
τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν  
this we know that we love the children of God, when  
θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν. 3 αὕτη γὰρ  
God we love and his commandments keep. For this  
ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν·  
is the love of God, that his commandments we should keep;  
καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 ὅτι πᾶν τὸ γε-  
and his commandments burdensome are not. Because all that has  
γεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν  
been begotten of God overcomes the world; and this is  
ἡ νίκη ἣ νίκησεν τὸν κόσμον, ἡ πίστις ἡμῶν. 5 τίς  
the victory which overcame the world, our faith. Who  
ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς  
is he that overcomes the world, but he that believes that Jesus  
ἐστὶν ὁ υἱὸς τοῦ θεοῦ;  
is the Son of God?

15 Whosoever shall  
confess that Jesus is  
the Son of God, God  
dwelleth in him, and  
he in God. 16 And we  
have known and be-  
lieved the love that  
God hath to us. God  
is love; and he that  
dwelleth in love dwell-  
eth in God, and God  
in him. 17 Herein is  
our love made perfect,  
that we may have  
boldness in the day of  
judgment: because as  
he is, so are we in this  
world. 18 There is no  
fear in love; but per-  
fect love casteth out  
fear: because fear hath  
torment. He that fear-  
eth is not made per-  
fect in love. 19 We  
love him, because he  
first loved us.

20 If a man say, I  
love God, and hateth  
his brother, he is a  
liar: for he that loveth  
not his brother whom  
he hath seen, how can  
he love God whom he  
hath not seen? 21 And  
this commandment  
have we from him,  
That he who loveth  
God love his brother  
also. V. Whosoever be-  
lieveth that Jesus is the  
Christ is born of God;  
and every one that lov-  
eth him that begat  
loveth him also: that is  
begotten of him. 2 By  
this we know that we  
love the children of  
God, when we love  
God, and keep his com-  
mandments. 3 For  
this is the love of God,  
that we keep his com-  
mandments: and his  
commandments are  
not grievous. 4 For  
whatsoever is born of  
God overcometh the  
world: and this is the  
victory that overcom-  
eth the world, even  
our faith. 5 Who is he  
that overcometh the  
world, but he that be-  
lieveth that Jesus is  
the Son of God?

q + μένει abides [L] Tr. a ἀλλὰ Tr. o + οὖν therefore I. p — αὐτὸν LITraW.  
q ο θεος God L. r ον (read he is not able) LITra. s [καὶ] LTr. t ποιῶμεν may do LITraW.  
v + [δε] but (who) Tr.

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye may have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς  
This is he who came by water and blood, Jesus

ὁ ἰησοῦς· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποιήκεν αὐτόν. 11 ὁ οὐ πιστεύσκων εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 12 καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 13 ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει.

Because three there are who bear witness in heaven, the Father, the Word, and the Holy Ghost; and these three are one. 8 And three there are who bear witness on earth, the Spirit, and the water, and the blood; and the three to the one [point] are. 9 If the witness of men we receive, the witness of God is greater. 10 He that believes on the Son of God has the witness in himself; he that believes not God has witnessed concerning his Son. 11 He that believes not the Son of God has made him a liar; because he has not believed in the witness which has testified concerning him. 12 And this is the witness, that God has given to us eternal life, and this life is in his Son. 13 If we receive the witness of men, the witness of God is greater. 14 And this is the witness, that God has given to us eternal life, and this life is in his Son. 15 And if we know that he hears us, whatsoever we ask, we know that we have the requests which we have asked from him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that

13 Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἕαν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. 15 καὶ ἕαν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἅν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ. 16 Ἐάν τις ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, αἴτις ἐστὶν ἡ μαρτυρία ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

These things I wrote to you who believe on the name of the Son of God, that ye may know that ye may have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that

16 Ἐάν τις ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, αἴτις ἐστὶν ἡ μαρτυρία ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

\* — ὁ TITRAW.

\* ἀλλὰ Tr

+ ἐν by LITRAW.

\* — ἐν τῷ οὐρανῷ . . . τῇ γῇ

verse 8 GLTRAW.

\* ὅτι τὴν LITRAW.

b + τοῦ θεοῦ of God L.

c αὐτῷ him TTA.

d τῷ τῷ the SON L.

\* — τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ GLTRAW. f αἰώνιον ἔχετε G. g οἱ πιστεύοντες [ye] believers GLW; τοῖς πιστεύουσιν to [you] who believe TTA.

h ὅτι ἂν whatever L.

i ἂν L.

k ἕαν T.

l ἂν LITR.

m εἰδῇ L.

τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἀμαρτία  
for those that sin not to death. There is a sin  
πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·  
to death; not concerning that do I say that he should beseech.

17 πᾶσα ἀδικία ἀμαρτία ἐστίν, καὶ ἔστιν ἀμαρτία οὐ πρὸς  
Every unrighteousness <sup>sin</sup> is; and there is a sin not to

θάνατον. 18 οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ  
death. We know that <sup>anyone</sup> that <sup>has</sup> been <sup>begotten</sup> of <sup>God</sup>  
(lit. everyone)

οὐχ ἀμαρτάνει· ἄλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυ-  
'not <sup>sins</sup>, but he that was begotten of God keeps him-  
τόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. 19 οἶδαμεν ὅτι  
self, and the wicked [one] does not touch him. We know that

ἐκ τοῦ θεοῦ ἔσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.  
of God we are, and the <sup>world</sup> <sup>whole</sup> in the wicked [one] lies.

20 Ροῖδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν  
And we know that the Son of God is come, and has given us

διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἔσμεν  
an understanding that we might know him that [is] true; and we are

ἐν τῷ ἀληθινῷ, ἐν τῷ νύμφῳ αὐτοῦ Ἰησοῦ χριστῷ. οὗτός  
in him that [is] true, in his Son Jesus Christ. He

ἐστίν ὁ ἀληθινὸς θεός, καὶ ἡ ζωὴ αἰώνιος.  
is the true God, and life eternal.

21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.  
Little children, keep yourselves from idols. Amen.

Ἰωάννου ἐπιστολὴ καθολικὴ πρώτη.  
Of John <sup>epistle</sup> <sup>general</sup> <sup>first</sup>.

sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

ἈΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ ΔΕΥΤΕΡΑ.  
<sup>2</sup>EPISTLE <sup>3</sup>OF JOHN <sup>1</sup>SECOND.

Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,  
The elder to [the] elect lady and her children,  
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ  
whom I love in truth, and not I only, but also  
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλή-  
all those who have known the truth, for sake of the

θειαν τὴν μένουσάν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·  
truth which abides in us, and with us shall be for ever.

3 ἔσται μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρὸς  
<sup>Shall</sup> <sup>be</sup> <sup>with</sup> <sup>us</sup> <sup>grace</sup>, <sup>mercy</sup>, <sup>peace</sup>, from God [the] Father,

καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τῶν πατρὸς, ἐν  
and from [the] Lord Jesus Christ, the Son of the Father, in

ἀληθείᾳ καὶ ἀγάπῃ.  
truth and love.

4 Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπα-  
I rejoiced exceedingly that I have found of thy children walk-

τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ  
ing in truth, as commandment we received from the

THE elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that have known the truth; 2 for the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

ἄλλα Tr. αὐτόν him TrA. P καὶ οἶδαμεν GL.  
ἢ LTTr. εαυτὴν LTTr. — ἀπὸν GLTTrAW.

Ἰωάννου α' Tr; Ἰωάννου α' A.

+ τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου β' LTAW; Ἰωάννου ἐπιστολὴ β' Tr.

ε Κυρία Cyria (reading the word as a proper name) GLT. ἡμῶν you EGLW. — κυρίου LTTrAW.





Ὁ πρεσβύτερος Γαῖῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν  
 The elder to Gaius the beloved, whom I love in  
 ἀληθείᾳ.  
 truth.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ  
 Beloved, concerning all things I wish thee to prosper and  
 ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ. 3 ἐχάρην.<sup>ε</sup>γαρ<sup>11</sup>  
 be in health, even as thou prospers thy soul. For I rejoiced

λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῷ  
 exceedingly, coming [the] brethren and bearing witness of thy  
 ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 μείζοτεράν τοῦ-  
 truth, even as thou in truth walkest.

των οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμά τέκνα ἐν<sup>d</sup>  
 these things I have not joy, that I should hear of my children in  
 ἀληθείᾳ περιπατούντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐάν  
 truth walking. Beloved, faithfully thou doest whatever

ἐργάσῃ<sup>11</sup> εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς<sup>11</sup>  
 thou mayest have wrought towards the brethren and towards  
 ξένους, 6 οἱ ἐμαρτύρησάν σοι τῇ ἀγάπῃ ἐνώπιον ἐκ-  
 strangers, (who witnessed of thy love before [the] as-

κλησίας<sup>11</sup> οὓς καλῶς ποιήσεις προπεμφας ἀξίως τοῦ θεοῦ<sup>11</sup>  
 semly) whom well thou wilt do setting forward worthily of God;  
 7 ὑπὲρ γὰρ τοῦ ὀνόματος<sup>11</sup> ἡξήθησαν<sup>1</sup> μηδὲν λαμβάνοντες<sup>11</sup>  
 for, for the name they went forth, nothing taking

ἀπὸ τῶν ἔθνων.<sup>11</sup> 8 ἡμεῖς οὖν ὀφείλομεν<sup>11</sup> ἀπολαμβάνειν<sup>11</sup>  
 from the nations. We therefore ought to receive  
 τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. 9 Ἐ-  
 such, that fellow-workers we may be with the truth.

γὰρ<sup>11</sup> τῇ ἐκκλησίᾳ<sup>11</sup> ἀλλ' ὁ φιλοπρωτεύων αὐτῶν  
 wrote to the assembly; but who loves to be first among them  
<sup>11</sup>Διοτρεφῆς<sup>11</sup> οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ τοῦτο, ἐάν ἐλθω,  
 Diotrophes, receives not us. On account of this, if I come,

ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις  
 I will bring to remembrance of him the works which he does, with words  
 ποιηροῖς φλυαρῶν ἡμᾶς<sup>11</sup> καὶ μὴ ἀρκούμενος ἐπὶ τοῦτοις,  
 evil prating against us; and not satisfied with these,

οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομέ-  
 neither himself receives the brethren, and those who would  
 νους κωλύει, καὶ<sup>11</sup> τῆς ἐκκλησίας ἐκβάλλει. 11 Ἀγα-  
 he forbids, and from the assembly casts [them] out. Be-

πητέ, μὴ μοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ  
 loved, do not imitate that which [is] evil, but what [is] good. He that  
 ἀγαθοποιῶν, ἐκ τοῦ θεοῦ ἐστίν. ὁ δὲ<sup>11</sup> κακοποιῶν οὐχ ἔω-  
 does good, of God is; but he that does evil not has

ρακεν τὸν θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ  
 seen God. To Demetrius witness is borne by all, and

THE elder unto the  
 wellbeloved Gaius,  
 whom I love in the  
 truth.

2 Beloved, I wish a-  
 bove all things that  
 thou mayest prosper  
 and be in health, even  
 as thy soul prospereth.

3 For I rejoiced great-  
 ly, when the brethren  
 came and testified of  
 the truth that is in  
 thee, even as thou  
 walkest in the truth.

4 I have no greater  
 joy than to hear that  
 my children walk in  
 truth. 5 Beloved, thou  
 doest faithfully what-  
 soever thou doest to

the brethren, and to  
 strangers; 6 which  
 have borne witness of  
 thy charity before the  
 church: whom if thou  
 bring forward on their  
 journey after a godly

sort, thou shalt do  
 well: 7 because that  
 for his name's sake  
 they went forth, tak-  
 ing nothing of the  
 Gentiles. 8 We there-  
 fore ought to receive

such, that we might  
 be fellow-workers to  
 the truth. 9 I wrote  
 unto the church: but  
 Diotrophes, who loveth

to have the  
 preeminence among  
 them, receiveth us not.  
 10 Therefore, if I  
 come, I will remember

his deeds which he doeth,  
 prating against us  
 with malicious  
 words: and not con-  
 tent therewith, nei-

ther doth he himself  
 receive the brethren,  
 and forbideth them  
 that would, and casteth  
 them out of the  
 church. 11 Beloved,

follow not that which  
 is evil, but that which  
 is good. He that doeth  
 good is of God: but  
 he that doeth evil hath  
 not seen God. 12 De-

metrius hath good  
 report of all men,

<sup>b</sup> + τοῦ ἀποστόλου the apostle E; + καθολικὴ general E; Ἰωάννου γ' LTAW; Ἰωάννου  
 ἐπιστολῇ γ' Tr. <sup>c</sup> — γὰρ I[Tr]. <sup>d</sup> + τῇ the LTTrAW. <sup>e</sup> ἐργάζῃ thou workest L.  
<sup>f</sup> τοῦτο that LTTrAW. <sup>g</sup> + αὐτοῦ (read his name) E. <sup>h</sup> ἐξήλθαν LTTr. <sup>i</sup> ἐθνικῶν  
 (read those of the nations) LTTrAW. <sup>k</sup> ὑπολαμβάνειν to sustain LTTrAW. <sup>l</sup> + τῇ  
 somewhat LTTrAW. <sup>m</sup> Διοτρεφῆς LA. <sup>n</sup> — ἐκ (read [from]) T. <sup>o</sup> — δὲ but GLTTrAW.

and of the truth it-  
self: yea, and we also  
bear record; and ye  
know that our record  
is true.

13 I had many things  
to write, but I will  
not with ink and pen  
write unto thee: 14 but  
I trust I shall shortly  
see thee, and we shall  
speak face to face.  
Peace be to thee. *Our*  
friends salute thee.  
Greet the friends by  
name.

ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ  
by <sup>1</sup>itself <sup>2</sup>the <sup>3</sup>truth; and we also bear witness, and  
οὐδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστιν.  
ye know that our witness <sup>2</sup>true <sup>3</sup>is.

13 Πολλὰ εἶχον γράφειν, ἄλλ' οὐ θέλω διὰ μέλανος καὶ  
Many things I had to write, but I will not with ink and  
καλάμου σοι γράφαι. 14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε,  
pen <sup>2</sup>to thee <sup>1</sup>to write; but I hope immediately to see thee,  
καὶ στόμα πρὸς στόμα λαλήσομεν. 15 Εἰρήνη σοι. ἀσπά-  
and mouth to mouth we shall speak. Peace to thee. <sup>3</sup>Sal-  
ζονται σε οἱ φίλοι. ἀσπάζουν τοὺς φίλους κατ' ὄνομα.  
lute <sup>4</sup>thee <sup>2</sup>the friends. Salute the friends by name.

Ἰωάννου ἐπιστολῇ καθολικῇ τρίτῃ.  
<sup>4</sup>Of <sup>5</sup>John <sup>2</sup>epistle <sup>3</sup>general <sup>1</sup>third.

## ἘΠΙΣΤΟΛΗ ΤΟΥ ΙΟΥΔΑ ΚΑΘΟΛΙΚΗ.

ἘΠΙΣΤΟΛΗ

OF JUDE

GENERAL.

JUDE, the servant of  
Jesus Christ, and brother  
of James, to them  
that are sanctified by  
God the Father, and  
preserved in Jesus  
Christ, and called:  
2 Mercy unto you, and  
peace, and love, be  
multiplied.

ἸΟΥΔΑΣ Ἰησοῦ χριστοῦ δούλος, ἀδελφός δὲ Ἰακώβου, τοῖς  
Jude, of Jesus Christ bondman, and brother of James, to the  
ἐν θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ χριστῷ τετηρη-  
in <sup>2</sup>God <sup>3</sup>the Father <sup>4</sup>sanctified <sup>5</sup>and <sup>10</sup>in <sup>11</sup>Jesus <sup>12</sup>Christ <sup>13</sup>kept  
μένοις κλητοῖς. 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη  
called <sup>1</sup>ones. Mercy to you and peace, and love

πληθυνθείη.  
be multiplied.

3 Beloved, when I  
gave all diligence to  
write unto you of the  
common salvation, it  
was needful for me to  
write unto you, and  
exhort you that ye  
should earnestly con-  
tend for the faith  
which was once deliv-  
ered unto the saints.  
4 For there are cer-  
tain men crept in un-  
awares, who were be-  
fore of old ordained  
to this condemnation,  
ungodly men, turning  
the grace of our God  
into lasciviousness,  
and denying the only  
Lord God, and our  
Lord Jesus Christ.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν  
Beloved, <sup>2</sup>all <sup>3</sup>diligence <sup>4</sup>using <sup>5</sup>to write <sup>6</sup>to you  
περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράφαι ὑμῖν,  
concerning the common salvation, necessity I had to write to you,  
παρακαλῶν ἐπαγωνίζεσθαι τῇ ὑπαξ παραδοθείσῃ τοῖς  
exhorting <sup>1</sup>you to contend earnestly for the <sup>2</sup>once <sup>3</sup>delivered <sup>4</sup>to the  
ἀγίοις πίστει. 4 παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ  
saints <sup>1</sup>faith. For came in stealthily certain men, they who  
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς  
of old have been before marked out to this sentence, ungodly <sup>1</sup>persons  
τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελείαν καὶ τὸν  
the <sup>2</sup>of our God <sup>3</sup>grace <sup>4</sup>changing into licentiousness and <sup>5</sup>the  
μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν  
only <sup>1</sup>master— <sup>2</sup>God <sup>3</sup>and <sup>4</sup>our Lord <sup>5</sup>Jesus <sup>6</sup>Christ  
ἀρνούμενοι.  
denying.

5 I will therefore  
put you in remem-  
brance, though ye  
once knew this, how  
that the Lord, having  
saved the people out  
of the land of Egypt,  
afterward destroyed  
them that believed

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ὅτι  
But <sup>1</sup>put in <sup>2</sup>remembrance <sup>3</sup>you <sup>4</sup>I would, <sup>5</sup>knowing <sup>6</sup>you once  
ἐτοῦτο, ὅτι ὁ κύριος λαὸν ἐκ γῆς Αἰγύπτου σῶ-  
this, that the Lord a people out of <sup>1</sup>the land of Egypt having  
σας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. 6 ἀγ-  
saved, in the second place those who believed not he destroyed.

ἢ ὑπὸ τ.

οἶδας thou knowest LITRA.

γράφαι σοι to write to thee LITRAW.

γράφειν σοι L; σοι γράφειν TITRAW.

σε ἰδεῖν LITRAW.

— the subscription EBLTW;

Ἰωάννου γ' T; Ἰωάννου γ' A.

A + ἀποστόλου apostle E; Ἰουδα ἐπιστολῇ GLTRW; Ἰουδα TA.

B ἡγαπημένους beloved

LITRAW. C + ἡμῶν (read our common) LITRA.

D χάριτα LITRAW.

E — θεὸν GLITRAW.

F — ὑμᾶς LITRAW. G πάντα all things LITRAW.

H — D TITRA.

I Ἰησοῦς Jesus LA.



γέλους τε τοὺς μὴ-τηρήσαντας τὴν-ἐαυτῶν ἀρχήν, ἀλλὰ  
 Angels and who kept not their own first-state, but  
 ἀπολιπόντας τὸ-ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης  
 left their own dwelling, unto [the] judgment of [the] great  
 ἡμέρας δεσμοῖς αἰδίοις ὑπὸ Ζόφον τετήρηκεν· 7 ὡς Σόδομα  
 day in bonds eternal under darkness he keeps; as Sodom  
 καὶ Γομορρᾶ, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον ἱού-  
 and Gomorrah, and the around them cities, in like manner  
 τοις τρόποις ἑκπορευόμεναι, καὶ ἀπελθεύσαι  
 them manner having given themselves to fornication and having gone  
 ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου  
 after flesh other, are set forth as an example, of fire eternal  
 δίκην ὑπέχουσαι. 8 ὁμοίως μέντοι καὶ οὗτοι ἐνυπνια-  
 [the] penalty undergoing. Yet in like manner also these dream-  
 ζόμενοι, σάρκα μὲν μιάνουσιν, κυριότητα δὲ ἀθετοῦσιν,  
 ere [the] flesh defile, and lordship set aside,  
 δόξας δὲ βλασφημοῦσιν. 9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος,  
 and glories speak evil of. But Michael the archangel,  
 ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Ὁμο-  
 when with the devil disputing he reasoned about the of Mo-  
 σέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασ-  
 Moses body, did not dare a charge to bring against [him] rail-  
 φημίας, ὅλλ' εἶπεν, Ἐπιτιμήσαι σοι κύριος. 10 οὗτοι δὲ  
 ing, but said, Rebuke thee [the] Lord. But these,  
 ὅσα μὲν οὐκ οἶδαν βλασφημοῦσιν ὅσα δὲ  
 whatever things they know not they speak evil of; but whatever things  
 φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις  
 naturally, as the irrational animals, they understand, in these things  
 φθείρονται. 11 οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάιν  
 they corrupt themselves. Woe to them! because in the way of Cain  
 ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν,  
 they went, and to the error of Balaam for reward rushed,  
 καὶ τῇ ἀντιλογία τοῦ Κορέ ἀπώλοντο. 12 οὗτοι εἰσιν ἐν  
 and in the gainsaying of Korah perished. These are in  
 ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως,  
 your love feasts sunken rocks, feasting together [with you] fearlessly,  
 ἑαυτοὺς ποιμαίνοντες νεφέλαι ἀνύδροι, ὑπὸ ἀνέμων  
 themselves pasturing; clouds without water, by winds  
 περιφερόμεναι δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθα-  
 being carried about, trees autumnal, without fruit, twice dead,  
 νόντα ἐκρίνωθέντα 13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα  
 rooted up; waves wild of [the] sea, foaming out  
 τὰς ἐαυτῶν αἰσχύνas ἀστέρες πλανῆται, οἷς ὁ Ζόφος τοῦ  
 their own shames; stars wandering, to whom the gloom  
 σκότους εἰς τὸν αἰῶνα τετήρηται. 14 Προεφήτευσεν δὲ καὶ  
 of darkness for ever has been kept. And prophesied also  
 τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ, λέγων, Ἴδού,  
 as to these [the] seventh from Adam, Enoch, saying, Behold,  
 ἦλθεν κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, 15 ποιῆσαι  
 came [the] Lord amidst myriads holy his, to execute  
 κρίσην κατὰ πάντων, καὶ ἐξελέγξει πάντας τοὺς ἀσεβεῖς  
 judgment against all, and to convict all the ungodly

not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 to execute judgment upon all, and to convince all

1 τρόπον τούτοις LTTTrAW.  
 LTTTrAW. P ἀλλὰ LTTTrAW.  
 Tr place the comma after συνευ-  
 GLTTTrAW. ὅτι προεφήτευσεν TTr.

m ὅτε when L. n τότε at that time L. o Μωϋσέως  
 q + οἱ (read the sunken rocks) LTTTr. r Text. Rec. and  
 s παραφερόμεναι being carried along GLTTTrAW. t — τὸν  
 u ἁγίας μυριάσιν GLTTTrAW. z ἐλέγξει LTTTr.

that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

ταύτων" περὶ πάντων τῶν ἔργων ἄσεβειας" αὐτῶν ὧν of them concerning all <sup>2</sup>works <sup>3</sup>of 'ungodliness <sup>1</sup>their which ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν they did ungodly, and concerning all the hard [things] which ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεις. 16 οὗτοί εἰσιν <sup>2</sup>spoke <sup>4</sup>against <sup>5</sup>him <sup>6</sup>sinners <sup>7</sup>ungodly. These are γογγυσταί, μεψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες <sup>2</sup>murmurers, <sup>3</sup>complainers, <sup>4</sup>after <sup>5</sup>their <sup>6</sup>lusts <sup>7</sup>walk- <sup>8</sup>μενοι καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες ing; and their mouth speaks great swelling [words], admiring <sup>9</sup>persons <sup>10</sup>profit <sup>11</sup>for the <sup>12</sup>sake <sup>13</sup>of. But ye, beloved, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. 18 οἳ ἐλεγον ὑμῖν, <sup>1</sup>members the words which have been spoken before by the apostles of our Lord Jesus Christ, 18 that they said to you, <sup>2</sup>οἳ τὸ δὲ ἐσχάτῳ χρόνῳ ἔσονται ἐμπαίκτης, κατὰ τὰς <sup>3</sup>that in [the] last time there will be mockers, <sup>4</sup>after <sup>5</sup>ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἄσεβειῶν. 19 οὗτοί εἰσιν <sup>6</sup>their <sup>7</sup>own <sup>8</sup>desires <sup>9</sup>walking <sup>10</sup>of ungodliness. These are οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ <sup>11</sup>they who <sup>12</sup>set apart [themselves], natural [men], [the] <sup>13</sup>Spirit <sup>14</sup>not <sup>15</sup>ἔχοντες. 20 ὑμεῖς δὲ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει <sup>16</sup>having. But ye, beloved, on your most holy faith <sup>17</sup>ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι, <sup>18</sup>building up yourselves, in [the] <sup>19</sup>Spirit <sup>20</sup>Holy <sup>21</sup>pray- <sup>22</sup>μενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, εἰς ζωὴν <sup>23</sup>ing the mercy of our Lord Jesus Christ unto life <sup>24</sup>αἰώνιον. 22 καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι, 23 ἑοὺς δὲ <sup>25</sup>eternal. And <sup>26</sup>some <sup>27</sup>pity, making a difference but others <sup>28</sup>ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, <sup>29</sup>μισοῦντες <sup>30</sup>with fear <sup>31</sup>save, out of the fire <sup>32</sup>snatching [them]; <sup>33</sup>hating <sup>34</sup>καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. <sup>35</sup>even the <sup>36</sup>by <sup>37</sup>the <sup>38</sup>flesh <sup>39</sup>spotted <sup>40</sup>garment.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 to the only wise God our Saviour, be glory and unajesty, dominion and power, both now and ever. Amen.

24 Τῷ δὲ δυνάμειν φυλάξει αὐτοὺς ἄπταιστους, καὶ <sup>1</sup>But to him who is able to keep them without stumbling, and <sup>2</sup>στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἁμώμους ἐν ἀγάλ- <sup>3</sup>to set [them] before his glory blameless with exul- <sup>4</sup>τίας, 25 μόνῳ σοφῷ θεῷ σωτῇ ἡμῶν, <sup>5</sup>δόξα <sup>6</sup>καὶ <sup>7</sup>ἡ δόξα αὐτοῦ, <sup>8</sup>τῷ ὁ μόνος σοφὸς θεὸς ὁ σωτὴρ ἡμῶν, <sup>9</sup>δοξα <sup>10</sup>καὶ <sup>11</sup>ἡ δόξα αὐτοῦ, <sup>12</sup>μεγαλυσίνη, κράτος καὶ ἐξουσία, <sup>13</sup>καὶ νῦν καὶ εἰς πάντας <sup>14</sup>greatness, <sup>15</sup>might <sup>16</sup>and <sup>17</sup>authority, <sup>18</sup>both now, and to all <sup>19</sup>τοὺς αἰῶνας. ἀμήν. <sup>20</sup>the <sup>21</sup>ages. <sup>22</sup>Amen.

ο' Επιστολὴ Ἰούδα καθολικῇ.

<sup>2</sup>Epistle <sup>3</sup>of <sup>4</sup>Jude <sup>5</sup>general.

7 — αὐτῶν LITRA. <sup>1</sup> [ἀσεβείας] Tr. <sup>2</sup> + λόγων speeches Tr. <sup>3</sup> προειρημένων ῥημάτων words having been spoken before L. <sup>4</sup> — οἳ LITRA. <sup>5</sup> ἐπ' ἐσχάτου τοῦ (— τοῦ Tr[Λ]W) χρόνον at the end of the time LITRAW. <sup>6</sup> + ἐαυτοὺς themselves EG. <sup>7</sup> ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει LITRAW. <sup>8</sup> ἐλέγχετε διακρινόμενους [who] dispute, convict LITRAW. <sup>9</sup> οὓς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεεῖτε (ἐλεεῖτε W) ἐν φόβῳ but others save, from [the] fire snatching [them], and others pity in fear LITRAW. <sup>10</sup> ἡμᾶς you (and read set [you] before) EGLTW. <sup>11</sup> — σοφῷ GLITRAW. <sup>12</sup> + διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν through Jesus Christ our Lord LITRAW. <sup>13</sup> — καὶ LITRAW. <sup>14</sup> + πρὸ παντὸς τοῦ αἰῶνος before the whole age (read καὶ and) LITRAW. <sup>15</sup> — the subscription EGLTW; Ἰουδα TrA.

**ἈΠΟΚΑΛΥΨΙΣ ἸΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.<sup>1</sup>**  
**REVELATION OF JOHN THE DIVINE**

**ΑΠΟΚΑΛΥΨΙΣ** Ἰησοῦ **χριστοῦ**, ἣν ἔδωκεν αὐτῷ ὁ **θεός**,  
 Revelation of Jesus Christ, which <sup>2</sup>gave <sup>2</sup>to <sup>2</sup>him <sup>1</sup>God,  
 δειξάμενος τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ  
 to shew to his bondmen what things must take place shortly: and  
 ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ πρὸς τὸν δούλῳ αὐτοῦ  
 he signified [it], having sent by his angel to his bondman  
 ὁ Ἰωάννης· <sup>2</sup> 2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν  
 John, who testified the word of God and the  
 μαρτυρίαν Ἰησοῦ **χριστοῦ**, ὅσα <sup>2</sup>εἶδεν.<sup>3</sup> 3 **μακά-**  
 testimony of Jesus Christ, <sup>2</sup>whatsoever things <sup>1</sup>and he saw. Bless-  
 ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες <sup>2</sup>τοὺς λόγους<sup>4</sup>  
 ed [is] he that reads, and they that hear the words  
 τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα·  
 of the prophecy, and keep the things <sup>2</sup>in <sup>2</sup>it <sup>1</sup>written;  
 ὁ γὰρ καιρὸς ἐγγύς.  
 for the time [is] near.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 Ἰωάννης<sup>5</sup> ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·  
 John to the seven assemblies which [are] in Asia:  
 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ <sup>2</sup>θεοῦ<sup>6</sup> ὁ ὢν καὶ ὁ ἦν καὶ ὁ  
 Grace to you and peace from him who is and who was and who [is]  
 ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτά πνευμάτων ἡ<sup>7</sup> ἔστιν<sup>8</sup> ἐνώπιον  
 to come; and from the seven Spirits which are before  
 τοῦ θρόνου αὐτοῦ· 5 καὶ ἀπὸ Ἰησοῦ **χριστοῦ**, ὁ μάρτυς ὁ  
 his throne; and from Jesus Christ, the <sup>2</sup>witness  
 πιστός, ὁ πρωτότοκος <sup>8</sup>τῶν νεκρῶν, καὶ ὁ ἀρχὼν τῶν  
 faithful, the firstborn from among the dead, and the ruler of the  
 βασιλείων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ <sup>9</sup>μλού-  
 kings of the earth. To him who loved us, and wash-  
 σαντι<sup>10</sup> ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν<sup>11</sup> ἐν τῷ αἵματι αὐτοῦ·  
 ed us from our sins in his blood,  
 6 καὶ ἐποίησεν ἡμᾶς<sup>12</sup> βασιλεῖς καὶ ἱερεῖς τῷ θεῷ καὶ πατρὶ  
 and made us kings and priests to <sup>2</sup>God <sup>2</sup>and <sup>2</sup>Father  
 αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν  
 his: to him [be] the glory and the might to the ages of the  
 αἰώνων.<sup>13</sup> Ἀμήν.  
 ages. Amen.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 and from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς  
 Behold, he comes with the clouds, and shall see him every  
 ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν<sup>14</sup> καὶ κόψονται<sup>15</sup>  
 eye, and they which <sup>2</sup>him <sup>1</sup>pierced, and <sup>2</sup>shall <sup>2</sup>wail  
 ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.  
<sup>16</sup>on <sup>17</sup>account <sup>18</sup>of <sup>19</sup>him <sup>20</sup>all <sup>21</sup>the <sup>22</sup>tribes <sup>23</sup>of <sup>24</sup>the <sup>25</sup>earth. Yea, amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 Ἐγὼ εἰμι τὸ <sup>26</sup>Α καὶ τὸ <sup>27</sup>Ω, <sup>28</sup>ἄρχῃ καὶ τέλος<sup>29</sup> λέγει  
 I am the A and the Ω, beginning and ending, says

8 I am Alpha and Omega, the beginning and the ending, saith

<sup>1</sup> Ἀποκάλυψις G; Ἀποκάλυψις Ἰωάννου (Ἰωάννου Tr) LITTAW.

GLTTAW. <sup>2</sup> ἶδεν Tr. <sup>3</sup> τὸν λόγον the word Tr.

GLTTAW. <sup>4</sup> τῶν Tr. <sup>5</sup> ἔστιν (read [are]) LITTAW.

GLTTAW. <sup>6</sup> ἀγαπῶντι loves GLTTAW. <sup>7</sup> λυθάντι freed LITR; λ[ι]θ[ι]σαντι A. <sup>8</sup> ἐκ LITTA.

<sup>9</sup> [ἡμῶν] A. <sup>10</sup> ἡμῶν L; ἡμῖν for us Tr.

αἰώνων Δ. <sup>11</sup> ἄλφα Alpha LITTAW.

<sup>12</sup> Ω ΔΑ.

<sup>13</sup> ἀρχὴ καὶ τέλος GLTTAW.

<sup>14</sup> Ἰωάνη Tr.

<sup>15</sup> — τε

<sup>16</sup> Ἰωάνης Tr.

<sup>17</sup> — τοῦ (read [him])

<sup>18</sup> — ἐκ (read τῶν of the)

<sup>19</sup> — τῶν



the Lord, which is, and which was, and which is to come, the Almighty.

ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.  
the Lord, who is and who was and who [is] to come, the Al-  
mighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book; and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he

9 Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνός  
I John, also brother your and fellow-partaker  
ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ χρισ-  
in the tribulation and in the kingdom and endurance of Jesus Christ,  
τοῦ, ἔγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμος, διὰ  
was in the island which [is] called Patmos, because of  
τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χρισ-  
the word of God and because of the testimony of Jesus Christ.  
τοῦ. 10 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ  
I became in [the] Spirit on the Lord's day, and  
ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγού-  
I heard behind me a voice loud as of a trumpet, say-  
σης, Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ  
I am the A and the Ω, the first and the last; and,  
Ὅ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις  
What thou seest write in a book, and send to the assemblies  
ἡταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς  
which [are] in Asia: to Ephesus, and to Smyrna, and to  
Πέργαμον, καὶ εἰς Θυάτιραν, καὶ εἰς Σάρδεϊς, καὶ εἰς Φιλα-  
Pergamos, and to Thyatira, and to Sardis, and to Phila-  
δέλφειαν, καὶ εἰς Λαοδικεῖαν. 12 καὶ ἐπέστρεψα βλέπειν  
delphia, and to Laodicea. And I turned to see  
τὴν φωνὴν ἣτις ἐλάλησεν μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον  
the voice which spoke with me, and having turned I saw  
ἐπὶ λυχνίας χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχ-  
seven lampstands golden, and in [the] midst of the seven lamp-  
νῶν ὅμοιον υἱοῦ ἀνθρώπου, ἐνδεδυμένον  
stands [one] like [the] Son of man, clothed in [a garment]  
ποδήρη, καὶ περιεζωσμένον πρὸς τοὺς ἡμαστοὺς ζώνην  
reaching to the feet, and girt about with at the breasts a girdle  
χρυσῇ. 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ  
golden: and his head and hair white as if  
ἐριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·  
wool white, as snow; and his eyes as a flame of fire;  
15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῖ βιβάνῳ ὡς ἐν καμίνῳ  
and his feet like fine brass, as if in a furnace [they]  
ἐπεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν  
glowed; and his voice as [the] voice of waters many,  
16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χερὶ ἑπτὰ ἀστέρας ἐπτά· καὶ ἐκ  
and having in right his hand seven stars seven, and out of  
τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ  
his mouth a sword sharp going forth, and  
ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 καὶ  
his countenance as the sun shines in its power. And  
ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ  
when I saw him, I fell at his feet as dead: and

κ κύριος ὁ θεός [the] Lord God GLTTAW. Ἰ Ἰωάννης Tr. γ — καὶ GLTTAW. δ — ἐν τῇ GLTTAW. ε — ἐν in (Jesus) LTTAW. ζ — χρυσῷ Ἰησοῦ W; — χριστοῦ LTTA. η — διὰ LTTA. θ — χριστῷ LTTA. ι — ἐγώ εἰμι... ἔσχατος· καὶ GLTTAW. κ — ἐπτά seven GLTTAW. λ — ταῖς ἐν Ἀσίᾳ GLTTAW. μ Ἰωάννην T. ν Θυάτιραν LAW. ξ Φιλαδελφίαν T. ο Λαοδικεῖαν T. π ἐλάλει was speaking LTTAW. ρ — ἐπτά LTTA. σ πλὴν T. τ μαζοῖς L; — μαθοῖς T. θ χρυσῶν LTTA. ι ὡς GLTTAW. κ πεπυρωμένης (ἐν φ T) [it] glowed LTT. λ χερὶ αὐτοῦ LTTA.

ἔθηκεν<sup>1</sup> τὴν δεξιὰν αὐτοῦ<sup>2</sup> χεῖρα<sup>3</sup> ἐπ' ἐμέ, λέγων μοι,<sup>4</sup>  
 he laid his right hand upon me, saying to me,  
 Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, 18 καὶ ὁ  
 Fear not; I am the first and the last,  
 ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς  
 living [one]: and I became dead, and behold alive I am to the  
 αἰῶνας τῶν αἰώνων· ἀμήν<sup>5</sup>· καὶ ἔχω τὰς κλεῖς τοῦ ᾧδου καὶ  
 ages of the ages, Amen; and have the keys of hades and  
 τοῦ θανάτου.<sup>6</sup> 19 γράψον<sup>7</sup> ἃ εἶδες, καὶ ἃ  
 of death. Write the things which thou sawest and the things  
 εἰσιν, καὶ ἃ μέλλει γίνεσθαι<sup>8</sup> μετὰ ταῦτα· 20 τὸ  
 which are, and the things which are about to take place after these. The  
 μυστήριον τῶν ἐπτά ἀστέρων<sup>9</sup> ὧν<sup>10</sup> εἶδες ἐπὶ τῆς δεξιᾶς<sup>11</sup>  
 mystery of the seven stars which thou sawest on right hand  
 μου, καὶ τὰς ἐπτά λυχνίας τὰς χρυσαῖς· οἱ ἐπτά ἀστέρες<sup>12</sup>  
 my, and the seven lampstands golden. The seven stars  
 ἄγγελοι τῶν ἐπτά ἐκκλησιῶν εἰσιν<sup>13</sup> καὶ αἱ<sup>14</sup> ἑπτὰ λυχναί<sup>15</sup>  
 angels of the seven assemblies are; and the seven lampstands  
 ἃς εἶδες<sup>16</sup> ἐπτά ἐκκλησίαι εἰσιν.  
 which thou sawest seven assemblies are.

2 Τῷ ἀγγέλῳ τῆς<sup>17</sup> ἐφεσίνης<sup>18</sup> ἐκκλησίας γράψον, Τάδε  
 To the angel of the Ephesian assembly write: These things  
 λέγει ὁ κρατῶν τοὺς ἐπτά ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ  
 says he who holds the seven stars in his right hand, who  
 περιπατῶν ἐν μέσῳ τῶν ἐπτά λυχνίων τῶν χρυσῶν<sup>19</sup>  
 walks in [the] midst of the seven lampstands golden.  
 2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν  
 I know thy works, and thy labour thy, and thy endurance  
 σου, καὶ ὅτι οὐδὲν βαστάσαι κακοῦς, καὶ ἡπειράσω<sup>20</sup>  
 thy, and that thou canst not bear evil [ones]; and thou didst try  
 τοὺς φάσκοντας εἶναι ἀποστόλους<sup>21</sup> καὶ οὐκ εἰσιν,  
 those who declare [themselves] to be apostles and are not,  
 καὶ εἶρες αὐτοὺς ψευδεῖς, 3 καὶ ἐβάστασας καὶ ὑπομονήν  
 and didst find them liars; and didst bear and thy endurance  
 ἔχεις, καὶ διὰ τὸ δνομά μου ἡκεκοπίακας καὶ οὐ κέμηκας.<sup>22</sup>  
 hast, and for the sake of my name hast laboured and hast not wearied:

4 Ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην  
 but I have against thee, that thy love first  
 ἠφῆκας.<sup>23</sup> 5 μνημόνευε οὖν πόθεν ἐπέπτωκας, καὶ  
 thou didst leave. Remember therefore whence thou hast fallen from, and  
 μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰδὲ μή, ἔρχομαι  
 repent, and the first works do: but if not, I am coming  
 σοι τάχει, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου  
 to thee quickly, and I will remove thy lampstand out of place  
 αὐτῆς, ἐὰν μὴ μετανοήσῃς. 6 ἀλλὰ τοῦτο ἔχεις, ὅτι  
 its, except thou shouldst repent. But this thou hast, that  
 μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. 7 ὁ  
 thou hatest the works of the Nicolaitanes, which I also hate. He that

II. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. 7 He that hath

<sup>1</sup> ἔθηκεν GLTTrw.

<sup>2</sup> — χεῖρα (read δεξιὰν right hand) GLTTrw.

<sup>3</sup> — μοι GLTTrw.

<sup>4</sup> — ἀμήν GLTTrw.

<sup>5</sup> θανάτου καὶ τοῦ ᾧδου GLTTrw

<sup>6</sup> — αὖν therefore GLTTrw.

<sup>7</sup> γενέσθαι τα.

<sup>8</sup> οὓς LITra.

<sup>9</sup> ἐν (in) τῇ δεξιᾷ L.

<sup>10</sup> — αἱ w.

<sup>11</sup> λυχναί αἱ ἐπτά GLTTrw.

<sup>12</sup> — ἃς εἶδες GLTTrw.

<sup>13</sup> τῷ (read ἐκκλ. of the assembly) LTr.

<sup>14</sup> ἐν

<sup>15</sup> ἐφεσῶν in Ephesus GLTTrw.

<sup>16</sup> χρυσῶν LITra.

<sup>17</sup> — σου LITra

<sup>18</sup> ἡπειράσας GLTTrw.

<sup>19</sup> λέγοντας ἑαυτοὺς ἀποστόλους εἶναι declare themselves to be apostles (— εἶναι LITra) GLTTrw.

<sup>20</sup> ὑπομονήν ἔχεις καὶ ἐβάστασας GLTTrw.

<sup>21</sup> καὶ οὐ κεκοπίακας and hast not wearied LITra;

<sup>22</sup> καὶ οὐκ ἐκοπίασας and didst not weary GW.

<sup>23</sup> ἀλλὰ LITra.

<sup>24</sup> ἀφῆκας

<sup>25</sup> ἀφῆκας

<sup>26</sup> ἀφῆκας

<sup>27</sup> ἀφῆκας

<sup>28</sup> ἀφῆκας

<sup>29</sup> ἀφῆκας

<sup>30</sup> ἀφῆκας

<sup>31</sup> ἀφῆκας

<sup>32</sup> ἐπέπτωκας thou hast fallen GLTTrw;

<sup>33</sup> πέπτωκας T.

<sup>34</sup> ταχὺ EGW;

<sup>35</sup> — τάχει LITra.

<sup>36</sup> ἀφῆκας

<sup>37</sup> ἀφῆκας

<sup>38</sup> ἀφῆκας

<sup>39</sup> ἀφῆκας

<sup>40</sup> ἀφῆκας

<sup>41</sup> ἀφῆκας

<sup>42</sup> ἀφῆκας

<sup>43</sup> ἀφῆκας

<sup>44</sup> ἀφῆκας

an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις  
has an ear, let him hear what the Spirit says to the assemblies.

τῷ νικῶντι δώσω αὐτῷ φάγειν ἐκ τοῦ ξύλου τῆς ζωῆς  
To him that overcomes, I will give to him to eat of the tree of life

ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου τοῦ θεοῦ.  
which is in [the] midst of the paradise of God.

8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον,  
And to the angel of the assembly of Smyrneans write:

Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς  
These things says the first and the last, who became dead

καὶ ἔζησεν. 9 Οἶδά σου ἔργα καὶ τὴν θλίψιν καὶ τὴν  
and lived. I know thy works and tribulation and

πτωχείαν· ἡ πλοῦσιος δὲ εἰ καὶ τὴν βλασφημίαν τῶν.  
poverty; but rich thou art; and the calumny of those who

λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἶσιν, ἀλλὰ συν-  
declare Jews to be themselves, and are not, but a syn-

αγωγῇ τοῦ σατανᾶ. 10 ἡμῶν φόβου μὲλλεις  
agogue of Satan. Not at all fear the things which thou art about

πάσχειν. ἰού, μὲλλει βαλεῖν ἐξ ὑμῶν διὰ βόλου  
to suffer. Lo, is about to cast some of you the devil

εἰς φυλακὴν, ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν ἡμερῶν  
into prison, that ye may be tried; and ye shall have tribulation days.

ὅκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέ-  
ten. Be thou faithful unto death, and I will give to thee the

φανὸν τῆς ζωῆς. 11 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα  
crown of life. He that has an ear, let him hear what the Spirit

λέγει ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ  
says to the assemblies. He that overcomes in no wise shall be injured of

τοῦ θανάτου τοῦ δευτέρου.  
the death second.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον,  
And to the angel of the in Pergamos assembly write:

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν  
These things says he who has the sword two-edged

ὀξεῖαν. 13 Οἶδα ἔργα σου καὶ πού κατοικεῖς, ὅπου ὁ  
sharp, I know thy works and where thou dwellest, where the

θρόνος τοῦ σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ  
throne of Satan [is]; and thou holdest fast my name, and not

ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις αἰς ἂν  
didst deny my faith even in the days in which An-

τίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῶν,  
tipas my witness faithful [was], who was killed among you,

ὅπου κατοικεῖ ὁ σατανᾶς. 14 ἄλλ' ἔχω κατὰ σοῦ ὀλίγα,  
where dwells Satan. But I have against thee a few things;

ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδασχὴν Βαλαάμ, ὃς  
because thou hast there [those] holding the teaching of Balaam, who

εἰδίδασκεν ἐν τῷ βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν  
taught Balak to cast a snare before the

υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθута καὶ πορνεῦσαι.  
sons of Israel, to eat things sacrificed to idols and to commit fornication.

\* = ἐπὶ seven L.  
(read of my God) of [A]w.

τῷ (read ἐκκλ. of the assembly) L.  
(.) ἐκκλησίας assembly in Smyrna GLTTAW.

ἐκ ἐκ of (those who) GLTTAW.  
ἡ βάλλειν LTA.

ὁ διάβολος ἐξ ὑμῶν GLTTAW.  
καὶ τῷ LTA.

καὶ τῷ LTA.  
[was] Antipas LTT[A].

ἡ ἀντίπας T.  
ὁ σατανᾶς κατοικεῖ GLTTAW.

νικῶντι L.  
τῷ παραδείσῳ the paradise GLTTAW.

ἐν Σμύρῃ (Ζμύρη) L.  
ἐν τῷ LTTAW.

ἐν τῷ LTTAW.  
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15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν<sup>h</sup> Νικολαϊτῶν<sup>h</sup> ὃ μισῶ<sup>h</sup>. 16 μετανόησον<sup>2</sup>. εἰ δέ μή, ἔρχομαι<sup>h</sup> Νικολαϊταν, which thing I hate. Repent! but if not, I am coming

σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ<sup>h</sup> to thee quickly, and will make war with them with the sword of my mouth. 17 ὃ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα<sup>h</sup> of my mouth. He that has an ear, let him hear what the Spirit

λέγει ταῖς ἐκκλησίαις· τῷ<sup>h</sup> ἡνικῶντι<sup>h</sup> δώσω αὐτῷ<sup>h</sup> φάγειν<sup>h</sup> λέγει τοῖς ἐκκλησίαις. To him that overcomes, I will give to him to eat ἀπὸ<sup>h</sup> τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ<sup>h</sup> ψῆφον<sup>h</sup> of the<sup>h</sup> manna<sup>h</sup> hidden; and I will give to him a<sup>h</sup> pebble

λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ<sup>h</sup> ὀυδείς ἐγίνωκεν<sup>h</sup> εἰμή ὁ λαμβάνων. white, and on the pebble a name new written, which no one knew except he who receives [it].

18 Καὶ τῷ ἀγγέλῳ<sup>h</sup> τῇ<sup>h</sup> ἐν Θυατείροις ἐκκλησίᾳ γράψον, And to the angel of the<sup>h</sup> in Thyatira assembly write:

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὃ ἔχων τοὺς ὀφθαλμοὺς<sup>h</sup> These things says the Son of God, he who has eyes αὐτοῦ<sup>h</sup> ὡς φλόγα<sup>h</sup> πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολί- his as a flame of fire, and his feet like fine

βάνῳ. 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην, καὶ τὴν δια- brass. I know thy works, and love, and ser- κοινίαν, καὶ τὴν πίστιν<sup>h</sup> καὶ τὴν ὑπομονήν<sup>h</sup> σου, καὶ τὰ ἔργα<sup>h</sup> vice, and faith, and endurance thy, and works σου, καὶ τὰ ἔσχατα<sup>h</sup> πλείονα τῶν πρώτων. 20 Ἄλλ<sup>h</sup> thy, and the last [to be] more than the first. But

ἔχω κατὰ σοῦ μόλιγα<sup>h</sup> ὅτι<sup>h</sup> ἐγὼ<sup>h</sup> τὴν γυναῖκα<sup>h</sup> Ἰεζε- I have against thee a few things that thou sufferest the woman Jeze- βήλ, ἣ τὴν λέγουσαν<sup>h</sup> ἑαυτὴν<sup>h</sup> προφήτιν, διδάσκειν καὶ πλα- bel, her who calls herself a prophetess, to teach and to

ναῖσθαι<sup>h</sup> ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλό- mislead my bondmen to commit fornication and things sacrificed to θυτα φαγεῖν<sup>h</sup>. 21 καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησεν<sup>h</sup> ἰδῶ<sup>h</sup> idols to eat. And I gave her time that she might repent of

τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν<sup>h</sup>. 22 Ἰδοὺ, ἐγὼ<sup>h</sup> βάλλω her fornication; and she repented not. Lo, I cast αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς<sup>h</sup> her into a bed, and those who commit adultery with her into

θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν<sup>h</sup> ἐκ τῶν ἔργων<sup>h</sup> tribulation great, except they should repent of works ἡ αὐτῶν. 23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ<sup>h</sup> καὶ<sup>h</sup> their. And her children I will kill with death; and

γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὃ<sup>h</sup> ἀρευνῶ<sup>h</sup> shall know all the assemblies that I am he who searches

hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the

\* — τῶν the L[Tr]aw.

γ ὁμοίως in like manner GLTTaw.

† + οὖν therefore

GLTT[A]w.

h νικῶντι LTTT.

b — φαγεῖν ἀπὸ GLTTaw.

c οἶδεν knows GLTTaw.

d τῷ (read ἔκκα of the assembly) L.

e — αὐτοῦ L.

f φλόξ T.

g ἀγάπην, καὶ τὴν

πιστίν καὶ τὴν διακονίαν GLTA; πίστιν καὶ τὴν ἀγάπην καὶ τὴν διακονίαν Tr.

h — τὴν L.

i — σου T. k — καὶ (read thy last works) GLTTaw.

l ἀλλὰ Traw.

m — ὀλίγα

GLTTaw. n ἀφείς thou lettest alone GLTTaw.

o + σου (read thy wife) GL[A]w.

p τὴν Ἰεζάβελ L; Ἰεζάβελ GT; Ἰεζάβελ Traw.

q ἣ λέγουσα she who calls GLTTaw.

r αὐτὴν T.

s καὶ διδάσκει καὶ πλανᾷ τοὺς and she teaches and misleads GLTTaw.

t φαγεῖν εἰδωλόθυτα GLTTaw.

v καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς and she

wills not to repent of her fornication GLTTaw. w — ἐγώ (read βάλλω I cast) GLTTaw.

x μετανόησουσιν they shall repent TrAw.

y αὐτῆς her GLTTaw.

z ἐραυνῶν LTTT.

reins and hearts : and I will give unto every one of you according to your works. 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations : 27 and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. 28 And I will give him the morning star. 29 He that hath ears, let him hear what the Spirit saith unto the churches.

III. And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his

νεφροῦς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστην κατὰ τὰ reins and hearts ; and I will give to you each according to τὰ ἔργα ὑμῶν. 24 ὑμῖν δὲ λέγω <sup>a</sup>καὶ<sup>b</sup> λοιποῖς τοῖς ἐν <sup>c</sup>works <sup>d</sup>your. But to you I say, and to [the] rest who [are] in Thyatira, οσοὶ οὐκ ἔχουσιν τὴν διδασχὴν ταύτην, <sup>e</sup>καὶ<sup>f</sup> οἵτινες οὐκ ἔγνωσαν τὰ βάθη<sup>g</sup> τοῦ σατανᾶ, ὡς λέγουσιν, Οὐ <sup>h</sup>βαλῶ<sup>i</sup> ἐφ' ὑμᾶς ἄλλο βάρος· 25 πλὴν ὃ ἔχετε κρατή- <sup>j</sup>I <sup>k</sup>will <sup>l</sup>cast upon you any other burden ; but what ye have <sup>m</sup>hold <sup>n</sup>σατε, <sup>o</sup>ἄχρις<sup>p</sup> οὐδ' ἂν ἤξω. 26 καὶ ὁ νικῶν καὶ ὁ fast till I shall come. And he that overcomes, and he that τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν keeps until [the] end my works, I will give to him authority ἐπὶ τῶν ἐθνῶν· 27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σι- over the nations, and he shall shepherd them with <sup>q</sup>rod <sup>r</sup>an <sup>s</sup>δραῖ<sup>t</sup> ὡς τὰ σκεῦη τὰ κεραμικὰ συντρίβεται, ὡς καὶ ὡς <sup>u</sup>iron, as vessels of pottery are broken in pieces ; as I also <sup>v</sup>εἴληφα παρὰ τοῦ πατρὸς μου· 28 καὶ δώσω αὐτῷ τὸν have received from my Father ; and I will give to him the <sup>w</sup>ἀστέρα τὸν πρωῒνον. 29 ὃ ἔχων οὖς ἀκουσάτω τί τὸ <sup>x</sup>star <sup>y</sup>morning. He that has an ear, let him hear what the πνεῦμα λέγει ταῖς ἐκκλησίαις. Spirit says to the assemblies.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράβον, And to the angel of the <sup>z</sup>in <sup>aa</sup>Sardis <sup>ab</sup>assembly write : Τάδε λέγει ὁ ἔχων τὰ <sup>ac</sup>πνεύματα τοῦ θεοῦ καὶ τοὺς These things says he who has the Spirits of God and the <sup>ad</sup>ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι <sup>ae</sup>εἶ<sup>af</sup> ὄνομα ἔχεις ὅτι seven stars. I know thy works, that <sup>ag</sup>the <sup>ah</sup>name <sup>ai</sup>thou <sup>aj</sup>hast that ζῇς, καὶ νεκρὸς εἶ. 2 γίνου γρηγορῶν, καὶ <sup>ak</sup>βστήριζον<sup>al</sup> thou livest, and <sup>am</sup>dead <sup>an</sup>art. Be watchful, and strengthen <sup>ao</sup>τά λοιπὰ <sup>ap</sup>ἃ <sup>aq</sup>μέλλει<sup>ar</sup> ἀποθανεῖν<sup>as</sup> οὐ γὰρ εὗρηκά the things that remain, which are about to die, for I have not found <sup>at</sup>σου <sup>au</sup>ἰτὰ<sup>av</sup> ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ. 3 μνημόνευε thy works complete before God, Remember <sup>aw</sup>ἰού<sup>ax</sup> πῶς <sup>ay</sup>εἴληφας καὶ ἤκουσας, καὶ <sup>az</sup>τήρει. καὶ therefore how thou hast received and heard, and keep [it] and <sup>ba</sup>μετανόησον· ἐάν οὖν μὴ γρηγορήσῃς, ἤξω <sup>bb</sup>ἐπὶ σέ<sup>bc</sup> repent. If therefore thou shalt not watch I will come upon thee <sup>bd</sup>ὡς κλέπτης, καὶ οὐ μὴ <sup>be</sup>ἠγῶ<sup>bf</sup> ποῖαν ὥραν ἤξω as a thief, and in no wise shalt thou know what hour I shall come <sup>bg</sup>ἐπὶ σέ. 4 <sup>bh</sup>Ὅ <sup>bi</sup>ἔχεις ὀλίγα<sup>bj</sup> ὀνόματα <sup>bk</sup>καὶ<sup>bl</sup> ἐν Σάρδεσιν, <sup>bm</sup>ἃ οὐκ upon thee. Thou hast a few names also in Sardis which <sup>bn</sup>not <sup>bo</sup>ἐμόλυναν τὰ ἱμάτια αὐτῶν καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν <sup>bp</sup>defiled their garments, and they shall walk with me in <sup>bq</sup>λευκοῖς, ὅτι <sup>br</sup>ἀξιοὶ εἰσιν. 5 ὁ νικῶν, <sup>bs</sup>οὐτος<sup>bt</sup> περι- white, because worthy they are. He that overcomes, he shall <sup>bu</sup>βαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ <sup>bv</sup>ἐξαλείψω τὸ ὄνομα be clothed in garments <sup>bw</sup>white ; and in no wise will I blot out <sup>bx</sup>name

<sup>a</sup> τοῖς to the (rest) GLTTRAW.

<sup>b</sup> — καὶ GLTTRAW.

<sup>c</sup> βάθεα GLTTRAW.

<sup>d</sup> βάλλον

I cast (not) LITRAW.

<sup>e</sup> ἄχρι LITR.

<sup>f</sup> + ἑπτὰ seven EGLTTRAW.

<sup>g</sup> — τὸ (read a

name) GLTTRAW.

<sup>h</sup> στήριξον GLTTRAW.

<sup>i</sup> ἐμελλον were about GLTTRAW.

<sup>j</sup> — τὰ

LITRA.

<sup>k</sup> + μου (read my God) LITRAW.

<sup>l</sup> [οὖν] A.

<sup>m</sup> — ἐπὶ σέ LITRA.

<sup>n</sup> γνώως

<sup>o</sup> + ἀλλά (ἀλλ' α) But LITRAW.

<sup>p</sup> ὀλίγα ἔχεις T.

<sup>q</sup> — καὶ GLTTRAW.

<sup>r</sup> οὕτως

thus LITR.

αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἔξομολογήσομαι<sup>1</sup> τὸ ὄνομα  
 'his from the book of life, and will confess 'name  
 αὐτοῦ ἐνώπιον τοῦ πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων<sup>2</sup>  
 'his before my Father and before 'angels  
 αὐτοῦ. 6 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
 'his. He that has an ear, let him hear what the Spirit says

name out of the book of life, but I will confess his name before my Father, and before my angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

ταῖς ἐκκλησίαις.  
 to the assemblies.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ<sup>3</sup> ἐκκλησίας γράψον,  
 And to the angel of the 'in 'Philadelphia 'assembly write :

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός,<sup>4</sup> ὁ ἔχων τὴν κλεῖδα<sup>5</sup>  
 These things says the Holy, the True; he who has the key

τοῦ<sup>6</sup> Δαβὶδ,<sup>7</sup> ὁ ἀνοίγων καὶ οὐδεὶς κλείει,<sup>8</sup> καὶ<sup>9</sup> κλείει<sup>10</sup> καὶ<sup>11</sup>  
 of David, who opens and no one shuts, and shuts and

οὐδεὶς ἀνοίγει.<sup>12</sup> 8 Οἶδά σου τὰ ἔργα<sup>13</sup> ἰδοῦ, δέδωκα ἐνώπιόν  
 no one opens. I know thy works. Lo, I have set before

σου θύραν ἀνεῳγμένην,<sup>14</sup> καὶ<sup>15</sup> οὐδεὶς δύναται κλείσαι αὐτήν.  
 thee 'door 'an 'opened, and no one is able to shut it,

ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον,  
 because 'a 'little 'thou 'hast power, and didst keep my word,

καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. 9 ἰδοῦ, ἰδὼμι<sup>16</sup> ἐκ τῆς συνα-  
 and didst not deny my name. Lo, I give of the syna-

γωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,  
 gogue of Satan those that declare themselves 'Jews 'to 'be,

καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται ἰδοῦ, ποιήσω αὐτοὺς ἵνα  
 and are not, but do lie; lo, I will cause them that

ἤξωσιν<sup>17</sup> καὶ ἡ προσκυνησῶσιν<sup>18</sup> ἐνώπιον τῶν ποδῶν σου,  
 they should come and should do homage before thy feet,

καὶ γινῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 ὅτι ἐτήρησας τὸν  
 and should know that I loved thee. Because thou didst keep the

λόγον τῆς ὑπομονῆς μου, καγὼ σε τηρήσω ἐκ τῆς ὥρας τοῦ  
 word of my endurance, I also thee will keep out of the hour

πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης  
 of trial which [is] about to come upon the 'habitable 'world

ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Ἰδοῦ,<sup>19</sup>  
 'whole, to try them that dwell upon the earth. Behold,

ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν  
 I come quickly: hold fast what thou hast, that no one take

στέφανόν σου. 12 ὁ νικῶν, ποιήσω αὐτὸν στήλον ἐν τῷ  
 'crown 'thy. He that overcomes, I will make him a pillar in the

ναοῦ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἐνι, καὶ γράψω  
 temple of my God, and out not at all shall he go more; and I will write

ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως  
 upon him the name of my God, and the name of the city

τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνει<sup>20</sup>  
 of my God, the new Jerusalem, which comes down

ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ  
 out of heaven from my God, and my 'name

καινόν. 13 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει  
 'new. He that has an ear, let him hear what the Spirit says

ταῖς ἐκκλησίαις.  
 to the assemblies.

7 And to the angel of the church in Philadelphia write : These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and no man openeth; 8 I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>1</sup> ὁμολογήσω GLTFAW. <sup>2</sup> Φιλαδελφία T. <sup>3</sup> ὁ ἀληθινός, ὁ ἅγιος A. <sup>4</sup> κλεῖν GLTFAW.  
<sup>5</sup> — τοῦ LT[A.] <sup>6</sup> Δαυεὶδ LTTFA; Δαυὶδ GW. <sup>7</sup> κλείσει shall shut LTTFAW. <sup>8</sup> [καὶ] L.  
<sup>9</sup> κλείειν shutting LTT. <sup>10</sup> ἀνοίγει shall open TTTAW. <sup>11</sup> ἡνεωγμένην T. <sup>12</sup> ἦν  
 which GLTFAW. <sup>13</sup> ἰδὼ I will give LTA; ἰδὼ Tr. <sup>14</sup> ἤξουσιν they shall come LTTFA.  
<sup>15</sup> προσκυνήσουσιν shall do homage LTTFA. <sup>16</sup> — ἰδοῦ GLTFAW. <sup>17</sup> ἣ καταβαίνει B.



14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

IV. After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And imme-

14 Καὶ τῷ ἀγγέλῳ τῆς ἑκκλησίας Λαοδικέων γραψον, Ἄνδρες λέγει ὁ ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὀφελον ψυχρὸς ἢ ζεστός· cold thou art, nor hot; I would cold thou wert or hot. 16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός, ἢ Thus because lukewarm thou art, and neither cold nor hot, μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου. 17 ὅτι λέγεις, Ἰὰν ἐμὲ πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδένος ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἔλεινος· καὶ and knowest not that thou art the wretched, and miserable, and πτωχὸς καὶ τυφλὸς καὶ γυμνός· 18 συμβουλεύω σοι ἀγοράσαι poor, and blind, and naked; I counsel thee to buy παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς, from me gold purified by fire, that thou mayest be rich; καὶ ἱμάτια λευκά, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ and garments white, that thou mayest be clothed, and may not be made manifest ἡ αἰσχυνὴ τῆς γυμνότητός σου· καὶ ὀφθαλμοὺς σου· καὶ ἔλκευσον· ἔγχευον· the shame of thy nakedness; and eyesalve anoint thou with τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. 19 ἐγὼ ὅσους ἐὰν φιλῶ, thine eyes, that thou mayest see. I as many as I love ἐλέγχω καὶ παιδεύω· ἑξήλωσον· οὖν καὶ μετανόησον. I rebuke and discipline; be thou zealous therefore and repent. 20 ἰδού, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ Behold, I stand at the door and knock; if anyone hear τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, ἡ εἰσελεύσομαι πρὸς my voice and open the door, I will come in to αὐτόν, καὶ δεῖπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 ὁ him, and will sup with him, and he with me. He that γικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς overcomes, I will give to him to sit with me in my throne, as καγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ I also overcame, and sat down with my Father in his throne αὐτοῦ. 22 ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει 'his. He that has an ear, let him hear what the Spirit says ταῖς ἐκκλησίαις. to the assemblies.

4 Μετὰ ταῦτα εἶδον· καὶ ἰδού θύρα ἡνεωγμένη ἐν τῷ After these things I saw, and behold a door opened in οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἦν ἡκούσα ὡς σάλπιγγος heaven, and the voice first which I heard [was] as of a trumpet λαλοῦσης μετ' ἐμοῦ, λέγουσα, Ἀνάβα· ὡς, καὶ δεῖξω speaking with me, saying, Come up hither, and I will shew σοι· δεῖ γενέσθαι μετὰ ταῦτα. 2 καὶ εὐθέως to thee what things must take place after these things. And immediately

1 ἐν Λαοδικείᾳ (Λαοδικίᾳ τῇ) ἐκκλησίᾳ assembly in Laodicea GLTTRAW. ἡς GLTTRAW.  
2 ζεστός οὔτε ψυχρὸς GTTRAW. — ὅτι [A]W. οὐδέν ἢ in ἢ no wise LITRA. 3 + ὁ the GL[A]. 4 ἐλεῖνος A. 5 κολλούριον TTR. 6 ἐγχεύσαι GW; ἐγχεύσαι to anoint with LA; ἐγχεύσαι anoint with TTR. 7 ἐξήλεω LITTRAW. 8 + καὶ (read I will both come in) T[A]W.  
9 ἰδὼν T. 10 ἀνεωγμένη GLW. 11 λέγων GLTTRAW. 12 Ἀνάβηθι L. 13 ὅσα whatsoever things L. 14 Punctuate so as to read Immediately after these things L.  
d — καὶ LITTRAW.

ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνός ἔκειτο ἐν τῷ  
 I became in [the] Spirit; and behold, a throne was set in the  
 οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· 3 καὶ ὁ καθί-  
 heaven, and upon the throne [one] sitting, and he who [was] sit-  
 μένος ἦν ὁμοιος ὁράσει λίθω ἰάσπιδι καὶ ἑσαρδίῳ· καὶ  
 ting was like in appearance to a stone, jasper and a sardius; and

ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαρα-  
 a rainbow [was] around the throne like in appearance to an eme-  
 δινῷ. 4 καὶ κυκλόθεν τοῦ θρόνου ἱθρόνοι· εἴκοσι καὶ ἑτ-  
 rald. And around the throne \*thrones twenty and  
 σάρες, καὶ ἐπὶ τοὺς ἱθρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας·  
 and on the thrones I saw twenty and four  
 πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις  
 elders sitting, clothed in garments

λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυ-  
 white; and they had on their heads crowns gold-

οὺς. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ  
 en. And out of the throne go forth lightnings and  
 ᾗζονταὶ καὶ φωναὶ· καὶ ἑπτὰ λαμπάδες πυρὸς καίμεναι  
 thunders and voices; and seven lamps of fire burning

ἐνώπιον τοῦ θρόνου, αἵ ἑπτὰ πνεύματα τοῦ  
 before the throne, which are the seven Spirits  
 θεοῦ. 6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία  
 of God; and before the throne a sea glass, like

κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου  
 crystal. And in [the] midst of the throne and around the throne

τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἑμπροσθεν· καὶ  
 four living creatures, full of eyes before and

ὀπισθεν. 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι,  
 behind; and the living creature first [was] like a lion,

καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶ-  
 and the second living creature like a calf; and the third living

ον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον  
 creature having the face as a man, and the fourth

ζῶον ὅμοιον ἀετῷ πετωμένῳ. 8 καὶ ἑτέσσαρα  
 living creature like eagle a flying. And [the] four

ζῶα, ἐν καθ' ἑαυτὰ, ἑῖχον ἀνά πτέρυνας ἕξ,  
 living creatures, each for itself had respectively wings six;

κυκλόθεν καὶ ἔσωθεν ὀφθαλμῶν, καὶ ἀνάπαινον οὐκ  
 around and within full of eyes; and cessation not

ἔχουσιν ἡμέρας καὶ νυκτός, λέγοντα, Ἅγιος, ἅγιος, ἅγιος  
 they have day and night, saying, Holy, holy, holy,

κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ  
 Lord God Almighty, who was, and who is, and who [is]

ἐρχόμενος. 9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ  
 to come. And when shall give the living creatures glory and

τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ  
 honour and thanksgiving to him who sits upon the throne, who

directly I was in the Spirit; and behold, a throne was set in hea-  
 ven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunders; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf; and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about them; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the

\* τὸν θρόνον LITtrAW. † — ἦν GLITtrAW. ‡ σαρδίῳ GLITtrAW. ὁμοία E. ἱθρόνους LT.

κ — καὶ GLITtrAW. ἑτ — τέσσαρας L; τέσσαρας T. ἱθρόνους τοὺς (— τοὺς GLT) εἴκοσι  
 τέσσαρας GLITtrAW; εἴκοσι τέσσαρας (τέσσαρας A) θρόνους LA. ἑ — ἐν (read ἱματίους with

garments) L. ο — ἔσχον GLITtrAW. π χρυσέους Tr. φωναὶ καὶ βρονταὶ GLITtrAW.

† + [αὐτοῦ] (read his throne) A. α ἑ LT. ἔστιν L. [τὰ] A. + ὡς as  
 GLITtrAW. ‡ τέσσαρα LITtr. ἑνπροσθεν T. ἔχον Tr. A. — ὡς G[A]W. ὁ ἀνθρώ-  
 πον of a man GLITtrAW. c πετομένῳ GLITtrAW. d + τὰ the GLITtrAW. eα τέσσαρα

LITtr. fα καθ' ἐν αὐτῶν (ἐκαστον αὐτῶν Tr) (read each of them) GLTA. ἑχον ἔχων  
 Tr(A) having GLW. ἁ γέμουσιν are full GLITtrAW. ἁ λέγοντες GLITtrAW. ἁ τῷ

θρόνῳ LITtrA.

throne, who liveth for ever and ever, 10 the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσοῦνται οἱ ἑκοσὶ καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνοῦσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, 11 Ἄξιός ἐστι, κύριε, λαβεῖν τὴν δόξαν, τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἔτισιν καὶ ἐκτίσθησαν.

all things, and for thy will they are, and were created.

V. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of

5 Καὶ εἶδον ἐπὶ τὴν δεξιάν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, Τίς ἔστιν ἄξιός ἐστιν τὸ ἀνοίξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. 4 καὶ ἔγω ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιός ἐστιν εὐρεθῆναι ἀνοίξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό. 5 καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίει· ἰδοὺ, ἐνίκησεν ὁ λέων τῆς φυλῆς Ἰούδα, ἡ ρίζα τοῦ Δαβὶδ, ἀνοίξαι τὸ βιβλίον, καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ. 6 καὶ εἶδον καὶ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστῆν ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ τοῦ θεοῦ πνεύματα. 7 καὶ ἦλθεν, καὶ εἰληφέν τὸ βιβλίον ἐκ τοῦ δεξιᾶν τοῦ καθημένου ἐπὶ τοῦ θρόνου.

And I saw on the right hand of him who sits upon the throne a book, written within and on [the] back, having been sealed with seals seven. And I saw an angel a strong proclaiming with a voice loud, Who is worthy to open the book, and to loose the seals of it? And no one was able in the heaven, nor upon the earth, nor under the earth, to open the book, nor to look at it. And I weeping much because no one worthy was found to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of

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1 — καὶ GLTTfAW. 2 — προσκυνήσουσιν shall worship EGLTTfAW. 3 — βαλοῦσιν shall cast EGLTTfAW. 4 — ὁ κύριος καὶ ὁ θεὸς ἡμῶν O Lord and our God LTTfAW. 5 — τὴν L. 6 — ἦσαν they were GLTTfAW. 7 — + ἐν in (a loud voice) GLTTfAW. 8 — ἐστιν (read [is]) LTTfAW. 9 — εἰς τὸν οὐρανόν T. 10 — οὔτε T. 11 — οὔτε LTTf. 12 — ἐγὼ (read ἔκλαιον I was weeping) T[Tr]. 13 — πολύ LTTfAW. 14 — καὶ ἀναγνῶναι GLTTfAW. 15 — ὦν (read [is]) GLTTfAW. 16 — Δαυὶδ LTTfA; Δαυὶδ GW. 17 — λῦσαι GLTTfAW. 18 — καὶ GLTTfAW. 19 — ἰδοὺ GLTTfAW. 20 — ἑστῆν TTr. 21 — ἔχων TTr. 22 — κ. 23 — ἑπτὰ L. 24 — πνεύματα τοῦ θεοῦ GLTTfA. 25 — τὰ (read ἀπεστ. having been sent) LTTfA. 26 — ἀπεσταλμένοι LTr; ἀποστελλόμενα [are] being sent w. 27 — τὸ βιβλίον (read [it]) LTTfA.



βιβλίον<sup>1</sup> ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

book out of the right hand of him who sits on the throne.

8 καὶ ὅτε ἔλαβεν τὸ βιβλίον τὰ ὀτέσσαρα<sup>2</sup> ζῶα καὶ οἱ

And when he took the book the four living creatures and the

ῥεῖκοσιτέσσαρες<sup>3</sup> πρεσβύτεροι<sup>4</sup> ἔπεσον<sup>5</sup> ἐνώπιον τοῦ ἀρνίου,

four-and-twenty elders fell before the Lamb,

ἔχοντες ἕκαστος<sup>6</sup> κithάρας<sup>7</sup> καὶ φιάλας<sup>8</sup> χρυσᾶς<sup>9</sup> γεμούσας<sup>10</sup> θυ-

having each harps and bowls golden full of

μιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων<sup>11</sup> 9 καὶ ᾄδουσιν

incenses, which are the prayers of the saints. And they sing

ψῶν<sup>12</sup> καινὴν, λέγοντες, Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ

a song new, saying, Worthy art thou to take the book, and

ἀνοῖξαι τὰς σφραγίδας αὐτοῦ<sup>13</sup> ὅτι ἰσφάγης καὶ ἡγόρασας

to open its seals; because thou wast slain, and didst purchase

τῷ θεῷ ἡμᾶς<sup>14</sup> ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσ-

to God us by thy blood, out of every tribe and tongue

σης καὶ λαοῦ καὶ ἔθνους, 10 καὶ ἐποίησας ἡμᾶς<sup>15</sup> τῷ θεῷ ἡμῶν<sup>16</sup>

and people and nation, and didst make us to our God

ἡ βασιλεῖς<sup>17</sup> καὶ ἱερεῖς<sup>18</sup> καὶ ἡ βασιλεύσομεν<sup>19</sup> ἐπὶ τῆς γῆς. 11 Καὶ

kings and priests; and we shall reign over the earth. And

εἶδον, καὶ ἤκουσα<sup>20</sup> φωνὴν ἀγγέλων πολλῶν<sup>21</sup> κυκλόθεν<sup>22</sup> τοῦ

I saw, and I heard [the] voice of angels many around the

θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων<sup>23</sup> καὶ χιλι-

throne and of the living creatures and of the elders; and thou-

άδες χιλιάδων, 12 λέγοντες φωνῇ μεγάλῃ, Ἄξιόν<sup>24</sup> ἐστίν

sands of thousands; saying with a voice loud, Worthy is

τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τοὺς

the Lamb that has been slain to receive power, and riches,

καὶ σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογία.

and wisdom, and strength, and honour, and glory, and blessing.

13 Καὶ πᾶν κτίσμα ὃ ἐστίν<sup>25</sup> ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ,

And every creature which is in the heaven and in the earth

καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης<sup>26</sup> ἡστί<sup>27</sup>

and under the earth, and on the sea those that are,

καὶ τὰ ἐν αὐτοῖς πάντα<sup>28</sup> ἤκουσα λέγοντας, Τῷ

and the things in them all, heard I saying, To him who

καθημένῳ ἐπὶ τοῦ θρόνου<sup>29</sup> καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ

sits on the throne, and to the Lamb, Blessing, and

τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

honour, and glory, and might, to the ages of the ages.

14 Καὶ τὰ ὀτέσσαρα<sup>30</sup> ζῶα ἔλεγον, Ἀμήν<sup>31</sup> καὶ οἱ ῥεῖκοσι-

And the four living creatures said, Amen and the four-and-

τέσσαρες<sup>32</sup> πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν

twenty elders fell down and worshipped [him who]

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.<sup>33</sup>

lives to the ages of the ages.

6 Καὶ εἶδον<sup>34</sup> ὅτε ἠνοίξεν τὸ ἄρνιον μίαν ἐκ τῶν σφρα-

And I saw when opened the Lamb one of the seals, the Lamb opened one

him that sat upon the throne. 8 And when he had taken the book, the four beasts and

four and twenty elders fell down before the Lamb, having

every one of them harps, and golden

vials full of odours, which are the prayers

of saints. 9 And they sung a new song, say-

ing, Thou art worthy to take the book, and to open the seals there-

of: for thou wast slain, and hast redeemed us

to God by thy blood out of every kindred,

and tongue, and people, and nation; 10 and

hast made us unto our God kings and priests; and we shall reign on the earth. 11 And I

beheld, and I heard the voice of many angels

round about the throne and the beasts and the elders: and

the number of them was ten thousand times, ten thousand,

and thousands of thousands; 12 saying with a loud voice, Worthy

is the Lamb that was slain to receive power,

and riches, and wisdom, and honour, and glory,

and blessing. 13 And every creature which is in heaven, and on

the earth, and under the earth, and such as are in the sea, and all

that are in them, heard I saying, Blessing, and honour, and glory,

and power, be unto him that sitteth upon the throne, and unto the

Lamb for ever and ever. 14 And the four beasts said, Amen.

And the four and twenty elders fell down and worshipped him that liveth for

ever and ever.

ο τέσσαρα LITtr. Ρ εἰκοσι τέσσαρες LTA. 9 ἔπεσαν LITtrAW. 7 κithάραν a harp LITtrAW.

8 χρυσᾶς Tr. 7 ἡμᾶς LTAW. 9 αὐτοὺς them GLTtrAW.

2 βασιλείαν a kingdom LITtrAW. 7 βασιλευσούντι they reign LTtrAW; βασιλευσούντι they

shall reign GT. 2 + ὡς us TTr[A]. 2 κυκλῶ GLTtrAW. 2 + καὶ ἡν ὁ ἀριθμὸς αὐτῶν μυ-

ριάδες μυριάδων and the number of them was myriads of myriads EGLTtrAW. 2 Ἄξιός T.

4 + τὸν W. 6 — ἐστίν (read [18]) LITtrAW. 6 ἐπὶ τῆς γῆς on the earth GLTtrAW.

8 — ἃ LITtrAW. 8 — ἐστίν TTr. 8, πάντας (read I heard all) W. 8 + καὶ also T.

1 λέγοντα L. 10 τῷ θρόνῳ LTA. 10 τέσσαρα LITtr. 10 + τὸ W. 12 — εἰκοσι

τέσσαρες GLTtrAW. 12 ζῶντι to end of verse GLTtrAW. 12 ἰδὼν T. 12 + ἐπὶ

seven GLTtrAW.

of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal,

γίδων. καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς<sup>1</sup> βροντῆς, Ἐρχου<sup>2</sup> καὶ βλέπε.<sup>3</sup> 2 Καὶ ἔειδον,<sup>4</sup> καὶ ἰδοὺ, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτῷ<sup>5</sup> ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξήλθεν νικῶν, καὶ ἵνα νικήσῃ.<sup>6</sup>  
and I heard one of the four living creatures saying, as a voice of thunder, Come and see. And I saw, and behold, a horse white, and he sitting on it having a bow; and was given to him a crown, and he went forth overcoming and that he might overcome.

3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα<sup>7</sup> ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἐρχου<sup>8</sup> καὶ βλέπε.<sup>9</sup> 4 Καὶ ἐξήλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ<sup>10</sup> ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην<sup>11</sup> ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους ἐσφάζωσιν<sup>12</sup> καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.<sup>13</sup>  
And when he opened the second seal I heard the second living creature saying, Come and see. And there went forth another horse red; and to him sitting on it was given to take peace from the earth, and that they should slay; and was given to him a sword great.

5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα<sup>14</sup> ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἐρχου<sup>15</sup> καὶ βλέπε.<sup>16</sup> Καὶ ἔειδον,<sup>17</sup> καὶ ἰδοὺ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ<sup>18</sup> ἔχων ζυγὸν<sup>19</sup> ἰδού, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ<sup>20</sup> ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 καὶ ἤκουσα<sup>21</sup> φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτον δηναρίου, καὶ τρεῖς χοῖνικες<sup>22</sup> κριθῆς<sup>23</sup> δηναρίου· καὶ τὸ ἐλαίον καὶ τὸν ὀλὸν μὴ ἀδικήσῃς.<sup>24</sup>  
And when he opened the third seal I heard the third living creature saying, Come and see. And I saw, and behold, a horse black, and he sitting on it having a balance in his hand. And I heard a voice in [the] midst of the four living creatures, saying, A chenix of wheat for a denarius, and three chœnixes of barley for a denarius: and the oil and the wine thou mayest not injure.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν<sup>25</sup> τοῦ τετάρτου ζώου λέγουσαν, Ἐρχου<sup>26</sup> καὶ βλέπε.<sup>27</sup> 8 Καὶ ἔειδον,<sup>28</sup> καὶ ἰδοὺ, ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ<sup>29</sup> ὁ Θάνατος, καὶ ὁ ᾄδης ἅκολουθεῖ<sup>30</sup> μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς<sup>31</sup> ἐξουσία ἀποκτείνειν<sup>32</sup> ἐπὶ τὸ τετάρτον τῆς γῆς<sup>33</sup> ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.<sup>34</sup>  
And when he opened the fourth seal I heard [the] voice of the fourth living creature saying, Come and see. And I saw, and behold, a horse pale, and he sitting on him, and his name was Death, and Hell followed with him; and was given to them authority to kill over the fourth of the earth with sword and with famine and with death, and by the beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα<sup>35</sup> ἔειδον<sup>36</sup> ὑποκάτω  
And when he opened the fifth seal I saw under

<sup>1</sup> φωνῇ (read without the numerals) GLTTAW. <sup>2</sup> καὶ ἴδε and behold GW; — καὶ βλέπε LTTA. <sup>3</sup> ἰδὸν T. <sup>4</sup> αὐτὸν GLTTAW. <sup>5</sup> σφραγίδα τὴν δευτέραν GLTTAW. <sup>6</sup> — καὶ βλέπε GLTTAW. <sup>7</sup> [αὐτῷ] L. <sup>8</sup> ἐκ GLTTAW. <sup>9</sup> σφάζουσιν they shall slay LTTA. <sup>10</sup> σφραγίδα τὴν τρίτην GLTTAW. <sup>11</sup> + ὡς as LTTA. <sup>12</sup> κριθῶν LTTAW. <sup>13</sup> — φωνῇ (read I heard the fourth) GLTTAW. <sup>14</sup> λέγοντος (connect λέγονσαν with φωνῇ); λέγοντος with ζώου) GLTTAW. <sup>15</sup> — ὁ T[A]. <sup>16</sup> ἡκολούθει followed GLTTAW. <sup>17</sup> αὐτῷ to him G. <sup>18</sup> ἐπὶ τὸ τετάρτον τῆς γῆς, ἀποκτείνει GLTTAW.

τοῦ θυσιαστηρίου· τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν  
 the altar the souls of those having been slain because of the  
 λόγον τοῦ θεοῦ, καὶ ὅδι<sup>ο</sup> τὴν μαρτυρίαν ἣν εἶχον, 10 καὶ  
 word of God, and because of the testimony which they held; and  
 ἔκραζον<sup>ο</sup> φωνῇ<sup>ο</sup> μεγάλῃ, λέγοντες, Ἐως πότε, ὁ δεσ-  
 they were crying with a voice<sup>ο</sup> loud, saying, Until when, O Mas-  
 πότης ὁ ἅγιος καὶ ὁ<sup>ο</sup> ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς  
 ter, the holy and the true, dost thou not judge and avengo  
 τὸ αἷμα ἡμῶν ἀπὸ<sup>ο</sup> τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 Καὶ  
 our blood on those who dwell on the earth? 11 And  
 ἐδόθησαν<sup>ο</sup> ἑκάστω<sup>ο</sup> στολαὶ λευκαί,<sup>ο</sup> καὶ ἔρρεθ<sup>ο</sup> αὐτοῖς ἵνα  
 were given to each robes white; and it was said to them that  
 ἀναπαύσονται<sup>ο</sup> ἐν<sup>ο</sup> χρόνῳ<sup>ο</sup> μικρῷ,<sup>ο</sup> ἕως ὅδ<sup>ο</sup> πληρωσονται<sup>ο</sup>  
 they should rest yet a time<sup>ο</sup> little, until shall be fulfilled  
 καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες  
 both their fellow-bondmen and their brethren, those being about  
 ἀποκτείνεσθαι<sup>ο</sup> ὡς καὶ αὐτοί.  
 to be killed as also they.

12 Καὶ εἶδον<sup>ο</sup> ὅτε ἠνοῖξεν τὴν σφραγίδα τὴν ἕκτην<sup>ο</sup> καὶ  
 And I saw when he opened the seal<sup>ο</sup> sixth, and  
 εἶδού<sup>ο</sup>, σεισμός<sup>ο</sup> μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας<sup>ο</sup>  
 behold, earthquake<sup>ο</sup> a great there was, and the sun became black  
 ὡς σάκκος τρίχινος, καὶ ἡ σελήνη<sup>ο</sup> ἐγένετο ὡς αἷμα, 13 καὶ  
 as sackcloth hair, and the moon became as blood, and  
 οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὶ<sup>ο</sup> βάλλει<sup>ο</sup>  
 the stars of the heaven fell unto the earth, as a fig-tree casts  
 τοὺς ὀλύνθους αὐτῆς, ὑπὸ<sup>ο</sup> μεγάλου ἀνέμου<sup>ο</sup> σειομένη<sup>ο</sup> 14 καὶ  
 its untimely figs, by a great wind being shaken, And  
 οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον<sup>ο</sup> ἐλισσόμενον,<sup>ο</sup> καὶ πᾶν  
 heaven departed as a book being rolled up, and every  
 ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν<sup>ο</sup> 15 καὶ  
 mountain and island out of their places were moved, And  
 οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ  
 the kings of the earth, and the great, and the rich, and  
 οἱ χιλιάρχοι,<sup>ο</sup> καὶ οἱ δυνατοί,<sup>ο</sup> καὶ πᾶς δούλος καὶ πᾶς<sup>ο</sup>  
 the chief captains, and the powerful, and every bondman, and every  
 ἐλεύθερος ἐκρύψαν<sup>ο</sup> ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς  
 free [man] hid themselves in the caves and in the  
 πέτρας τῶν ὄρεων, 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς  
 rocks of the mountains; and they say to the mountains and to the  
 πέτρας, Ὁρίστε<sup>ο</sup> ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσ-  
 rocks, Fall on us, and hide us from [the] face  
 ὤπου τοῦ καθημένου ἐπὶ τοῦ θρόνου,<sup>ο</sup> καὶ ἀπὸ τῆς ὀργῆς  
 of him who sits on the throne, and from the wrath  
 τοῦ ἀρνίου 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς  
 of the Lamb; because is come the day<sup>ο</sup> great the wrath  
 αὐτοῦ,<sup>ο</sup> καὶ τίς δύναται σταθῆναι;  
 of his, and who is able to stand?

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenger our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 16 and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of his wrath is come; and who shall be able to stand?

ο — διὰ [A]. P ἔκραζον they cried GLT<sup>o</sup>TAW. 9 — ὁ GLT<sup>o</sup>TAW. 1 — ἐκ from LTT<sup>o</sup>AW.  
 ο ἐδόθη was given GLT<sup>o</sup>TAW. 2 — αὐτοῖς to them GLT<sup>o</sup>TAW. 3 — ἐκάστωι GW; ἐκάστω  
 each LTT<sup>o</sup>[A]. 4 — στολὴ λευκὴ a white robe GLT<sup>o</sup>TAW. 5 — χρόνον ἐν L. 6 — μι-  
 κρὸν G. 7 — οὐ GLT<sup>o</sup>TAW. 8 — πληρωθῶσιν should be fulfilled LW; πληρωσῶσιν should  
 fulfil [it] OTT<sup>o</sup>A. 9 — ἀποκτείνεσθαι GLT<sup>o</sup>TAW. 10 — ἶδον T. 11 — ἰδοὺ GLT<sup>o</sup>TAW.  
 ο μέλας ἐγένετο GT. 12 — ὅλη whole (moon) GLT<sup>o</sup>TAW. 13 — βάλλουσα casting T.  
 ο ἀνέμου μεγάλου GLT<sup>o</sup>TAW. 14 — ὁ GLT<sup>o</sup>TAW. 15 — ἐλισσόμενον LTT<sup>o</sup>AW. 16 — χιλιάρχοι,  
 καὶ οἱ πλούσιοι GLT<sup>o</sup>TAW. 17 — ισχυροὶ strong GLT<sup>o</sup>TAW. 18 — πᾶς LTT<sup>o</sup>AW. 19 — Ὁρίστε  
 L<sup>o</sup>AW. 20 — τῷ θρόνῳ TA. 21 — αὐτῶν of their TTT.





φυλῶν καὶ λαῶν καὶ γλωσσῶν, ὁἰστώτες ἐνώπιον τοῦ θρόνου  
tribes, and peoples, and tongues, standing before the throne  
καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι<sup>1</sup> στολὰς λευκάς, καὶ  
and before the Lamb, clothed with robes white, and  
φοίνικες<sup>2</sup> ἐν ταῖς χερσίν αὐτῶν· 10 καὶ κράζοντες<sup>3</sup> φωνῇ  
palms in their hands; and crying with a voice  
μεγάλῃ, λέγοντες, Ἡ σωτηρία<sup>4</sup> τῷ καθήμενῳ ἐπὶ τοῦ  
loud, saying, Salvation to him who sits on the  
θρόνου τοῦ θεοῦ ἡμῶν,<sup>5</sup> καὶ τῷ ἀρνίῳ. 11 Καὶ πάντες οἱ ἄγ-  
throne of our God, and to the Lamb. And all the an-  
γελοι ἑστήκεσαν<sup>6</sup> κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ  
gelei stood around the throne and the elders  
τῶν τεσσάρων ζώων, καὶ ἔπεσον<sup>7</sup> ἐνώπιον τοῦ θρόνου  
the four living creatures, and fell before the throne  
ἐπὶ πρόσωπον<sup>8</sup> αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ, 12 λέγον-  
upon a face their, and worshipped God, say-  
τες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία  
ing, Amen, Blessing, and glory, and wisdom, and thanksgiving,  
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς  
and honour, and power, and strength, to our God to the  
αἰῶνας τῶν αἰώνων. Ἀμήν.<sup>9</sup>  
ages of the ages. Amen.

13 Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι  
And answered one of the elders, saying to me, These  
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσίν, καὶ  
who are clothed with the robes white, who are they, and  
πόθεν ἤλθον; 14 Καὶ εἶρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ  
whence came they? And I said to him, [My] lord, thou knowest. And  
εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς<sup>10</sup>  
he said to me, These are they who come out of the tribulation  
μεγάλης, καὶ ἐπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν  
great, and they washed their robes, and made white  
στολὰς<sup>11</sup> αὐτῶν<sup>12</sup> ἐν τῷ αἵματι τοῦ ἀρνίου. 15 διὰ τοῦτο  
robes their in the blood of the Lamb. Because of this  
εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ  
are they before the throne of God, and serve him  
ἡμέρας καὶ νυκτὸς ἐν τῷ ναβῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ  
day and night in his temple; and he who sits on  
τοῦ θρόνου<sup>13</sup> σκηνώσει ἐπ' αὐτούς. 16 οὐ πεινάσουσιν  
the throne shall tabernacle over them. They shall not hunger  
ἐτι, οὐδὲ<sup>14</sup> διψήσουσιν ἐτι, οὐδὲ<sup>15</sup> μὴ πείσῃ ἐπ' αὐ-  
any more, neither shall they thirst any more, nor at all shall fall upon  
τοὺς ὁ ἥλιος, οὐδὲ πᾶν καύμα· 17 ὅτι τὸ ἀρνίον τὸ  
them the sun, nor any heat; because the Lamb which [is]  
ἀνάμεσον<sup>16</sup> τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτούς  
in [the] midst of the throne will shepherd them, and will lead them  
ἐπὶ ἑξώσας<sup>17</sup> πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν  
to living fountains of waters, and will wipe away God every  
δάκρυον ἁπὸ<sup>18</sup> τῶν ὀφθαλμῶν αὐτῶν.  
tear from their eyes.

kindreds, and peo-  
ple, and tongues, stood  
before the throne, and  
before the Lamb, clothed with white  
robes, and palms in  
their hands; 10 and  
cried with a loud voice,  
saying, Salvation to  
our God which sitteth  
upon the throne, and  
unto the Lamb. 11 And  
all the angels stood  
round about the  
throne, and about the  
elders and the four  
beasts, and fell before  
the throne on their  
faces, and worshipped  
God, 12 saying, Amen:  
Blessing, and glory,  
and wisdom, and  
thanksgiving, and  
honour, and power,  
and might, be unto  
our God for ever and  
ever. Amen.

13 And one of the  
elders answered, say-  
ing unto me, What  
are these which are  
arrayed in white robes?  
and whence came  
they? 14 And I said  
unto him, Sir, thou  
knowest. And he  
said to me, These are  
they which came out  
of great tribulation,  
and have washed their  
robes, and made them  
white in the blood of  
the Lamb. 15 There-  
fore are they be-  
fore the throne of God,  
and serve him day and  
night in his temple:  
and he that sitteth on  
the throne shall dwell  
among them. 16 They  
shall hunger no more,  
neither thirst any  
more; neither shall  
the sun light on them,  
nor any heat. 17 For  
the Lamb which is in  
the midst of the  
throne shall feed them,  
and shall lead them  
unto living fountains  
of waters: and God  
shall wipe away all  
tears from their eyes.

<sup>1</sup> ἑστώτας AW. <sup>2</sup> περιβεβλημένους GLTTAW. <sup>3</sup> φοίνικας T. <sup>4</sup> κράζουσιν they cry  
GLTTAW. <sup>5</sup> τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ (τοῦ θρόνου ἐο) to our God who sits  
on the throne EGLTTAW. <sup>6</sup> ἑστήκεισαν LTTR; ἑστήκεισαν W. <sup>7</sup> ἔπεσαν LTTAW.  
<sup>8</sup> τὰ πρόσωπα faces GLTTAW. <sup>9</sup> — ἀμήν L. <sup>10</sup> + μου my (lord) GLTTAW. <sup>11</sup> ἀπὸ  
θλίψεως from tribulation L. <sup>12</sup> στολὰς GLTTAW. <sup>13</sup> αὐτὰς them GLTT[A]W. <sup>14</sup> τῷ  
θρόνῳ T. <sup>15</sup> + μὴ (read neither at all) L. <sup>16</sup> οὐδὲ οὐ A. <sup>17</sup> ἀνὰ μέσον EGLTAW.  
<sup>18</sup> ζῶης (read to fountains of waters of life) GLTTAW. <sup>19</sup> ἐκ GLTTAW.

VIII. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there

8 Καὶ ἴδε<sup>1</sup> ἤνοιξεν τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετι<sup>2</sup> σιγὴ ἐν τῷ οὐρανῷ ὥς ἡμίωρον.<sup>3</sup> 2 Καὶ εἶδον<sup>4</sup> τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. 3 καὶ ἄλλος ἄγγελος ἦλθεν, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον,<sup>5</sup> ἔχων λιβανωτὸν χρυσοῦν<sup>6</sup> καὶ ἰδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ<sup>7</sup> ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν ὁ ἄγγελος τὸ<sup>8</sup> λιβανωτὸν, καὶ ἐμίμisen αὐτὸ<sup>9</sup> ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμοί.

6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισεν, καὶ ἐγένετο χάλαζα καὶ πῦρ ἡμεμιγμένον<sup>10</sup> αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν, καὶ ὡς ὅρος μέγα πυρὶ καίόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. 9 καὶ ἀπέθανον τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων ὑ διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ἔπεσεν ἐκ

<sup>1</sup> ὅταν LTTra. <sup>2</sup> ἡμίωρον LTTra. <sup>3</sup> ἴδον T. <sup>4</sup> τοῦ θυσιαστηρίου TTrA. <sup>5</sup> δώ-  
σει he shall give LTTra. <sup>6</sup> τὸν EGLTTraW. <sup>7</sup> αὐτὸν EGLTTraW. <sup>8</sup> βρονταὶ καὶ φωναὶ L; βρονταὶ καὶ ἀστραπαὶ TTrA. <sup>9</sup> + οἱ (read who have)  
GLTTraW. <sup>10</sup> αὐτοὺς LTT. — ἄγγελος GLTTraW. <sup>11</sup> ἡμεμιγμένον T. <sup>12</sup> + ἐν  
with (blood) GLTTraW. <sup>13</sup> + καὶ τὸ τρίτον τῆς γῆς κατεκάη, and the third of the earth was  
burnt up GLTTraW. <sup>14</sup> διεφθάρησαν were destroyed LTTra.



τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν  
 'the 'heaven 'a 'star 'great, burning as a lamp, and it fell  
 ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.  
 upon the third of the rivers, and upon the fountains of waters.

11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὡς ἡ ψυδρὸς καὶ γίνεται  
 And the name of the star is called Wormwood; and becomes

τὸ τρίτον εἰς ψυδρὸν, καὶ πολλοὶ ἀνθρώπων ἀπέθανον  
 'the 'third into wormwood, and 'many 'of 'men died

ἐκ τῶν ὑδάτων, ὅτι ἐπικράνησαν.  
 of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη

And the fourth angel sounded [his] trumpet; and was smitten  
 τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον  
 the third of the sun, and the third of the moon, and the third  
 τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ  
 of the stars; that should be darkened the third of them, and the  
 ἡμέρα μὴ φαίνηται τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.  
 day 'not 'should appear [for] the third of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἁγγέλου πετωμένου<sup>ε</sup> ἐν

And I saw, and heard one angel flying in  
 μεσουραίνῃ, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί,  
 mid-heaven, saying with a voice 'loud, Woe, woe, woe,

τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν  
 'to those who dwell on the earth, from the remaining voices  
 τῆς σάλπιγγος τῶν τριῶν ἁγγέλων τῶν μελλόντων σαλ-  
 of the trumpet of the three angels who [are] about to sound  
 πίζειν.  
 [their] trumpets.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον<sup>δ</sup>

And the fifth angel sounded [his] trumpet; and I saw  
 ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδό-  
 a star out of the heaven fallen to the earth, and there was  
 θη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. 2 καὶ ἤνοιξεν  
 given to it the key of the pit of the abyss. And it opened

τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος  
 the pit of the abyss; and there went up smoke out of the pit

ὡς καπνὸς καμίνου μεγάλης, καὶ ἠσκοτίσθη ὁ ἥλιος  
 as [the] smoke of a furnace 'great; and 'was 'darkened the 'sun

καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 καὶ ἐκ τοῦ καπνοῦ  
 and the air by the smoke of the pit. And out of the smoke

ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία,  
 came forth locusts unto the earth, and was given to them power,

ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. 4 καὶ ἐρρέθη  
 as 'have 'power 'the 'scorpions of 'the 'earth; and it was said

αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν  
 to them, that 'not 'they 'should injure the grass of the earth, nor any

χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους.  
 green thing, nor any tree, but the men only

οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων  
 who have not the seal of God on 'foreheads

αὐτῶν. 5 καὶ ἐδόθη Παῦταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς,  
 'their. And it was given to them that they should not kill them,

<sup>ε</sup> + τῶν of the (waters) GLTTA.W.

<sup>δ</sup> + ὁ GLTA.W.

<sup>ε</sup> ἐγένετο became LTTA.W.

<sup>ε</sup> + τῶν ὑδάτων of the waters EGLTTA.W.

<sup>δ</sup> + τῶν of the (men) GLTTA.W.

<sup>ε</sup> φάνη

LTTA.W.; φανῇ TRA.

<sup>ε</sup> ἰδον T.

<sup>ε</sup> αετοῦ πετομένου eagle flying GLTTA.W.

<sup>ε</sup> τοὺς

κατοικούντας TTTA.

<sup>ε</sup> ἰδον T.

<sup>ε</sup> σκοτώθη LTA.

<sup>ε</sup> αὐτοῖς T.

<sup>ε</sup> ἀδικήσουσιν 'thes

<sup>ε</sup> shall injure LTA.

<sup>ε</sup> — μόνους GLTTA.W.

<sup>ε</sup> — αὐτῶν (read on the foreheads) LTTA.W.

<sup>ε</sup> at — οἷς LT.

fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound!

IX. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given



ἡμέραν καὶ μῆνα καὶ ἔνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον  
day and month and year, that they might kill the third  
τῶν ἀνθρώπων. 16 καὶ ὁ ἀριθμὸς ἡ στρατευμάτων τοῦ ἵππι-  
of men; and the number of [the] armies of the caval-

κοῦ ὁδύο μυριάδες<sup>a</sup> μυριάδων. Ἐκαὶ ἤκουσα τὸν ἀριθμὸν  
ry [was] two myriads of myriads, and I heard the number

αὐτῶν. 17 καὶ οὕτως ἑίδον<sup>a</sup> τοὺς ἵππους ἐν τῇ ὁράσει, καὶ  
of them. And thus I saw the horses in the vision, and

τοὺς καθήμενους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ  
those sitting on them, having breastplates fiery, and

ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων  
hyacinthine, and brimstone-like; and the heads of the horses [were]

ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἔκπορευέ-  
as heads of lions, and out of their mouths goes

ται πῦρ καὶ καπνὸς καὶ θεῖον. 18 ὑπὸ τῶν τριῶν τούτων  
out fire and smoke and brimstone. By these three

ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ  
were killed the third of the men, by the fire and by

τῆς καπνοῦ καὶ τῆς τοῦ θείου, τοῦ ἐκπορευομένου ἐκ  
by the smoke and by the brimstone, which goes forth out of

τῶν στομάτων αὐτῶν. 19 αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῇ  
their mouths. For the powers of them in

στόματι αὐτῶν εἰσιν<sup>a</sup> αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,  
mouth their are; for their tails [are] like serpents,

ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν. 20 καὶ οἱ λοιποὶ  
having heads, and with them they injure. And the rest

τῶν ἀνθρώπων οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,  
of the men who were not killed by these plagues,

οὐτε<sup>a</sup> μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ  
not even repented of the works of their hands, that not

προσκυνήσωσιν<sup>a</sup> τὰ δαιμόνια, καὶ τοὺς εἰδωλὰ τα χρυσὰ καὶ  
they should do homage to the demons, and idols the golden and

τὰ ἀργυρὰ καὶ τὰ χαλκὰ καὶ τὰ λίθινα καὶ τὰ ξύλινα,  
silver and brazen and stone and wooden,

ὃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν<sup>a</sup>  
which neither to see are able, nor to hear, nor to walk.

21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν  
And they repented not of their murders, nor of

φαρμακειῶν<sup>a</sup> αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ  
sorceries their, nor of their fornications, nor of

τῶν κλεμμάτων αὐτῶν.  
their thefts.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ  
And I saw another angel strong coming down out of the

οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἱρις ἐπὶ τῆς κεφ-  
heaven, clothed with a cloud, and a rainbow on the

αλῆς<sup>d</sup>, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ  
head, and his face as the sun, and his feet

ὡς στῦλοι πυρός· 2 καὶ εἶχεν<sup>a</sup> ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον  
as pillars of fire, and he had in his hand a little book

τῶν τῶν of the (armies) GLTTAW. ὁ δισμυριάδες LTA. P — καὶ GLTTAW.  
εἶδον T. ἀπὸ from GLTTAW. + πληγῶν plagues GLTTAW. — ἐκ

GLTTAW. ἡ γὰρ ἐξουσία τῶν ἵππων For the power of the horses (αὐτῶν for τῶν ἵππων  
W) ἐν τῇ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν is in their mouth and in their tails  
GLTTAW. οὐ not GW; οὐδὲ TA. προσκυνήσουσιν they shall do homage to LTTAW.

τὰ GLTTAW. δύναται LTTAW. φαρμακίων T; φαρμάκων Δ. + ἡ the  
(rainbow) GLTTAW. τὴν κεφαλὴν LTTAW. + αὐτοῦ (read his head) GLTTAW

ἐχων having GLTTAW.

and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen were two hundred thousand and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 neither repented they of their murders, nor of their fornications, nor of their thefts.

X. And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 and he had in his hand a little book



open: and he set his right foot upon the sea, and his left foot on the earth, 3 and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things which are therein, that there should be time no longer: 7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon

<sup>1</sup> ἀνεφωνήμενον<sup>1</sup> καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῇ ἑρῇ  
open. And he placed his <sup>2</sup>foot <sup>3</sup>right upon the  
θάλασσαν, τὸν δὲ ἐνώπιον ἐπὶ τὴν γῆν, 3 καὶ ἔκραζεν  
sea, and the left upon the earth, and cried  
φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν,  
with a <sup>2</sup>voice <sup>1</sup>loud as a lion roars. And when he cried,  
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἐαυτῶν φωνάς· 4 καὶ ὅτε  
<sup>1</sup>spoke <sup>2</sup>the <sup>3</sup>seven <sup>4</sup>thunders their voices, And when  
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἐαυτῶν, <sup>1</sup>ἔμελλον<sup>1</sup>  
<sup>2</sup>spoke <sup>3</sup>the <sup>4</sup>seven <sup>5</sup>thunders their voices, I was about  
γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν μοι,  
to write: And I heard a voice out of the heaven, saying to me,  
Σφραγίσον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ <sup>1</sup>ταῦτα<sup>1</sup>  
Seal what [things] <sup>2</sup>spoke <sup>3</sup>the <sup>4</sup>seven <sup>5</sup>thunders, and <sup>6</sup>not <sup>7</sup>them  
γράψῃς. 5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης  
<sup>1</sup>write. And the angel whom I saw standing on the sea  
καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν,  
and on the earth, lifted up his hand to the heaven,  
6 καὶ ὤμωσεν ἐν τῇ ζῳντὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς  
and swore by him who lives to the ages of the ages, who  
ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ  
created the heaven and the things in it, and the earth and  
τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,  
the things in it, and the sea and the things in it,  
ὅτι χρόνος· οὐκ ἔσται ἔτι· 7 ἄλλὰ ἐν ταῖς ἡμέραις τῆς  
Delay <sup>2</sup>no <sup>3</sup>shall <sup>4</sup>be longer; but in the days of the  
φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,  
voice of the seventh angel, when he is about to sound [the] trumpet,  
καὶ <sup>1</sup>τελεσθῇ<sup>1</sup> τὸ μυστήριον τοῦ θεοῦ, ὥς ἐνῆγα  
also should be completed the mystery of God, as he did announce  
γέλιεν τοῖς ἐαυτοῦ δούλοις τοῖς προφῆταις.  
the glad tidings to his bondmen the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν  
And the voice which I heard out of the heaven [was] again  
ἔλαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλα-  
speaking with me, and saying, Go, take the little  
ρίδιον τὸ ἡνεωγμένον ἐν τῇ χειρὶ <sup>1</sup>ἀγγέλου τοῦ ἐστῶτος  
book which is open in the hand of [the] angel who is standing  
ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 Καὶ ἰάπηλθον πρὸς τὸν  
on the sea and on the earth. And I went to the  
ἄγγελον, λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει  
angel, saying to him, Give me the little book. And he says  
μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν  
me, Take and eat <sup>2</sup>up <sup>3</sup>it: and it shall make bitter thy  
κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ μέλι. 10 Καὶ  
belly, but in thy mouth it shall be sweet as honey. And  
ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέ-  
I took the little book out of the hand of the angel, and ate  
φαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ  
<sup>2</sup>up <sup>3</sup>it; and it was in my mouth <sup>4</sup>as <sup>5</sup>honey <sup>6</sup>sweet; and

<sup>1</sup> ἡνεωγμένον LITTA.  
φωνὰς ἐαυτῶν GLITTAU.

<sup>2</sup> + τὴν δεξιάν the right GLITTAU.

<sup>3</sup> ἔσται GLITTAU. <sup>4</sup> ἀλλ' LITTA.

<sup>5</sup> δούλους τοὺς προφῆτας GLITTAU.

<sup>6</sup> λίον book LITTA. <sup>7</sup> + τοῦ of the GLITTAU.

<sup>8</sup> ἡμελλον LITTAU.

<sup>9</sup> τῆς θαλάσσης GLITTAU.

<sup>10</sup> ἡμελλον LITTAU.

<sup>11</sup> μοι GLITTAU.

<sup>12</sup> μοι GLITTAU.

<sup>13</sup> μοι GLITTAU.

<sup>14</sup> μοι GLITTAU.

<sup>15</sup> μοι GLITTAU.

<sup>16</sup> μοι GLITTAU.

<sup>17</sup> μοι GLITTAU.

<sup>18</sup> μοι GLITTAU.

<sup>19</sup> μοι GLITTAU.

<sup>20</sup> μοι GLITTAU.

<sup>21</sup> μοι GLITTAU.

<sup>22</sup> μοι GLITTAU.

<sup>23</sup> τῆς γῆς GLITTAU.

<sup>24</sup> τῆς γῆς GLITTAU.

<sup>25</sup> τῆς γῆς GLITTAU.

<sup>26</sup> τῆς γῆς GLITTAU.

<sup>27</sup> τῆς γῆς GLITTAU.

<sup>28</sup> τῆς γῆς GLITTAU.

<sup>29</sup> τῆς γῆς GLITTAU.

<sup>30</sup> τῆς γῆς GLITTAU.

<sup>31</sup> τῆς γῆς GLITTAU.

<sup>32</sup> τῆς γῆς GLITTAU.

<sup>33</sup> τῆς γῆς GLITTAU.

<sup>34</sup> τῆς γῆς GLITTAU.

<sup>35</sup> τῆς γῆς GLITTAU.

<sup>36</sup> τῆς γῆς GLITTAU.

<sup>37</sup> τῆς γῆς GLITTAU.

<sup>38</sup> τῆς γῆς GLITTAU.

<sup>39</sup> τῆς γῆς GLITTAU.

<sup>40</sup> τῆς γῆς GLITTAU.

<sup>41</sup> τῆς γῆς GLITTAU.

<sup>42</sup> τῆς γῆς GLITTAU.

<sup>43</sup> τῆς γῆς GLITTAU.

<sup>44</sup> τῆς γῆς GLITTAU.

<sup>45</sup> τῆς γῆς GLITTAU.

<sup>46</sup> τῆς γῆς GLITTAU.

<sup>47</sup> τῆς γῆς GLITTAU.

<sup>48</sup> τῆς γῆς GLITTAU.

<sup>49</sup> τῆς γῆς GLITTAU.

<sup>50</sup> τῆς γῆς GLITTAU.

ὅτε εἶφαγον αὐτό, ἐπικρίνθη ἡ κοιλία μου. 11 καὶ ᾠέγει<sup>1</sup> when I did eat it, 'was 'made 'bitter 'my 'belly. And 'he says  
μοι, Δεῖ·σε πάλιν πρόφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ to me, Thou must again prophesy as to peoples, and nations, and  
γλώσσαις καὶ βασιλεῦσιν πολλοῖς. tongues, and 'kings 'many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, ᾠέγων, Ἐγει- And was given to me a reed like a staff, saying, Rise,  
ραι, καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον, and measure the temple of God, and the altar,

καὶ τοὺς προσκυνούντας ἐν αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν and those who worship in it. And the court which  
ἔξωθεν τοῦ ναοῦ ἐκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, [is] within the temple cast out, and 'not 'it 'measure;

ὅτι ἐδόθη τοῖς ἔθνεσιν καὶ τὴν πόλιν τὴν ἁγίαν because it was given [up] to the nations, and the 'city 'holy  
πατήσουσιν μῆνας ἑσσεράκοντα<sup>2</sup> ἔξω. 3 καὶ δώσω shall they trample upon 'months 'forty 'two. And I will give

τοῖς θυσιν μάρτυσιν μου, καὶ προφητεύσουσιν ἡμέρας [power] to my two witnesses, and they shall prophesy 'days  
χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι<sup>3</sup> σάκ- 'a thousand 'two hundred [and] 'sixty, clothed in sack-

κους. 4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχνίαι cloth. These are 'the two olive trees, and [the] two lampstands  
αἱ ἐνώπιον τοῦ<sup>4</sup> θεοῦ<sup>5</sup> τῆς γῆς ἑστῶσαι. 5 καὶ εἴ τις which 'before 'the 'God 'of 'the 'earth 'stand. And if anyone

αὐτοὺς ᾠέλῃ<sup>6</sup> ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος them 'should 'will 'to 'injure, fire goes out of 'mouth  
αὐτῶν, καὶ κατεσθίει τοὺς ἐχθρούς αὐτῶν<sup>7</sup> καὶ εἰ τις αὐτούς 'their, and devours 'their enemies. And if anyone 'them

θέλῃ<sup>8</sup> ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 6 οὗτοι 'should 'will 'to 'injure, thus must he be killed. These  
ἔχουσιν<sup>9</sup> ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ᾠβρέχῃ have authority to shut the heaven, that no 'may 'fall

ὕετός ἐν ἡμέραις αὐτῶν τῆς προφητείας<sup>10</sup> καὶ ἐξουσίαν 'rain in [the] days of their prophecy; and 'authority  
ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα. καὶ πατά- they have over the waters, to turn them into blood; and to

ξαι τὴν γῆν<sup>11</sup> πᾶσιν πληγῇ, ὅσακις ἐάν θελήσωσιν. 7 καὶ smite the earth with every plague, as often as they may will. And  
ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ when they shall have completed their testimony, the beast who

ἀναβαίνει ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, comes up out of the abyss will make war with them,  
καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς. 8 καὶ τὰ and will overcome them, and will kill them: and

πτῶματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς με- 'bodies 'their [will be] on the street 'of 'city 'the  
<sup>12</sup> λέγουσιν they say LITTA. <sup>13</sup> ἐπὶ as to T. <sup>14</sup> καὶ ὁ ἄγγελος εἰστέκει αὐτὸν, the angel stood E. <sup>15</sup> Ἐγειρε LITTA.W. <sup>16</sup> ἔξωθεν outside EGLITTA.W. <sup>17</sup> ἔξωθεν outside LITTA. <sup>18</sup> ἑσσεράκοντα LITTA. <sup>19</sup> καὶ καὶ LAW. <sup>20</sup> περιβεβλημένους Tr. <sup>21</sup> αἱ τοῦ L. <sup>22</sup> κυρίου Lord GLITTA.W. <sup>23</sup> ἐστῶτες EGLITTA.W. <sup>24</sup> ᾠέλει wills GLITTA.W. <sup>25</sup> αὐτοὺς θέλει them wills G; θέλει αὐτοὺς LAW; θελήσῃ αὐτοὺς should have willed them T; αὐτοὺς θελήσῃ Tr. <sup>26</sup> τὴν the LITTA.W. <sup>27</sup> τὸν οὐρανόν ἐξουσίαν κλεῖσαι G. <sup>28</sup> ὑέτος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν (αὐτῶν τῆς προφ. W) (read [during] the days) GLITTA.W. <sup>29</sup> ἐν with (every) LITTA. <sup>30</sup> ὅσακις ἐάν θελήσωσιν ἐν πᾶσιν πληγῇ GW. <sup>31</sup> μετ' αὐτῶν πόλεμον GLITTA.W. <sup>32</sup> τὸ πτώμα body GLITTA.W. <sup>33</sup> + τῆς LITTA.W.

as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

XI. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which

spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

γάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος ἡμῶν ἑσταυρώθη. 9 καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνων τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσιν τεθῆναι εἰς μνήματα. 10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται καὶ δώρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, Ὁ ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκράνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ, καὶ οἱ λοιποὶ ἐμβοβοὶ ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

14 The second woe is past; and, behold, the third woe cometh quickly.

14 Ἡ οὐαί ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαί ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο

And the seventh angel sounded [his] trumpet; and were  
φωναὶ μεγάλαί ἐν τῷ οὐρανῷ, λέγουσαι, Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 Καὶ οἱ εἰκοσὶ καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ θεοῦ καθή-

ο αὐτῶν their GLTtraw. ε βλέπουν see GLTtraw. δ τὸ πῶμα body GLTtraw.  
• [καὶ] A. ἡ φωνήν they suffer LITtr; ἀφίουσιν W. ε μνήμα a tomb GLTtraw.  
h χαίρουν rejoice GLTtraw. i εὐφραίνονται make merry LITtraw. k πέμψουσιν send T.  
l ἐν (— ἐν Tr[Δ]) αὐτοῖς GLTtraw. m ἐπέσεν LITtraw. n φωνὴν μεγάλης Tr[Δ]. ο λε-  
γούσης Tr[Δ]. p ἀνάβητε LITtraw. q — ἡ W. r λέγοντες GLTtraw. s Ἐγένετο ἡ  
βασιλεία is 'become 'the kingdom GLTtraw. t — οἱ L[Δ]. v — καὶ GLTtraw.  
w — οἱ (read καθή. sitting) L[Δ]. x οἱ καθήνται (read who [are] before God who sit) Ttr.



μενοι<sup>1</sup> ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν,  
on their thrones, fell upon their faces,

καὶ προσεκύνησαν τῷ θεῷ, 17 λέγοντες, Εὐχαριστοῦμέν σοι,  
and worshipped God, saying, We give thanks to thee,

κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν ἔκαστος  
Lord God Almighty, [He] who is, and who was, and who [is]

ἐρχόμενος,<sup>2</sup> ὅτι εἰληφάς τὴν δύναμίν σου τὴν μεγάλην.  
coming, that thou hast taken power thy great,

καὶ ἔβασίλευσας. 18 καὶ τὰ ἔθνη ὀργίσθησαν, καὶ ἦλθεν ἡ  
and reigned. And the nations were angry, and is come

ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν  
wrath thy, and the time of the dead to be judged, and to give the

μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ  
reward to thy bondmen the prophets, and to the saints, and

τοῖς φοβούμενοις τὸ ὄνομα σου, τοῖς μικροῖς καὶ τοῖς  
to those who fear thy name, the small and the

μεγάλους,<sup>3</sup> καὶ διαφθεῖραι τοὺς ὑδιαφθείροντας<sup>4</sup> τὴν γῆν.  
great; and to bring to corruption those who corrupt the earth.

19 Καὶ ἡνοίγη ὁ ναὸς τοῦ θεοῦ<sup>5</sup> ἐν τῷ οὐρανῷ, καὶ ὡφ-  
And was opened the temple of God in the heaven, and was

θη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ<sup>6</sup> ἐν τῷ ναῷ αὐτοῦ<sup>7</sup>· καὶ  
seen the ark of his covenant in his temple: and

ἐγένοντο ἄστρα καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ  
there were lightnings, and voices and thunders and an earthquake and

χάλαζα μεγάλη.  
hail great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι-  
And a sign great was seen in the heaven; a woman cloth-

βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,  
ed with the sun, and the moon under her feet,

καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· 2 καὶ  
and on her head a crown of stars twelve; and

ἐν γαστρὶ ἔχουσα,<sup>8</sup> ἡ κράζει<sup>9</sup> ὠδίνουσα καὶ βασανιζομένη  
being with child she cries being in travail, and being in pain

τεκεῖν.  
to bring forth.

3 Καὶ ὡφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δρά-  
And was seen another sign in the heaven, and behold, a dra-

κων ἡμέγας πυρρός,<sup>10</sup> ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ  
gon great red, having heads seven and horns ten, and

ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ· 4 καὶ ἡ οὐρὰ αὐτοῦ  
upon his heads diadems seven; and his tail

σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς  
drags the third of the stars of the heaven, and he cast them

εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναίκος τῆς  
to the earth. And the dragon stands before the woman who

μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς  
is about to bring forth, that when she should bring forth, her child

καταφάγῃ. 5 καὶ ἔτεκεν υἱὸν ἄρρενα,<sup>11</sup> ὃς μέλλει ποι-  
he might devour. And she brought forth a son male, who is about.

ταῖν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη  
shepherd all the nations with a rod of iron: and was caught away

God on their seats,  
fell upon their faces,  
and worshipped God,  
saying, We give thanks to thee,  
because thou  
hast taken to thee thy  
great power, and hast  
reigned. And the nations  
were angry, and thy  
wrath is come, and the  
time of the dead, that  
they should be judged,  
and that thou shouldst  
give reward unto thy  
servants the prophets,  
and to the saints, and  
them that fear thy name,  
small and the great, and  
shoulddest destroy them  
which destroy the earth.

17 saying, We give thanks to thee, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and the great, and shoulddest destroy them which destroy the earth.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and the great, and shoulddest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

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<sup>1</sup> — καὶ ὁ ἐρχόμενος GLTTRAW.

<sup>2</sup> + καὶ and T.

<sup>3</sup> τοὺς μικροὺς καὶ τοὺς μεγάλους

LT<sup>1</sup>A.

<sup>4</sup> διαφθείραντας corrupted L.

<sup>5</sup> + ὁ which [is] LT<sup>1</sup>T.

<sup>6</sup> τοῦ κυρίου (read

the covenant of the Lord) G.

<sup>7</sup> + καὶ and LT[A].

<sup>8</sup> ἔκραζεν was crying L.

<sup>9</sup> πυρρός

μέγας LT<sup>1</sup>A.

<sup>10</sup> ἑπτὰ διαδήματα GLTTRAW.

<sup>11</sup> ἄρρεν LT<sup>1</sup>TAW.

child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and threescore days.

τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει<sup>1</sup> τόπον ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ<sup>2</sup> τρέφωσιν<sup>3</sup> αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

<sup>1</sup>a 'thousand <sup>2</sup>two 'hundred [<sup>3</sup>and] <sup>4</sup>sixty.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his [Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ. <sup>1</sup>ο Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ<sup>2</sup> τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ. 8 καὶ οὐκ ᾔσχυσαν, <sup>3</sup>οὔτε<sup>4</sup> τόπος εὗρέθη αὐτῶν ἐν τῷ οὐρανῷ. 9 καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ἧλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. 10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ. ὅτι κατεβλήθη<sup>1</sup> ὁ κατήγορος<sup>2</sup> τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ ὅτι ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 διὰ τοῦτο εὐφραίνεσθε<sup>3</sup> οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσιν<sup>4</sup> τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρενα. 14 καὶ

<sup>1</sup> + πρὸς το GLTTAW.

<sup>2</sup> + ἐκεῖ there GTAW.

<sup>3</sup> τρέφουσιν they nourish TTr;

ἐτρέφωσιν W.

<sup>4</sup> ὅ τε both L.

<sup>5</sup> τοῦ (— τοῦ T[Α]) πολεμήσαι μετὰ warred with GLTTAW.

<sup>6</sup> ᾔσχυσεν he prevailed G.

<sup>7</sup> οὐδὲ GLTTAW.

<sup>8</sup> ἐν τῷ οὐρανῷ λέγουσαν GLTTAW.

<sup>9</sup> ἐβλήθη is cast [out] LTTA.

<sup>10</sup> κατήγορ GLTA.

<sup>11</sup> αὐτοῦς LTA.

<sup>12</sup> οὐχ L.

<sup>13</sup> — οἱ TTA.

<sup>14</sup> τοῖς κατοικοῦσιν GLTTAW.

<sup>15</sup> τῇ γῇ καὶ τῇ θαλάσῃ GW.

<sup>16</sup> ἄρρενα L; ἄρσενα TTA.

ἐδόθησαν τῇ γυναικί<sup>b</sup> δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,  
were given to the woman two wings of the eagle great,

ἵνα πέτηται εἰς τὴν ἐρήμον εἰς τὸν τόπον αὐτῆς, ὅπου<sup>c</sup> τρέ-  
that she might fly into the wilderness into her place, where she is

φεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἥμισυν καιροῦ, ἀπὸ  
nourished there a time, and times,<sup>d</sup> and half a time, from [the]

προσώπου τοῦ ὄφεως. 15 καὶ ἔβαλεν ὁ ὄφης ὀπίσω<sup>e</sup> τῆς  
face of the serpent. And cast the serpent after the

γυναικὸς ἐκ τοῦ στόματος αὐτοῦ<sup>f</sup> ὕδωρ ὡς ποταμὸν, ἵνα  
woman put of his mouth water as a river, that

αὐτὴν<sup>g</sup> ποταμοφόρητον<sup>h</sup> ποιήσῃ. 16 καὶ  
her [as one] carried away by a river he might make. And

ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἠνοιξεν ἡ γῆ τὸ στόμα  
helped the earth the woman, and opened the earth mouth

αὐτῆς, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων  
its, and swallowed up the river which cast the dragon

ἐκ τοῦ στόματος αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων ἐπὶ<sup>i</sup>  
out of his mouth. And was angry the dragon with

τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν  
the woman, and went to make war with the rest

τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολάς τοῦ  
of her seed, who keep the commandments

θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν τοῦ<sup>j</sup> Ἰησοῦ χριστοῦ.  
of God, and have the testimony of Jesus Christ.

18 Καὶ ἔστηθην<sup>k</sup> ἐπὶ τὴν ἄμμον τῆς θαλάσσης. 13 καὶ  
And I stood upon the sand of the sea; and

εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον ἱκεφαλὰς  
I saw out of the sea a beast rising, having heads

ἐπτά καὶ κέρατα δέκα<sup>l</sup> καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα δια-  
seven and horns ten, and on its horns ten dis-

δήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα<sup>m</sup> βλασφημίας.  
demis, and upon its heads [the] name of blasphemy.

2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες  
And the beast which I saw was like to a leopard, and feet

αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.<sup>n</sup>  
its as of a bear, and its mouth as [the] mouth of a lion; and

καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον  
and gave to it the dragon his power, and throne

αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ εἶδον<sup>o</sup> μίαν<sup>p</sup> τῶν κεφα-  
his, and authority great. And I saw one heads

λῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον<sup>q</sup> καὶ ἡ πληγὴ τοῦ  
of its as slain to death; and the wound

θανάτου αὐτοῦ ἰθεραπεύθη, καὶ ῥεθαυμάσθη<sup>r</sup> ἅεν<sup>s</sup> ὅλην τὴν  
death of it was healed: and there was wonder in whole the

γῆ<sup>t</sup> ὅπισω τοῦ θηρίου. 4 καὶ προσεκύνησαν τὸν δράκοντα<sup>u</sup>  
earth after the beast. And they did homage to the dragon,

ὃς ἔδωκεν ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ  
who gave authority to the beast; and they did homage to the

θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται  
beast, saying, Who [is] like to the beast? who is able

the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

18 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able

like unto the beast? who is able

like unto the beast? who is able

like unto the beast? who is able

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like unto the beast? who is able

<sup>b</sup> + ai the LIT[A]W. <sup>c</sup> ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς GLTTAW. <sup>d</sup> αὐτὴν GLTTAW. <sup>e</sup> — ἐπὶ (read τῇ with the) L. <sup>f</sup> — τοῦ στόματος. <sup>g</sup> — χριστοῦ GLTTAW. <sup>h</sup> ἐστᾶθην it stood LITa. <sup>i</sup> κέρατα δέκα καὶ κεφαλὰς ἐπτά GLTTAW. <sup>j</sup> ὄνομα names GLTTAW. <sup>k</sup> ἄρκου GLTTAW. <sup>l</sup> λέοντων of lions T. <sup>m</sup> — εἶδον GLTTAW. <sup>n</sup> + ὅς of (its) GLTTAW. <sup>o</sup> ῥεθαύμασεν (read the whole earth wondered) EGLTAW. <sup>p</sup> — ἐν EGLTAW. <sup>q</sup> ὅλην ἡ γῆ EGLTAW. <sup>r</sup> τῷ δράκοντι GLTTAW. <sup>s</sup> ὅτι (read because he gave) GLTTAW. <sup>t</sup> + τὴν the GLTTAW. <sup>u</sup> τῷ θηρίῳ GLTTAW. <sup>v</sup> + καὶ and GLTTAW



ο make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations, 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 and deceiveth them that dwell on the earth by the means of those miracles which

πολεμήσαι μετ' αὐτοῦ; 5 καὶ ἐδόθη αὐτῷ στόμα λαλοῦν to make war with it? And was given to it a mouth speaking μεγάλα καὶ ὕβλασφημίας<sup>1</sup> καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας<sup>2</sup> τεσσαράκοντα<sup>3</sup> δύο<sup>4</sup>. 6 καὶ ἠνοιξεν τὸ στόμα αὐτοῦ εἰς ὕβλασφημίαν<sup>5</sup> πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ<sup>6</sup> σκηνούντας. 7 καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς<sup>7</sup> καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν<sup>8</sup> καὶ γλῶσσαν καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτῷ<sup>9</sup> πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς ἰὼν<sup>10</sup> οὐ τοῖς ἅπασιν<sup>11</sup> γέγραπται τὰ ὀνόματα<sup>12</sup> ἐν τῇ βίβλῳ<sup>13</sup> τῆς ζωῆς τοῦ ἁρνίου<sup>14</sup> ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. 9 εἰ τις<sup>15</sup> λαμβάνει<sup>16</sup> ὅς τις<sup>17</sup> ἔχει οὖς, ἀκουσάτω. 10 εἰ τις<sup>18</sup> θανάτῳ<sup>19</sup> ἁποκτενεῖ<sup>20</sup> αὐτὸν ἐν μάχῃ<sup>21</sup> ἁποκτανθήναι<sup>22</sup> ὥδε<sup>23</sup> ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων. is the endurance and the faith of the saints.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἁρνίῳ, καὶ ἐλάλει ὡς δράκων. 12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ<sup>1</sup> καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ<sup>2</sup> ἵνα προσκυνήσωσιν<sup>3</sup> τὸ θηρίον τὸ πρῶτον, οὗ ἔθερα<sup>4</sup> πύθη<sup>5</sup> ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ<sup>6</sup> καταβαίνειν ἐκ τοῦ οὐρανοῦ<sup>7</sup> εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ those who dwell on the earth, by reason of the signs which

<sup>1</sup> ὕβλασφημία blasphemous [things] L.A. <sup>2</sup> + πόλεμον war (read ποιῇ. to make) E. <sup>3</sup> τεσσαράκοντα δύο E; τεσσαράκοντα δύο LTTA. <sup>4</sup> + [καὶ] and L. <sup>5</sup> ὕβλασφημίας LTTA. <sup>6</sup> — καὶ LTTA. <sup>7</sup> — καὶ ἐδόθη... νικῆσαι αὐτούς L. <sup>8</sup> ποιῆσαι πόλεμον ITA. <sup>9</sup> + καὶ λαὸν and people GLTTA. <sup>10</sup> αὐτὸν GLTTA. <sup>11</sup> οὗ (read [everyone] of whom has not been written) LTTA. <sup>12</sup> τὸ ὄνομα αὐτοῦ his name LTTA; τὸ ὄνομα the name GW. <sup>13</sup> τῇ βίβλῳ GLTTA. <sup>14</sup> + τοῦ (read which was slain) GLTTA. <sup>15</sup> + εἰς [is] for LTA. <sup>16</sup> — αἰχμαλωσίαν (read eis for) IT. <sup>17</sup> — συνάγει LTTA. <sup>18</sup> μαχαίρῃ LTTA. <sup>19</sup> ἀποκτενεῖ αὐτόν; ἀποκτανθήναι to be killed A. <sup>20</sup> — δεῖ A. <sup>21</sup> ἐν αὐτῇ κατοικοῦντας GTTA. <sup>22</sup> προσκυνήσουσιν they shall do homage LTTA. <sup>23</sup> καὶ πῦρ ἵνα GW. <sup>24</sup> ἐκ τοῦ οὐρανοῦ καταβαίνειν (καταβῇ G; καταβαίη should come down W) GLTTA.

ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς  
it was given to it to work before the beast, saying to those who  
κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα<sup>a</sup> τῷ θηρίῳ· ὃ<sup>b</sup>  
dwell on the earth, to make an image to the beast, which  
ἔχει τὴν πληγὴν τῆς μαχαίρας<sup>c</sup> καὶ ἔζησεν. 15 καὶ ἐδόθη  
has the wound of the sword, and lived. And it was given

αὐτῷ<sup>d</sup> δοῦναι πνεῦμα<sup>e</sup> τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λα-  
to it to give breath to the image of the beast, that also should  
λήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν<sup>f</sup> μὴ  
speak the image of the beast, and should cause as many as not

προσκυνήσωσιν<sup>g</sup> τὴν εἰκόνα<sup>h</sup> τοῦ θηρίου ἵνα<sup>i</sup> ἀποκτανθῶσιν.  
would do homage to the image of the beast that they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ  
And it causes all, the small and the great, and

τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ  
the rich and the poor, and the free and

τοὺς δούλους, ἵνα<sup>j</sup> δώσῃ<sup>k</sup> αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς  
the bondmen, that it should give them a mark on their

αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων<sup>l</sup> αὐτῶν, 17 καὶ<sup>m</sup> ἵνα  
their right, or on foreheads their; and that

μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰμὴ ὁ ἔχων τὸ  
no one should be able to buy or to sell, except he who has the

χάραγμα<sup>n</sup> ἢ<sup>o</sup> τὸ ὄνομα<sup>p</sup> τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ  
mark or the name of the beast, or the number

οὐνόματος αὐτοῦ. 18 Ὡς<sup>q</sup> ἡ σοφία<sup>r</sup> ἐστίν. ὁ ἔχων πρὸν<sup>s</sup>  
name of its. Here wisdom is. He who has

νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ  
understanding let him count the number of the beast: for number

ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ<sup>t</sup> ἑ<sup>u</sup> χξς'.<sup>v</sup>  
a man's it is; and its number [is] 666.

14 Καὶ εἶδον, καὶ ἰδού, ὁ ἄρνιον ἑστηκό<sup>w</sup> ἐπὶ τὸ ὄρος  
And I saw, and behold, [the] Lamb standing upon mount

Σιών, καὶ μετ' αὐτοῦ ἑκατὸν<sup>x</sup> τεσσαράκοντα τέσσαρες<sup>y</sup>  
Sion, and with him a hundred [and] forty four

χιλιάδες, ἔχουσαι τὸ ὄνομα<sup>z</sup> τοῦ πατρὸς αὐτοῦ γεγραμμένον  
thousand, having the name of his Father written

ἐπὶ τῶν μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐ-  
on their foreheads. And I heard a voice out of the hea-

ρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς  
ven as a voice of waters many, and as a voice of thunder

μεγάλης· καὶ ὡς φωνὴν ἤκουσα<sup>aa</sup> κιθαρισῶν κιθαριζόντων ἐν  
great; and a voice I heard of harpers harping with

ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν ὡς<sup>ab</sup> ᾠδὴν καινὴν ἐνώ-  
their harps. And they sing as a song new be-

πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ  
fore the throne, and before the four living creatures and

τῶν πρεσβυτέρων· καὶ οὐδεὶς<sup>ba</sup> ἠδύνατο<sup>bb</sup> μαθεῖν τὴν ᾠδὴν,  
the elders. And no one was able to learn the song

he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to give a mark in their right hand, or in their foreheads: 17 and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

XIV. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and

<sup>a</sup> εἰκόνα L.<sup>b</sup> ὅς who LITRAW.<sup>c</sup> μαχαίρης LITRAW.<sup>d</sup> αὐτῇ (that is, the image) L.<sup>e</sup> πνεῦμα δοῦναι W.<sup>f</sup> + ἵνα that LIT[A]W.<sup>g</sup> εἶν LITRA.<sup>h</sup> προσκυνήσουσιν shall do<sup>i</sup> ὁμομαγ T. <sup>j</sup> τῇ εἰκόνι GITRAW.<sup>k</sup> — ἵνα (omit that they) LITRAW.<sup>l</sup> δώσων they should<sup>m</sup> give GLITRAW. <sup>n</sup> τὸ μέτωπον forehead GLITRAW.<sup>o</sup> — καὶ LT[A].<sup>p</sup> — ἡ OLITRAW.<sup>q</sup> τοῦ οὐνόματος of the name L. <sup>r</sup> — τὸν GLITRAW.<sup>s</sup> + ἐστίν IS Tr.<sup>t</sup> ἑξακόσιοι ἐξήκοντα<sup>u</sup> ἑξ six hundred [and] sixty-six LA.<sup>v</sup> ἶδον T.<sup>w</sup> + τὸ the GLITRAW.<sup>x</sup> ἑστώς LITRAW.<sup>y</sup> τεσσαράκοντα τέσσαρες EGW; τεσσαράκοντα τέσσαρες LITRAW.<sup>z</sup> + αὐτὸν καὶ τὸ ὄνομα<sup>aa</sup> (read his name and the name) GLITRAW.<sup>ab</sup> ἡ φωνὴ ἣν ἤκουσα the voice which I heard<sup>ba</sup> [was] GLITRAW.<sup>bb</sup> + ὡς as GLITRAW.<sup>ba</sup> — ὡς GLITRAW.<sup>bb</sup> εἶδονα LITRA.

forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God.

εἰ·μή αἱ ἑκατὸν <sup>ε</sup>τεσσαράκοντα τέσσαρες<sup>h</sup>· χιλιάδες, οἱ except the hundred [and] forty four thousand, who ἡγοράσμενοι ἀπὸ τῆς γῆς. 4 οὗτοι εἰσιν οἱ μετὰ have been purchased from the earth. These are they who with γυναῖκων οὐκ ἐμολύνθησαν· παρθένοι· γὰρ εἰσιν· οὗτοι <sup>α</sup>εἰσιν<sup>h</sup> women were not defiled, for virgins they are: these are οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ᾖ· ὑπάγῃ<sup>h</sup>· οὗτοι they who follow the Lamb whithersoever he may go. These ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῇ θεῷ καὶ were purchased from among men [as] firstfruits to God and τῷ ἀρνίῳ. 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη ῥέλος<sup>h</sup>· to the Lamb: and in their mouth was not found guile; ἄμωμοι· ἕξαρ<sup>h</sup>· εἰσιν ἑνώπιον τοῦ θρόνου τοῦ θεοῦ<sup>h</sup>· for blameless they are before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

6 Καὶ εἶδον ἄλλον<sup>h</sup> ἄγγελον ἰπετώμενον<sup>h</sup> ἐν μεσου- And I saw another angel flying in mid- ρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι<sup>h</sup> heaven, having [the] glad tidings everlasting to announce [to] τοὺς ἡκατοκούντας<sup>h</sup> ἐπὶ τῆς γῆς, καὶ <sup>h</sup>πᾶν ἔθνος καὶ φυλὴν those who dwell on the earth, and every nation and tribe καὶ γλῶσσαν καὶ λαόν, 7 ᾠέγοντα<sup>h</sup> ὅτι· φωνῇ μεγάλῃ, and tongue and people, saying with a voice loud, Φοβηθε τὸν θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα Fear God, and give to him glory, because is come the hour τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν of his judgment; and do homage to him who made the οὐρανὸν καὶ τὴν γῆν καὶ <sup>h</sup>θάλασσαν καὶ πηγὰς ὑδάτων. heaven and the earth and sea and fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

8 Καὶ ἄλλος ἄγγελος<sup>h</sup> ἠκολούθησεν, λέγων, Ἐπεσεν ἔπε- And another angel followed, saying, Is fallen, is sen<sup>h</sup>· Βαβυλῶν<sup>h</sup> ἡ πόλις<sup>h</sup> ἡ μεγάλη<sup>h</sup> ὅτι· ἐκ τοῦ οἴνου τοῦ fallen Babylon the great, because of the wine of the θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα<sup>h</sup> ἔθνη<sup>h</sup>. of her fornication she has given to drink all nations.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

9 Καὶ <sup>h</sup>ἕρτος ἄγγελος<sup>h</sup> ἠκολούθησεν αὐτοῖς, λέγων ἐν And a third angel followed them, saying, with φωνῇ μεγάλῃ, Εἰ τις <sup>h</sup>τὸ θηρίον προσκυνεῖ<sup>h</sup> καὶ τὴν a voice loud, If anyone the beast does homage to and εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, image its, and receives a mark on his forehead ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου or upon his hand, also he shall drink of the wine τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ of the fury of God which is mixed undiluted in the ποτηριῷ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ cup of his wrath, and he shall be tormented in fire and θεῷ, ἐνώπιον τῶν<sup>h</sup> ἁγίων ἀγγέλων<sup>h</sup> καὶ ἐνώπιον τοῦ brimstone, before the holy angels, and before the

<sup>c</sup> τεσσαρακονατέσσαρες EGV; τεσσαράκοντα τέσσαρες LIT<sup>a</sup>. <sup>d</sup> — εἰσιν (read [are]) LIT<sup>a</sup>. <sup>e</sup> ὑπάγει he goes LIT<sup>a</sup>. <sup>f</sup> ψεύδος falsehood GLIT<sup>a</sup>. <sup>g</sup> — γὰρ for L<sup>a</sup>. <sup>h</sup> — ἐνώπιον τοῦ θρόνου τοῦ θεοῦ GLIT<sup>a</sup>. <sup>i</sup> [ἄλλων] L<sup>a</sup>. <sup>j</sup> πετόμενον GLIT<sup>a</sup>. <sup>k</sup> + ἐπὶ UNIO LIT<sup>a</sup>. <sup>l</sup> καθημένους sit GLIT<sup>a</sup>. <sup>m</sup> + ἐπὶ UNTO GLIT<sup>a</sup>. <sup>n</sup> λέγων GLIT<sup>a</sup>. <sup>o</sup> — ἐν (read φωνῇ with a voice) L<sup>a</sup>. <sup>p</sup> + τὴν the GTW. <sup>q</sup> δευτερος ἄγγελος a second angel LIT<sup>a</sup>; ἄγ. δὲ. T. <sup>r</sup> [ἔπεσεν] L<sup>a</sup>. <sup>s</sup> Βαβυλὼν E. <sup>t</sup> — ἡ πόλις GLIT<sup>a</sup>. <sup>u</sup> ἡ which (read πεπ. has given to drink) LIT<sup>a</sup>. <sup>v</sup> + τὰ the LIT<sup>a</sup>. <sup>w</sup> + ἄλλος another GLIT<sup>a</sup>. <sup>x</sup> ἄγγελος τρίτος GLIT<sup>a</sup>. <sup>y</sup> προσκυνεῖ τὸ θηρίον GLIT<sup>a</sup>. <sup>z</sup> — τῶν LIT<sup>a</sup>. <sup>a</sup> ἀγγέλων ἁγίων LIT<sup>a</sup>; — ἁγίων L<sup>a</sup>.



ἀρνύει· 11 καὶ ὁ καπνὸς τοῦ βασιανισμοῦ αὐτῶν ἀναβαίνει  
 Lamb. And the smoke of their torment goes up  
 εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ  
 to ages of ages, and they have no respite day and  
 νυκτός· οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ  
 night who do homage to the beast and its image, and  
 εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδ  
 if anyone receives the mark of its name. Here [the]  
 ὑπομονὴ τῶν ἁγίων ἐστίν· ὥδε οἱ τηροῦντες τὰς ἐν-  
 \*endurance \*of the \*saints 'is, here they who keep the command-  
 τολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.  
 ments of God and the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι,  
 And I heard a voice out of the heaven, saying to me,  
 Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες  
 Write, Blessed the dead who in [the] Lord die  
 ἁπάρτι. Naί, λέγει τὸ πνεῦμα, ἵνα ἡ ἀναπαύσωνται· ἐκ  
 from henceforth. Yea, saith the Spirit, that they may rest from  
 τῶν κόπων αὐτῶν· τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.  
 their labours; and \*works their follow with them.

14 Καὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην  
 And I saw, and behold, a cloud white, and upon the cloud  
 καθήμενος ὅμοιος ὡς υἱὸς ἀνθρώπου, ἔχων ἐπὶ τῆς  
 [one] sitting like [the] Son of man, having on  
 κεφαλῇ αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέ-  
 \*head \*his a \*crown golden; and in his hand a  
 πανον ὀξύ. 15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ,  
 \*sickle \*sharp. And another angel came out of the temple,  
 κράζων ἐν μεγάλῃ φωνῇ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης,  
 crying with loud voice to him sitting on the cloud,  
 Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἦλθεν ὥρα· ἡ  
 Send thy sickle, and reap; because is come for thee the  
 ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ  
 hour to reap, because is dried the harvest of the earth. And  
 ἔβαλεν ὁ καθήμενος ἐπὶ τῇ νεφέλῃ τὸ δρέπανον αὐτοῦ  
 \*put forth \*he \*sitting \*upon \*the \*cloud his sickle  
 ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.  
 upon the earth, and was reaped the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ  
 And another angel came out of the temple which [is] in the  
 οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 καὶ ἄλλος ἄγ-  
 heaven, \*having \*also \*he a \*sickle \*sharp. And another an-  
 γelos ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ  
 gel came out of the altar, having authority over  
 πυρός, καὶ ἐφώνησεν κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον  
 fire, and he called with a cry loud to him having \*sickle  
 τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγη-  
 the \*sharp, saying, Send thy \*sickle \*sharp, and gather  
 σον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν· αἱ σταφυλαὶ  
 the bunches of the earth; because are fully ripe \*grapes

11 and the smoke of  
 their torment ascend-  
 eth up, for ever and  
 ever: and they have  
 no rest day nor night,  
 who worship the beast  
 and his image, and  
 whosoever receiveth  
 the mark of his name.  
 12 Here is the patience  
 of the saints: here are  
 they that keep the  
 commandments of  
 God, and the faith of  
 Jesus.

13 And I heard a  
 voice from heaven  
 saying unto me, Write,  
 Blessed are the dead  
 which die in the Lord  
 from henceforth: Yea,  
 saith the Spirit, that  
 they may rest from  
 their labours; and  
 their works do follow  
 them.

14 And I looked,  
 and behold a white  
 cloud, and upon the  
 cloud one sat like  
 unto the Son of man,  
 having on his head a  
 golden crown, and in  
 his hand a sharp  
 sickle. 15 And another  
 angel came out of the  
 temple, crying with a  
 loud voice to him that  
 sat on the cloud,  
 Thrust in thy sickle,  
 and reap: for the time  
 is come for thee to  
 reap; for the harvest  
 of the earth is ripe.  
 16 And he that sat  
 on the cloud thrust in  
 his sickle on the earth;  
 and the earth was  
 reaped.

17 And another an-  
 gel came out of the  
 temple which is in  
 heaven, he also hav-  
 ing a sharp sickle.  
 18 And another angel  
 came out from the al-  
 tar, which had power  
 over fire; and cried  
 with a loud cry to him  
 that had the sharp  
 sickle, saying, Thrust  
 in thy sharp sickle,  
 and gather the clusters  
 of the vine of the  
 earth; for her grapes

<sup>c</sup> εἰς αἰῶνας αἰώνων ἀναβαίνει GLTTRAW.

<sup>d</sup> + ἡ the LITRAW.

<sup>e</sup> — ὥδε GLTTRAW.

<sup>f</sup> — μοι GLTTRAW. <sup>g</sup> ἀπ' αὐτοῦ GLA.

<sup>h</sup> ἀναπαύονται they shall rest LITRA; ἀναπαύονται.

<sup>i</sup> γὰρ for LITRA.

<sup>k</sup> ἰδὼν T.

<sup>l</sup> καθήμενος ὅμοιος GLTTRAW.

<sup>m</sup> υἱὸν T.

<sup>n</sup> τὴν κεφαλὴν LT.

<sup>o</sup> φωνῇ μεγάλῃ GLTTRAW.

<sup>p</sup> — σοι GLTTRAW.

<sup>q</sup> — τοῦ LITRAW.

<sup>r</sup> τῆς νεφέλης LITRA.

<sup>s</sup> — ἐξῆλθεν L.

<sup>t</sup> + ὁ who (read ἔχων

has) LAW.

<sup>u</sup> φωνῇ with a voice LITR.

<sup>v</sup> + τῆς ἀμπέλου of the vine EGLTTRAW

are fully ripe. 19 And the angel thrust in his sickle into the vine of the earth, and gathered the great vinepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

XV. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God:

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the testimony in heaven was opened: 6 and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the

αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην. 20 καὶ ἐπατίθη ἡ ληνὸς ὧς ἔξω τῆς πόλεως, καὶ ἐξήλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ οὗ τοῦ winepress as far as the bits of the horses, to the distance of σταδίων χιλίων ἑξακοσίων.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.

2 Καὶ εἶδον ὡς θάλασσαν ὑάλινην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑάλινην, ἔχοντας κithάρας τοῦ θεοῦ. 3 καὶ ᾄδουσιν τὴν ψῆδὴν Μωσέως καὶ τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων. 4 τίς οὐ μὴ φοβηθῇ σε, κύριε, καὶ ἑδοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁ ἅγιος, ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ἡνιοχὶ ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. 6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντας τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι ἁλίνον καθαρόν καὶ λαμπρόν, καὶ περιεζωμένοι περὶ τὰ στήθη ζώνας χρυσαῖς. 7 καὶ ἐν ἐκ τῶν τεσσάρων

<sup>2</sup> τὸν μέγαν GLTTfAw.

<sup>γ</sup> ἔξωθεν GLTTfAw.

<sup>α</sup> ἶδον T.

<sup>β</sup> — ἐκ τοῦ χαράγματος

αὐτοῦ GLTTfAw. <sup>ε</sup> Μωσέως GLTTfAw. <sup>δ</sup> + τοῦ τοῦ LTTf.

GLTTfAw. <sup>ς</sup> — σε LTTf.

<sup>ε</sup> δοξάσει shall glorify LTTf.

<sup>β</sup> — ἰδοὺ GLTTfAw.

<sup>ι</sup> + οἱ those GLTT[A]W.

<sup>κ</sup> λίθον stone LTr.

<sup>ι</sup> — καὶ GLTTfAw.

ζῶων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς,  
 living creatures gave to the seven angels seven <sup>2</sup>bowls golden,  
 γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας  
 full of the fury of God, who lives to the ages  
 τῶν αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης  
 of the ages. And <sup>3</sup>was filled the temple with smoke from the glory  
 τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο<sup>4</sup>  
 of God, and from his power: and no one was able  
 εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν  
 to enter into the temple until were completed the seven plagues of the  
 ἑπτὰ ἀγγέλων.  
 seven angels.

16 Καὶ ἤκουσα <sup>2</sup>φωνῆς μεγάλης<sup>1</sup> ἐκ τοῦ ναοῦ, λεγούσης  
 And I heard a voice loud out of the temple, saying  
 τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, καὶ ἐκχέετε<sup>3</sup> τὰς φιάλας τοῦ  
 to the seven angels, Go, and pour out the bowls of the  
 θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.  
 fury of God into the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ  
 And departed the first, and poured out his bowl  
 ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς  
 on to the earth; and came a sore, evil and grievous, upon the  
 ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς  
 men who had the mark of the beast, and those  
 τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.<sup>4</sup>  
 to his image doing homage.

3 Καὶ ὁ δεύτερος ἄγγελος<sup>2</sup> ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς  
 And the second angel poured out his bowl into  
 τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς [οὐ]κ ἐκ νεκρῶν, καὶ πᾶσα ψυχὴ<sup>1</sup>  
 the sea; and it became blood, as of [one] dead; and every soul  
 ζῶσα<sup>4</sup> ἀπέθανεν ἐν τῇ θαλάσσῃ.  
 living died in the sea.

4 Καὶ ὁ τρίτος ἄγγελος<sup>2</sup> ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς  
 And the third angel poured out his bowl into  
 τοὺς ποταμούς καὶ τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο<sup>1</sup>  
 the rivers, and into the fountains of waters; and they became  
 αἷμα. 5 καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος,  
 blood. 5 And I heard the angel of the waters saying,  
 Δίκαιος, κύριε, εἰ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὢσις, ὅτι  
 Righteous, O Lord, art thou, who art and who wast and the holy one, that  
 ταῦτα ἔκρινας· 6 ὅτι αἷμα<sup>3</sup> ἁγίων καὶ προ-  
 these things thou didst judge; because [the] blood of saints and of pro-  
 φητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας<sup>2</sup> ἐπειὶ ἄξιοι  
 phets they poured out, and blood to them thou didst give to drink; worthy  
 γάρ<sup>4</sup> εἰσιν. 7 Καὶ ἤκουσα ἑλλοῦ ἐκ τοῦ θυσιαστηρίου λέ-  
 for they are. And I heard another out of the altar say-  
 γοντος, Naί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια  
 ing, Yea, Lord God Almighty, true and righteous

αἱ κρίσεις σου.  
 [are] thy judgments.

8 Καὶ ὁ τέταρτος ἄγγελος<sup>2</sup> ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ  
 And the fourth angel poured out his  
 ἐδύνατο LTTA. <sup>2</sup> μεγάλης φωνῆς LTA. <sup>3</sup> ἐκχέετε LTA. <sup>4</sup> ἑπτὰ seven  
 GLTTA. <sup>1</sup> εἰς into LTTA. <sup>2</sup> ἐπὶ upon LTTA. <sup>3</sup> προσκυνώντας τῇ εἰκόνι αὐτοῦ  
 GUTTA. <sup>4</sup> ἀγγέλοις LTTA. <sup>5</sup> ζῶης (read soul of life) GLTTA. <sup>6</sup> + τὰ [things] j  
 LTTA. <sup>7</sup> ἀγγέλου GLTTA. <sup>8</sup> εἰς LTTA. <sup>9</sup> ἐγένοντο L. <sup>10</sup> κύριε GLTTA.  
<sup>11</sup> + καὶ ὁ (read ὅσις holy) LTTA. <sup>12</sup> αἵματα bloods T. <sup>13</sup> δέδωκας thou hast  
 given LTA. <sup>14</sup> πίν L; πίν TA. <sup>15</sup> γάρ GLTTA. <sup>16</sup> 8 — ἄλλοι ἐκ GLTTA.

four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noise and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.





<sup>2</sup>εἰς<sup>1</sup> τὸν ἀέρα<sup>2</sup>· καὶ ἐξῆλθεν φωνή<sup>3</sup> μεγάλη<sup>4</sup> ἀπὸ<sup>5</sup> τοῦ ναοῦ<sup>6</sup>  
into the air; and came out a voice<sup>7</sup> loud from the temple  
<sup>8</sup>τοῦ οὐρανοῦ,<sup>9</sup> ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονεν. 18 Καὶ  
of the heaven, from the throne, saying, It is done. And  
ἐγένοντο<sup>10</sup> ὡφωναὶ καὶ βρονταὶ καὶ ἀστραπαί,<sup>11</sup> καὶ σεισμός<sup>12</sup>  
there were voices and thunders and lightnings; and earthquakes  
ἐγένετο<sup>13</sup> μέγας, ὅσος οὐκ ἐγένετο<sup>14</sup> ἀφ' οὗ<sup>15</sup> οἱ ἄνθρωποι ἐγέ-  
there<sup>16</sup> was<sup>17</sup> a great, such as was not since men  
νοντο<sup>18</sup> ἐπὶ τῆς γῆς, τηλικούτος σεισμός<sup>19</sup> οὕτως μέγας. 19 καὶ  
were on the earth so mighty an earthquake, so great. And  
ἐγένετο<sup>20</sup> ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν  
became<sup>21</sup> the city<sup>22</sup> great into three parts; and the cities of the  
ἐθνῶν<sup>23</sup> ἔπεσον.<sup>24</sup> καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον  
nations fell; and Babylon the great was remembered before  
τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς  
God, to give her the cup of the wine of the fury  
ὀργῆς αὐτοῦ. 20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ  
wrath<sup>25</sup> of his. And every island fled; and mountains<sup>26</sup> no  
εὐρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει  
were found; and a hail<sup>27</sup> great as of a talent weight comes down  
ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ  
out of the heaven upon men; and blasphemed  
ἄνθρωποι τὸν θεόν,<sup>28</sup> ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι με-  
men God, because of the plague of the hail, for  
γάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.  
great<sup>29</sup> is its plague<sup>30</sup> exceeding.

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς  
And came one of the seven angels of those having the  
ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων μοι, Δεῦρο,  
seven bowls, and spoke with me, saying to me, Come here,  
δεῖξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθη-  
I will shew thee the sentence of the harlot<sup>31</sup> great, who sits  
μένης ἐπὶ τῶν<sup>32</sup> ὑδάτων τῶν<sup>33</sup> πολλῶν. 2 μεθ' ἧς ἐπόρνευ-  
upon the waters<sup>34</sup> many; with whom committed for-  
σαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου  
nication<sup>35</sup> the kings<sup>36</sup> of the earth; and were made drunk with the wine  
τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. 3 Καὶ  
of her fornication those that dwell on the earth. And  
ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα  
he carried away me to a wilderness<sup>37</sup> in [the]<sup>38</sup> Spirit; and I saw a woman  
καθημένην ἐπὶ θρόνῳ κόκκινῳ, ἡγέμον ὀνομάτων<sup>39</sup> βλασφημίας,  
sitting upon a beast<sup>40</sup> scarlet, full of names, of blasphemy,  
ἔχον<sup>41</sup> κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. 4 καὶ ἡ γυνὴ ἡ  
having heads seven and horns ten. And the woman  
περιβεβλημένη<sup>42</sup> πορφόρᾳ<sup>43</sup> καὶ κοκκίνῳ, καὶ<sup>44</sup> κεχρυσωμένη  
clothed in purple and scarlet, and decked  
(lit. gilded)  
ῥχρυσῷ<sup>45</sup> καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα<sup>46</sup> χρυσοῦν  
with gold and stone precious and pearls, having a golden  
ποτήριον<sup>47</sup> ἐν τῇ χειρὶ αὐτῆς, ἡγέμον<sup>48</sup> βδελυγμάτων καὶ ἀκαθ-  
cup in her hand, full of abominations and of unclean-

vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

XVII. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and

<sup>1</sup> ἐπὶ upon GLTFAW.<sup>2</sup> — μεγάλη LA.<sup>3</sup> ἐκ out of LITFA.<sup>4</sup> — τοῦ οὐρανοῦLITFAW. <sup>5</sup> ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ GLTFAW.<sup>6</sup> ἀνθρώπος ἐγένετο man wasLITFAW. <sup>7</sup> ἔπεσαν LITFAW. <sup>8</sup> — μοι GLTFAW.<sup>9</sup> — τῶν LITFAW. <sup>10</sup> οἱ κατοί-

κούντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς GLTFAW.

<sup>11</sup> εἶδα L. <sup>12</sup> ἡγέμον ὀνόματα

LITFAW: ἡγέμον τὰ (— τα W) ὀνόματα TFW.

<sup>13</sup> ἐχόντα TA.<sup>14</sup> ἦν was GLTFAW.φυροῦν GLTFAW. <sup>15</sup> κόκκινον GLTFAW.<sup>16</sup> [καὶ] A.<sup>17</sup> χρυσίῳ GLAW. <sup>18</sup> ποτή-

ριον χρυσοῦν LITFAW.

<sup>19</sup> ἡγέμον T.<sup>20</sup> τὰ ἀκάθαρτα τῆς the unclean things GLTFAW.

filthiness of her fornication: 5 and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall

ἀρτηρος<sup>ness</sup> πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς <sup>of her fornication; and upon her forehead</sup> ὄνομα γεγραμμένον, Μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ <sup>a name written, Mystery, Babylon the Great, the</sup> μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ <sup>mo:her of the harlots and of the abominations of the earth. And</sup> εἶδον<sup>"</sup> τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ <sup>I saw the woman drunk with the blood of the saints, and</sup> ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ θαύμασα, ἰδὼν <sup>with the blood of the witnesses of Jesus. And I wondered, having seen</sup> αὐτήν, θαῦμα μέγα. 7 Καὶ εἶπέν μοι ὁ ἄγγελος, Ὑπαί<sup>"</sup> <sup>her, with "wonder "great. And "said "to "me "the "angel, Why</sup> <sup>θαύμασας; ἐγὼ "σοὶ ἐρῶ" τὸ μυστήριον τῆς γυναικὸς,</sup> <sup>didst thou wonder? I thee will tell the mystery of the woman,</sup> καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς <sup>and of the beast which carries her, which has the</sup> ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 \* θηρίον δ. εἶδες, <sup>seven heads and the ten horns. [The] beast which thou sawest</sup> ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, <sup>was, and is not; and is about to come up out of the abyss,</sup> καὶ εἰς ἀπώλειαν ὑπάγειν<sup>"</sup> καὶ θαυμάσονται<sup>"</sup> οἱ κατοικοῖ<sup>"</sup> <sup>and into destruction to go; and shall wonder they who dwell</sup> <sup>κοῦντες ἐπὶ τῆς γῆς, ὧν "οὐ-γεγραπταί<sup>"</sup> βτὰ ὄνόματα<sup>"</sup> ἐπὶ</sup> <sup>on the earth, of whom are not written the names in</sup> <sup>τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, "βλέ-</sup> <sup>the book "of life from [the] foundation of [the] world, see-</sup> <sup>ποντες<sup>"</sup> τὸ θηρίον δὲ τι<sup>"</sup> ἦν, καὶ οὐκ ἔστιν, "καίπερ ἔστιν.<sup>"</sup></sup> <sup>ing the beast which was and "not 'is, and yet is.</sup> 9 Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλὰι, ὄρη<sup>"</sup> <sup>Here [is] the mind which has wisdom: The seven heads "mountains</sup> εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. 10 καὶ βα<sup>"</sup> <sup>'are "seven, where the woman sits on them. And</sup> <sup>σιδεῖς ἑπτὰ εἰσὶν<sup>"</sup> οἱ πέντε ἔπεσαν, "καὶ<sup>"</sup> ὁ εἷς ἔστιν, ο</sup> <sup>\*kings "seven "there "are: the five are fallen, and the one is, the</sup> <sup>ἄλλος οὕτω ἦλθεν<sup>"</sup> καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ</sup> <sup>other "not "yet "is come: and when hé shall have come, a little while he must</sup> <sup>μεῖναι. 11 καὶ τὸ θηρίον δὲ ἦν, καὶ οὐκ ἔστιν, καὶ ἡ αὐτὸς<sup>"</sup></sup> <sup>remain. And the beast which was, and "not "is, "also "he</sup> <sup>ὀγδοὺς ἔστιν, καὶ ἐκ τῶν ἑπτὰ ἔστιν, καὶ εἰς ἀπώλεια</sup> <sup>"an "eighth "is, and of the seven is, and into destruction</sup> <sup>ὑπάγει. 12 καὶ τὰ δέκα κέρατα δὲ εἶδες, δέκα βασιλεῖς</sup> <sup>goes. And the ten horns which thou sawest ten kings</sup> <sup>εἰσὶν, οἵτινες βασιλείαν ἰούπω<sup>"</sup> ἔλαβον, ἀλλ<sup>"</sup> ἔξουσιν ὡς</sup> <sup>are, which "a "kingdom "not "yet "received, but authority as</sup> <sup>βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. 13 οὗτοι</sup> <sup>kings one hour receive with the beast. These</sup> <sup>μίαν ἡγνῶμην ἔχουσιν, καὶ τὴν δύναμιν καὶ τὴν<sup>"</sup> ἔξουσιν</sup> <sup>one mind have, and the power and the authority</sup> <sup>ἑαυτῶν<sup>"</sup> τῷ θηρίῳ ὁ διαδιδώσουσιν.<sup>"</sup> 14 οὗτοι μετὰ τοῦ</sup> <sup>of themselves to the beast they shall give up. These "with the</sup>

<sup>εἶδα</sup> LITRA. <sup>Ὑπὸ τί</sup> LITRA. <sup>ἐρῶ σοι</sup> LITRA. <sup>αὐτὸ</sup> The GLTTRAW. <sup>Ὑπὸ τί</sup> goes LAW. <sup>θαυμάσονται</sup> L. <sup>οὐκ ἐγγράπτο</sup> was not written L. <sup>τὸ ὄνομα</sup> (read the name is not written) LITRA. <sup>βλεπόντων</sup> GLTTRAW. <sup>ὅτι</sup> (read that it was) GLTTRAW. <sup>καὶ παρέσται</sup> and shall be present GLTTRAW. <sup>ἑπτὰ ὄρη εἰσὶν</sup> GLTTRAW. <sup>οὗτος</sup> this TR. <sup>οὐκ</sup> not L. <sup>ἀλλὰ</sup> LITRAW. <sup>ἔχουσιν γνώμην</sup> G. <sup>τὴν</sup> LITRA. <sup>αὐτῶν</sup> (read their authority) LITRAW. <sup>διδώσιν</sup> they give GLTTRAW.



ἀρνίον πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι  
Lamb war will make, and the Lamb will overcome them; because

κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων· καὶ οἱ  
Lord of lords he is and King of kings: and those that [are]  
μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ ῥέγει<sup>1</sup>  
with him, called, and chosen, and faithful. And he says

μοι, Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ  
to me, The waters which thou sawest, where the harlot sits, "peoples" and  
ὄχλοι εἰσὶν, καὶ ἔθνη καὶ γλῶσσαι. 16 καὶ τὰ δέκα κέρατα  
"multitudes" are, and nations and tongues. And the ten horns

ἃ εἶδες ἔπι<sup>2</sup> τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,  
which thou sawest upon the beast, these shall hate the harlot,  
καὶ ἡρημωμένην ποιήσουσιν αὐτήν καὶ γυμνήν, καὶ τὰς  
and desolate shall make her and naked, and

σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἔν<sup>3</sup> πυρί.  
"flesh" "her" "shall eat," and "her" "shall burn" with fire. 17

ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν  
for God gave to their hearts to do  
γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν  
"mind" "his," and to do one mind, and to give

βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι ἡ τελεσθῇ τὰ ῥήματα<sup>4</sup>  
"kingdom" "their to the beast, until should be fulfilled the sayings  
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ  
of God. And the woman whom thou sawest is the "city

μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.  
"great, which has kingship over the kings of the earth.

18 Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ  
And after these things I saw an angel descending out of

τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφω-  
the heaven, having "authority" great: and the earth was enlight-  
τίσθη ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραζεν ἐν ἰσχύϊ, φωνῇ<sup>5</sup>  
ened with his glory. And he cried mightily with a "voice

μεγάλῃ, λέγων, Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ  
"loud," saying, Is fallen, is fallen Babylon the great, and

ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύ-  
is become a habitation of demons, and a hold of every "spi-  
ματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ  
rit "unclean, and a hold of every "bird "unclean "and

μεμισημένου. 3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορ-  
"hated: because of the wine of the fury "fornica-  
νείας αὐτῆς πέπωκεν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς  
cation "of her "have "drunk "all "the "nations; and the kings

τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς  
of the earth with her did commit fornication, and the merchants of the  
γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.  
earth through the power of her luxury were enriched.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν,  
And I heard another voice out of the heaven, saying,

Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε<sup>6</sup>  
Come ye out of her, my people, that ye may not have fellowship

οὐκ ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε<sup>6</sup>  
out of her, my people,

make war with the  
Lamb, and the Lamb  
shall overcome them:  
for he is Lord of lords,  
and King of kings:  
and they that are with  
him are called, and  
chosen, and faithful.  
15 And he saith unto  
me, The waters which  
thou sawest, where  
the whore sitteth,  
are peoples, and mul-  
titudes, and nationa-  
and tongues. 16 And  
the ten horns which  
thou sawest upon the  
beast, these shall hate  
the whore, and shall  
make her desolate and  
naked, and shall eat  
her flesh, and burn  
her with fire. 17 For  
God hath put in their  
hearts to fulfil his  
will, and to agree,  
and give their king-  
dom unto the beast,  
until the words of  
God shall be fulfilled.  
18 And the woman  
which thou sawest is  
that great city, which  
reigneth over the  
kings of the earth.

XVIII. And after  
these things I saw  
another angel come  
down from heaven,  
having great power;  
and the earth was  
lightened with his  
glory. 2 And he cried  
mightily with a strong  
voice, saying, Babylon  
the great is fallen, is  
fallen, and is become  
the habitation of dev-  
ils, and the hold  
of every foul spirit,  
and a cage of every  
unclean and hateful  
bird. 3 For all na-  
tions have drunk of  
the wine of the wrath  
of her fornication,  
and the kings of the  
earth have committed  
fornication with her,  
and the merchants of  
the earth are waxed  
rich through the abun-  
dance of her delica-  
cies. 4 And I heard  
another voice from  
heaven, saying, Come  
out of her, my people,

<sup>1</sup> ῥέγειν L.

<sup>2</sup> καὶ and GLTTAW.

<sup>3</sup> ἐν (read πυρί with fire) T[A].

<sup>4</sup> — καὶ ποι-

ῆσαι μίαν γνώμην L; καὶ ποιῆσαι μίαν γνώμην G[A].

<sup>5</sup> τελεσθήσονται (shall be fulfilled)

οἱ λόγοι GLTTAW.

<sup>6</sup> — καὶ LITAW.

<sup>7</sup> + ἄλλον (read another angel) GLTTAW.

<sup>8</sup> ἐν (ἐν) Δ ἰσχυρᾷ φωνῇ with a strong voice GLTTAW.

<sup>9</sup> — ἐπεσεν T[A].

<sup>10</sup> δαιμονίων

LTTA.

<sup>11</sup> + καὶ μεμισημένου and hated (spirit) L.

<sup>12</sup> — τοῦ οἴνου L[T]A.

<sup>13</sup> πέπω-  
καν LTW; πέπωκαν have fallen (read ἐκ by) T; πέπ[τ]ωκαν A.

<sup>14</sup> Εξέλθε Come thou L.

<sup>15</sup> ὁ λαός μου ἐξ αὐτῆς T.

<sup>16</sup> συν- T.

that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 12 the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 and odours, and ointments, and frankincense, and wine, and oil, and fine flour,

ταῖς ἁμαρτίαις αὐτῆς, καὶ εἶνα μὴ λάβῃτε ἐκ τῶν πληγῶν ἰn her sins, and that ye may not receive of <sup>2</sup>plagues αὐτῆς. <sup>1</sup> 5 ὅτι ἡκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ <sup>1</sup>her: <sup>2</sup>for <sup>3</sup>followed <sup>1</sup>her <sup>2</sup>sins as far as the οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. 6 ἀπό- heaven, and <sup>2</sup>remembered <sup>1</sup>God her unrighteousnesses. Ren- δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ἑμῖν, καὶ διπλώσατε ἑαυτῇ <sup>1</sup>der to her as also she rendered to you; and double ye to her <sup>1</sup>διπλᾶ κατὰ τὰ ἔργα αὐτῆς. Ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν, double, according to her works. In the cup which she mixed, κεράσατε αὐτῇ διπλοῦν. 7 ὅσα ἐδόξασεν ἑαυτῇ, καὶ mix ye to her double. So much as she glorified herself and ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. lived luxuriously, so much give to her torment and mourning. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Ἡ βασίλισσα βασιλίσσα, καὶ Because in her heart she says, I sit a queen, and χηρά οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. 8 Διὰ τοῦτο a widow I am not: and mourning in no wise may I see. On account of this ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος in one day shall come her plagues, death and mourning καὶ λιμός. καὶ ἐν πυρὶ κατακαυθήσεται ὅτι ἰσχυρὸς ὁ κύριος and famine, and with fire she shall be burnt; for strong [is] the Lord ὁ θεὸς ὁ κρίνων αὐτήν. 9 καὶ κλαύσονται ἑαυτήν, καὶ God who judges her. And shall weep for her, and κόπνυνται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ- shall bewail for her, the kings of the earth, who with her commit- νείσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν ted fornication and lived luxuriously, when they see the smoke τῆς πυρώσεως αὐτῆς. 10 ἀπὸ μακρόθεν ἐστηκότες διὰ of her burning, <sup>2</sup>from <sup>3</sup>afar <sup>1</sup>standing on account of τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ the fear of her torment, saying, Woe, woe, the πόλις ἡ μεγάλη Βαβυλῶν, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ <sup>1</sup>city <sup>2</sup>great, Babylon, the <sup>3</sup>city <sup>1</sup>strong! for in one hour ἦλθεν ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ is come thy judgment. And the merchants of the earth weep and πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει mourn for her, because their lading no one buys οὐκέτι. 12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, any more; lading of gold, and of silver, and of <sup>2</sup>stones <sup>1</sup>precious, (lit. no more) καὶ <sup>1</sup>μαργαρίτου, καὶ <sup>2</sup>βύσσου, καὶ πορφύρας, καὶ ἰσθηκοῦ, and of pearl, and of fine linen, and of purple, and of silk, καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάν- and of scarlet, and all <sup>2</sup>wood <sup>1</sup>thyine, and every article of τινος, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ ivory, and every article of <sup>2</sup>wood <sup>1</sup>most <sup>3</sup>precious, and of brass, and σιδήρου, καὶ μαρμάρου, 13 καὶ <sup>1</sup>κινάμων, καὶ <sup>2</sup>θυμιάματα of iron, and of marble, and cinnamon, and incense, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σμηδάλιν, and ointment, and frankincense, and wine, and oil, and finest flour,

ἐ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβῃτε GLTTAW.

<sup>h</sup> ἐκολλήθησαν were joined together

GLTTAW. <sup>1</sup> — ἑμῖν GLTTAW. <sup>k</sup> — αὐτῇ LTTAW. <sup>l</sup> + τὰ τῆς [α]. <sup>m</sup> αὐτήν

LTTAW. <sup>n</sup> + ὅτι LTTA. <sup>o</sup> [κύριος] Δ. <sup>p</sup> κρίνας judged GLTTAW. <sup>q</sup> κλαύσου-

σιν TTTAW. <sup>r</sup> — αὐτήν GLTTAW. <sup>s</sup> αὐτήν TTTAW. <sup>t</sup> — ἐν (read [in]) GLTTAW.

<sup>v</sup> αὐτὴν TTTA. <sup>w</sup> μαργαρίτας pearls L; μαργαρίτων of pearls TTTA. <sup>x</sup> βυσσίνου GLTTAW.

<sup>y</sup> σιρκου LT. <sup>z</sup> κινάμων LTTA. <sup>a</sup> + καὶ ἄμωμον and amomum GLTTAW.

καὶ σῖτον, καὶ κτηνῇ, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν,  
and wheat, and cattle, and sheep, and of horses, and of chariots,  
καὶ σωμαίων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ ἡ ὀπώρα ἑτῆς  
and of slaves, and souls of men. And the ripe fruits of the  
(lit. of bodies)

ἐπιθυμίας τῆς ψυχῆς σου<sup>d</sup> ἀπῆλθεν<sup>e</sup> ἀπὸ σοῦ, καὶ πάντα τὰ  
desire of thy soul are departed from thee, and all the  
λίπαρά καὶ ἑτα<sup>e</sup> λαμπρὰ ἀπῆλθεν<sup>e</sup> ἀπὸ σοῦ, καὶ οὐκ ἐτι<sup>e</sup>  
fat things and the bright things are departed from thee, and any more  
(lit. no more)

οὐ μὴ εὐρήσῃς αὐτά.<sup>h</sup> 15 οἱ ἔμποροι τούτων οἱ  
in no wise shouldst thou find them. The merchants of these things, who

πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ  
were enriched from her, from afar shall stand because of  
τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,  
the fear of her torment, weeping and mourning,

16 καὶ λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περι-  
and saying, Woe, woe, the city great, which [was] clothed  
βεβλημένη<sup>κ</sup> βύσσινον<sup>λ</sup> καὶ πορφυροῦν καὶ κόκκινον<sup>μ</sup>, καὶ  
ed with fine linen and purple and scarlet, and  
κεχρυσωμένη<sup>ν</sup> ἐν<sup>π</sup> χρυσῷ<sup>ρ</sup> καὶ λίθῳ τιμίῳ καὶ μαργαρί-  
decked with gold and stone precious and pearls  
(lit. gilded)

ταις<sup>h</sup> 17 ὅτι μὴ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ  
for in one hour was made desolate so great wealth. And  
πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὕμλος<sup>λ</sup>, καὶ  
every steersman, and all in ships the company, and  
ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν  
sailors, and as many as trade by sea, afar off

ἔστησαν, 18 καὶ ἔκραζον<sup>λ</sup>, ὁρῶντες<sup>ν</sup> τὸν καπνὸν τῆς πυρῶς<sup>ρ</sup>  
stood, and cried, seeing the smoke of burn-  
σεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει<sup>λ</sup> τῇ μεγάλῃ;  
ing of her, saying, What [city is] like to the city great?

19 Καὶ ἔβαλον<sup>λ</sup> χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον<sup>λ</sup>  
And they cast dust upon their heads, and cried,  
κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ  
weeping and mourning, saying, Woe, woe, the city

μεγάλῃ, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες<sup>ν</sup> πλοῖα ἐν τῇ  
great, in which were enriched all who had ships in the  
θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μὴ ὥρα ἡρημώ-  
sea through her costliness! for in one hour she was made

θη. 20 Εὐφραίνου ἐπ' αὐτήν<sup>λ</sup>, οὐρανέ, καὶ οἱ ἅγιοι<sup>λ</sup> ἀπό-  
desolate. Rejoice over her, O heaven, and [ye] holy apo-  
στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ  
stles and [ye] prophets; for did judge God your judgment upon

αὐτῆς. 21 Καὶ ἤρην εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον<sup>λ</sup>  
her. And took up one angel strong a stone, as a millstone  
μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμή-  
great, and cast [it] into the sea, saying, Thus with

ματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ  
violence shall be cast down Babylon the great city, and not at all

and wheat, and beasts,  
and sheep, and horses,  
and chariots, and  
slaves, and souls of  
men. 14 And the  
fruits that thy  
soul lusted after are  
departed from thee,  
and all things which  
were dainty and good-  
ly are departed from  
thee, and thou shalt  
find them no more at  
all. 15 The merchants  
of these things, which  
were made rich by  
her, shall stand afar  
off for the fear of her  
torment, weeping and  
wailing, and saying,  
Alas, alas, that  
great city, that  
was clothed in fine  
linen, and purple, and  
scarlet, and decked  
with gold, and precious  
stones, and pearls! 17  
for in one hour so  
great riches are come to  
nought. And every  
shipmaster, and all  
the company in ships,  
and sailors, and as  
many as trade by sea,  
stood afar off, and  
cried when they saw  
the smoke of her burn-  
ing, saying, What city  
is like unto this great  
city! 19 And they  
cast dust on their  
heads, and cried,  
weeping and wailing,  
saying, Alas, alas, that  
great city, wherein  
were made rich all that  
had ships in the sea by  
reason of her costli-  
ness! for in one hour  
is she made desolate;  
20 Rejoice over her,  
thou heaven, and ye  
holy apostles and  
prophets; for God hath  
avenged you on her.  
21 And a mighty an-  
gel took up a stone  
like a great millstone,  
and cast it into the  
sea, saying, Thus with  
violence shall that  
great city Babylon  
be thrown down, and  
shall be found no more

<sup>e</sup> σου τῆς ἐπιθυμίας τῆς ψυχῆς LITTAW.

<sup>d</sup> ἀπόλωτο are destroyed W.

<sup>e</sup> [τά] A.

<sup>f</sup> ἀπόλωτο (-λοντο T) are destroyed GLTTAW.

<sup>g</sup> — οὐκέτι Γ.

<sup>h</sup> αὐτὰ οὐ μὴ εὐρη-  
σουσιν (shall they find) (εὐρῆς W) LAW; οὐ μὴ αὐτὰ εὐρήσουσιν Ttr.

<sup>k</sup> βύσσινον and κόκκινον transposed L.

<sup>l</sup> — ἐν (read [with]) LTr[A].

<sup>m</sup> χρυσίῳ GLTTAW.

<sup>n</sup> μαργαρίτη pearl LITTA.

<sup>o</sup> πᾶς ὁ ἐπὶ τόπον πλέων every one who sails to [any] place  
GLTTAW.

<sup>p</sup> ἔκραζον GLTTAW.

<sup>q</sup> + ταύτην (read this great  
city) L.

<sup>r</sup> ἔβαλαν L; [ἐπ]έβαλον A.

<sup>s</sup> ἔκραξαν LA.

<sup>t</sup> + τὰ LITTAW.

<sup>u</sup> αὐτῇ GLTTAW

<sup>v</sup> + καὶ οἱ (read [ye] saints and [ye] apostles) GLTTAW.

<sup>w</sup> μύλινον LA.





φωνὴν βροντῶν ἰσχυρῶν, <sup>α</sup>λέγοντας, <sup>β</sup>"Ἀλληλουῖα· ὅτι ἔβασι-  
 a voice of thunders strong, saying, Hallelujah, for has  
 λευσεν <sup>γ</sup>κύριος ὁ θεός <sup>δ</sup>ὁ παντοκράτωρ· <sup>ε</sup>7 χαίρωμεν καὶ  
 reigned [the] Lord God the Almighty. We should rejoice and  
 ἡγαλλώμεθα, <sup>ς</sup>καὶ <sup>ζ</sup>ᾤωμεν <sup>η</sup>τὴν δόξαν αὐτοῦ· ὅτι ἦλθεν ὁ  
 should exult; and should give glory to him; for is come the  
 γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. <sup>θ</sup>8 Καὶ  
 marriage of the Lamb, and his wife did make ready herself. And  
 ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον <sup>ι</sup>καθαρόν καὶ  
 it was given to her that she should be clothed in fine linen, pure and  
 λαμπρόν· <sup>κ</sup>τὸ γὰρ βύσσινον <sup>λ</sup>τὰ δικαιώματά <sup>μ</sup>ἐστὶν τῶν  
 bright; for the fine linen the righteousnesses <sup>ν</sup>is of the  
 ἁγίων. <sup>ξ</sup>9 Καὶ λέγει μοι, Γράψον, Μακάριοι <sup>ο</sup>οἱ εἰς τοὺς  
 saints. And he says to me, Write, Blessed [are] they who to the  
 δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι,  
 supper of the marriage of the Lamb are called. And he says to me,  
 Οὗτοι οἱ λόγοι <sup>π</sup>ἀληθινοὶ <sup>ρ</sup>εἰσὶν τοῦ θεοῦ. <sup>ς</sup>10 Καὶ ἔπεσον  
 These the words true are of God. And I fell  
 ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει  
 before his feet to do homage to him. And he says  
 μοι, "Ορα μὴ <sup>τ</sup>σύνδουλος σου εἰμι καὶ τῶν ἀδελ-  
 to me, See [thou do it] not. Fellow-bondman of thee I am and brethren  
 φῶν σου τῶν ἔχόντων τὴν μαρτυρίαν <sup>θ</sup>τοῦ <sup>ι</sup>Ἰησοῦ· <sup>κ</sup>τῷ θεῷ  
 ren <sup>λ</sup>of thy who have the testimony of Jesus. To God  
 προσκύνησον· <sup>μ</sup>ἡ γὰρ μαρτυρία <sup>ν</sup>τοῦ <sup>ξ</sup>Ἰησοῦ ἐστὶν τὸ πνεῦμα  
 do homage, For the testimony of Jesus is the spirit  
 τῆς προφητείας.  
 of prophecy.

<sup>α</sup>11 Καὶ εἶδον τὸν οὐρανὸν <sup>β</sup>ἀνεωγμένον, <sup>γ</sup>καὶ ἰδοὺ, ἵππος  
 And I saw the heaven opened, and behold, a horse  
 λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, <sup>δ</sup>καλούμενος πιστός·  
 white, and he who sits upon it, called Faithful  
 καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ· <sup>ε</sup>12 οἱ  
 and True, and in righteousness he judges and makes war.  
 δὲ ὀφθαλμοὶ αὐτοῦ <sup>ς</sup>ὡς <sup>ζ</sup>φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν  
 And eyes his [were] as a flame of fire, and upon  
 αὐτοῦ διαδήματα πολλά, ἔχων <sup>η</sup>ὄνομα γεγραμμένον ὃ οὐδεὶς  
 his diadems many, having a name written which no one  
 οἶδεν εἰ μὴ αὐτός· <sup>θ</sup>13 καὶ περιβεβλημένος ἱμάτιον <sup>ι</sup>βεβα-  
 knows but himself, and clothed with a garment dip-  
 μένον· <sup>κ</sup>αἷματι· καὶ <sup>λ</sup>καλεῖται <sup>μ</sup>τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ  
 ped in blood; and is called his name, The Word  
 θεοῦ. <sup>ν</sup>14 Καὶ τὰ στρατεύματα <sup>ξ</sup>ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ  
 of God. And the armies in the heaven were following him  
 ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν <sup>ο</sup>καὶ <sup>π</sup>καθαρόν.  
 upon horses white, clothed in fine linen, white and pure.  
<sup>ρ</sup>15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται <sup>ς</sup>ρομφαία ὀξεῖα,  
 And out of his mouth goes forth a sword sharp,  
 ἵνα ἐν αὐτῇ <sup>ζ</sup>ῤατάσῃ· <sup>η</sup>τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ  
 that with it he might smite the nations; and he shall shepherd

mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should

<sup>α</sup> λέγοντων ELLTΓW; λέγοντες GA. <sup>β</sup> + ἡμῶν (read our God) GTTW. <sup>γ</sup> ἡγαλλώμεν  
 LITΓA. <sup>δ</sup> δώσωμεν shall give LA. <sup>ε</sup> λαμπρόν καὶ (— καὶ LITΓA) καθαρὸν GLITΓA.  
<sup>ς</sup> τῶν ἁγίων ἐστὶν LITΓA. <sup>ζ</sup> + οἱ LAW. <sup>η</sup> τοῦ θεοῦ εἰσὶν LITΓA. <sup>θ</sup> ἔπεσα LITΓAW.  
<sup>ι</sup> — τοῦ LITΓAW. <sup>κ</sup> ἡνεωγμένον LITΓA. <sup>λ</sup> πιστὸς καλούμενος Tr; [καλούμενος] πιστὸς A.  
<sup>μ</sup> — ὡς Tr[Α]. <sup>ν</sup> + [ὀνόματα γεγραμμένα, καὶ] names written and A. <sup>ξ</sup> περιεραμ-  
 μένον sprinkled round T. <sup>ο</sup> ἐκέκληται LITΓAW. <sup>π</sup> + τὰ which [are] EGI[Δ]W. <sup>ρ</sup> — καὶ  
 GLITΓAW P πατάξῃ GLITΓAW

smite the nations :  
and he shall rule  
them with a rod of  
iron : and he treadeth  
the winepress of the  
fierceness and wrath of  
Almighty God. 16 And  
he hath on his vesture  
and on his thigh  
a name written, KING  
OF KINGS, AND  
LORD OF LORDS.

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ  
them with <sup>1</sup>rod <sup>2</sup>'an <sup>3</sup>'iron; and he treads the press of the  
οἴνου τοῦ θυμοῦ <sup>4</sup>καὶ<sup>11</sup> τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκρά-  
wine of the fury and of the wrath of God the Almighty.  
τορος. 16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ  
And he has upon [his] garment and upon his thigh  
τὸ ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος  
the name written, King of kings and Lord  
κυρίων.  
of lords.

17 And I saw an angel  
standing in the  
sun; and he cried with  
a loud voice, saying to  
all the fowls that fly  
in the midst of heaven,  
Come and gather  
yourselves together  
unto the supper of  
the great God; 18 that  
ye may eat the flesh  
of kings, and the flesh  
of captains, and the flesh  
of mighty men,  
and the flesh of horses,  
and of them that sit  
on them, and the flesh  
of all men, both free  
and bond, both small  
and great.

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ  
And I saw one angel standing in the sun; and  
ἐκραξεν <sup>3</sup> φωνῇ<sup>4</sup> μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς  
he cried with a <sup>2</sup>voice <sup>1</sup>loud, saying to all the <sup>1</sup>birds which  
<sup>1</sup>πετωμένοις<sup>11</sup> ἐν μεσουρανήματι, Δεῦτε <sup>2</sup>καὶ συναγέσθε<sup>12</sup> εἰς  
fly in mid-heaven, Come and gather yourselves to  
τὸ δεῖπνον <sup>13</sup>τοῦ μεγάλου<sup>14</sup> θεοῦ, 18 ἵνα φάγητε σάρκας βα-  
the supper of the great God, that ye may eat flesh of  
σιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν,  
kings, and flesh of chief captains, and flesh of strong [men],  
καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν,<sup>15</sup> καὶ  
and flesh of horses and of those who sit on them, and  
σάρκας πάντων, ἐλευθέρων <sup>16</sup>καὶ δούλων, καὶ μικρῶν <sup>17</sup>καὶ  
flesh of all, free and bond, and small and  
μεγάλων.  
great.

19 And I saw the  
beast, and the kings  
of the earth, and their  
armies, gathered to-  
gether to make war  
against him that sat  
on the horse, and  
against his army.  
20 And the beast was  
taken, and with him  
the false prophet that  
wrought miracles be-  
fore him, with which  
he deceived them that  
had received the mark  
of the beast, and them  
that worshipped his  
image. These both  
were cast alive into a  
lake of fire burning  
with brimstone. 21 And  
the remnant were  
slain with the sword  
of him that sat upon  
the horse, which  
sword proceeded out  
of his mouth : and all  
the fowls were filled  
with their flesh.

19 Καὶ εἶδον<sup>1</sup> τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς,  
And I saw the beast, and the kings of the earth,  
καὶ τὰ στρατεύματα<sup>2</sup> αὐτῶν<sup>3</sup> συνηγμένα ποιῆσαι <sup>4</sup>πολέ-  
and <sup>1</sup>armies <sup>2</sup>their gathered together to make  
μον μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ  
war with him who sits on the horse, and with  
στρατεύματος αὐτοῦ. 20 καὶ ἐπάσθη τὸ θηρίον, καὶ <sup>5</sup>μετὰ  
<sup>1</sup>army <sup>2</sup>his. And was taken the beast, and with  
τοῦτου ὁ<sup>6</sup> ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον  
him the false prophet who wrought the signs before  
αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ  
him, by which he misled those who received the mark of the  
θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες  
beast, and those who do homage to his image. Alive  
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς <sup>7</sup>τὴν καιομένην<sup>8</sup>  
were cast the two into the lake of fire which burns  
ἐν <sup>9</sup>στῆ<sup>10</sup> θείῳ. 21 καὶ οἱ λοιποὶ ἀπεκράνθησαν ἐν τῇ  
with brimstone; and the rest were killed with the  
ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, τῇ <sup>11</sup>ἡκπο-  
sword of him who sits on the horse, [the sword] which goes  
ῥεομένῃ<sup>12</sup> ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορ-  
forth out of his mouth; and all the birds were  
τάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.  
filled with their flesh.

<sup>1</sup> — καὶ GLITra. <sup>2</sup> — τὸ (read a name) GLITraW. <sup>3</sup> + ἐν (a loud voice) T[A].  
<sup>4</sup> πετομένοις GLITraW. <sup>5</sup> συνάχθητε GLITraW. <sup>6</sup> τὸ μέγα τοῦ (read the great supper  
of) GLITraW. <sup>7</sup> αὐτοὺς LITra. <sup>8</sup> + τε both (frpe) GLITraW. <sup>9</sup> + τε both (small) w.  
<sup>10</sup> ἵππων T. <sup>11</sup> αὐτοῦ its L. <sup>12</sup> + τὸν LITraW. <sup>13</sup> + [οἱ] those A. <sup>14</sup> μετ' αὐτοῦ ὁ  
LITra. <sup>15</sup> καὶ μετ' αὐτοῦ GW. <sup>16</sup> τῆς καιομένης LITra. <sup>17</sup> — τῷ GLITraW. <sup>18</sup> ἐξελεύσθαι  
came forth GLITraW.



20 Καὶ ἑίδον<sup>1</sup> ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,  
 And I saw an angel descending out of the heaven,  
 ἔχοντα τὴν κλεῖδα<sup>2</sup> τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ  
 having the key of the abyss, and a chain great in  
 τὴν χεῖρα αὐτοῦ. 2 καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν  
 his hand. And he laid hold of the dragon, the serpent  
 τὸν ἀρχαῖον,<sup>3</sup> ὃς ἐστίν<sup>4</sup> διάβολος καὶ<sup>5</sup> σατανᾶς, καὶ ἐδήσεν  
 ancient, who is [the] devil and Satan, and bound  
 αὐτὸν χίλια ἔτη, 3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ  
 him a thousand years, and cast him into the abyss, and  
 ἔκλεισεν<sup>6</sup> αὐτόν,<sup>7</sup> καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ  
 shut him [up], and sealed over him, that not  
 ὀπλανῇ<sup>8</sup> ὁ πᾶς ἔθνη ἐτι,<sup>9</sup> ἄχρι τελεσθῇ τὰ χίλια  
 he should mislead the nations longer, until were completed the thousand  
 ἔτη. 4 καὶ μετὰ ταῦτα δεῖ<sup>10</sup> αὐτὸν λυθῆναι<sup>11</sup> μικρὸν  
 years; and after these things he must be loosed a little  
 χρόνον.  
 time.

4 Καὶ ἑίδον<sup>1</sup> θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα  
 And I saw thrones; and they sat upon them, and judgment  
 ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ  
 was given to them; and the souls of those beheaded on account of  
 τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ  
 the testimony of Jesus, and on account of the word of God, and  
 οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ,<sup>2</sup> οὔτε<sup>3</sup> τὴν εἰκόνα<sup>4</sup> αὐτοῦ,  
 those who did not do homage to the beast, nor his image,  
 καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον.<sup>5</sup> αὐτῶν,<sup>6</sup> καὶ ἐπὶ  
 and did not receive the mark upon their forehead, and upon  
 τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ<sup>7</sup> χριστοῦ  
 their hand; and they lived and reigned with Christ  
 ἡτά<sup>8</sup> χίλια ἔτη· 5 ὁ δὲ<sup>9</sup> λοιποὶ τῶν νεκρῶν οὐκ ἠνέζησαν  
 the thousand years: but the rest of the dead not lived again  
 ἕως<sup>10</sup> τελεσθῇ τὰ χίλια ἔτη. αὐτῇ ἡ ἀνάστασις  
 till may have been completed the thousand years. This [is] the resurrection  
 ἡ πρώτη. 6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀνα-  
 first. Blessed and holy he who has part in the resur-  
 στάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεῦτερος<sup>11</sup> οὐκ ἔχει  
 rection first: over these the death second has no  
 ἐξουσίαν,<sup>12</sup> ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,  
 authority; but they shall be priests of God and of the Christ,  
 καὶ βασιλεύσουσιν<sup>13</sup> μετ' αὐτοῦ<sup>14</sup> χίλια ἔτη. 7 Καὶ ὅταν τε-  
 and shall reign with him a thousand years. And when may  
 λεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς  
 have been completed the thousand years, will be loosed Satan out of  
 φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ  
 prison this, and will go out to mislead the nations which [are]  
 ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ,  
 in the four corners of the earth, Gog and Magog, Gog and Magog, to

XX. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to

<sup>1</sup> ἶδον T. <sup>2</sup> κλεῖν GLTFAW.

<sup>3</sup> ὁ ὄφεις ὁ ἀρχαῖος LTTFA.

<sup>4</sup> ὅς ἐστιν ὁ which is the T.

<sup>5</sup> καὶ ὁ LTTFAW.

<sup>6</sup> αὐτόν GLTFAW.

<sup>7</sup> ὀπλανῇ G.

<sup>8</sup> ἐπὶ τὰ ἔθνη GLTFA.

<sup>9</sup> καὶ LTTFAW.

<sup>10</sup> λυθῆναι αὐτόν LA.

<sup>11</sup> τὸ θηρίον GLTFAW.

<sup>12</sup> οὐδὲ LTTFAW.

<sup>13</sup> τῇ εἰκόνι EG.

<sup>14</sup> μετὰ αὐτῶν (read [their]) GLTFAW.

<sup>15</sup> αὐτῶν (read [their]) GLTFAW.

<sup>16</sup> καὶ τοῦ the EGLTFAW.

<sup>17</sup> ἡ πρώτη LTTFAW.

<sup>18</sup> μετ' αὐτοῦ (read and the rest) T.

<sup>19</sup> αὐτῶν (read and the rest) T.

<sup>20</sup> αὐτῶν (read and the rest) T.

<sup>21</sup> αὐτῶν (read and the rest) T.

<sup>22</sup> αὐτῶν (read and the rest) T.

<sup>23</sup> αὐτῶν (read and the rest) T.

<sup>24</sup> αὐτῶν (read and the rest) T.

<sup>25</sup> αὐτῶν (read and the rest) T.

<sup>26</sup> αὐτῶν (read and the rest) T.

<sup>27</sup> αὐτῶν (read and the rest) T.

<sup>28</sup> αὐτῶν (read and the rest) T.

<sup>29</sup> αὐτῶν (read and the rest) T.

<sup>30</sup> αὐτῶν (read and the rest) T.

gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

συναγαγεῖν αὐτοὺς εἰς <sup>h</sup> πόλεμον, ὧν ὁ ἀριθμὸς <sup>i</sup> ὡς πρὸς ἅμμος τῆς θαλάσσης. 9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν <sup>h</sup> τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην <sup>h</sup> καὶ κατέβη πῦρ ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, <sup>h</sup> καὶ κατέφαγεν αὐτούς. 10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ <sup>m</sup> τοῦ θείου, ὅπου <sup>n</sup> τὸ θηρίον καὶ ὁ ψευδοπροφήτης <sup>h</sup> καὶ βασιανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

11 Καὶ εἶδον θρόνον <sup>h</sup> λευκὸν μέγαν, <sup>h</sup> καὶ τὸν καθήμενον ἐπ' αὐτοῦ, <sup>h</sup> οὗ ἀπὸ <sup>h</sup> προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὐρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς νεκρούς, <sup>h</sup> μικροὺς καὶ μεγάλους, <sup>h</sup> ἐστῶτας ἐνώπιον τοῦ θεοῦ, <sup>h</sup> καὶ βιβλία <sup>h</sup> ἠνεψύχθησαν, <sup>h</sup> καὶ <sup>h</sup> βιβλίον ἄλλο <sup>h</sup> ἠνεψύχθη, <sup>h</sup> ὃ ἐστιν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς, <sup>h</sup> καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκαν <sup>h</sup> τοὺς ἐν αὐτοῖς νεκρούς, <sup>h</sup> καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός, οὗτός ἐστιν ὁ δεύτερος θάνατος. <sup>h</sup> 15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. And I saw a new heaven and a new earth: for the first

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν <sup>h</sup> ὁ γὰρ

<sup>h</sup> + τὸν LITRAW. <sup>i</sup> + αὐτῶν of them GLITRAW. <sup>k</sup> ἐκύκλωσαν LITAW. <sup>l</sup> ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ G; — ἀπὸ τοῦ θεοῦ LTAW. <sup>m</sup> + τοῦ T. <sup>n</sup> + καὶ both GLITRAW. <sup>o</sup> μέγαν λευκὸν GLITRAW. <sup>p</sup> ἐπάνω Tr. <sup>q</sup> αὐτόν GT. <sup>r</sup> + τοῦ (read from the face of whom) LITRAW. <sup>s</sup> τοὺς μεγάλους καὶ τοὺς μικροὺς the great and the small LITRAW. <sup>t</sup> τοῦ θρόνου the throne GLITRAW. <sup>v</sup> ἠνοίχθησαν GLITRAW. <sup>w</sup> ἄλλο βιβλίον GLITRAW. <sup>x</sup> ἠνοίχθη L. <sup>y</sup> νεκρούς τοὺς ἐν αὐτῇ dead which [were] in it GLITRAW. <sup>z</sup> ἔδωκεν L. <sup>aa</sup> νεκροὺς τοὺς ἐν αὐτοῖς dead which [were] in them GLITRAW. <sup>bb</sup> ὁ θάνατος ὁ δεύτερος ἐστιν GLITRAW; ὁ δεύτερος θάνατός ἐστιν Tr. <sup>c</sup> +, ἡ λίμνη τοῦ πυρός the lake of fire LITRAW.

πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ <sup>d</sup>παρῆλθεν,<sup>ll</sup> καὶ ἡ θά-  
first heaven and the first earth were passed away, and the  
λασσα οὐκ ἔστιν ἔτι.  
sea <sup>no</sup> is longer.

heaven and the first  
earth were passed a-  
way; and there was  
no more sea.

2 Καὶ ἐγὼ Ἰωάννης<sup>a</sup> ἑίδον<sup>b</sup> τὴν πόλιν τὴν ἁγίαν<sup>c</sup>, Ἱερ-  
And I John saw the <sup>a</sup>city <sup>b</sup>holy, <sup>c</sup>Jer-  
ουσαλὴμ <sup>d</sup>καταβαίνουσαν <sup>e</sup>ἀπὸ τοῦ θεοῦ <sup>f</sup>ἐκ τοῦ οὐ-  
usaleim <sup>d</sup>new, <sup>e</sup>coming down from <sup>f</sup>God out of hea-  
ρανοῦ,<sup>g</sup> ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ  
ven, <sup>g</sup>prepared as a bride adorned for <sup>h</sup>husband  
αὐτῆς. 3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ἡοῦραν<sup>h</sup>οῦ,<sup>ll</sup>  
<sup>her</sup>. And I heard a <sup>a</sup>voice <sup>b</sup>great out of the <sup>c</sup>heaven,  
λεγοῦσης, Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,  
saying, Behold, the tabernacle of God [is] with  
καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαοὶ<sup>d</sup> αὐτοῦ ἔσονται,  
and he shall tabernacle with them, and they <sup>e</sup>peoples <sup>f</sup>his <sup>g</sup>shall <sup>h</sup>be,  
καὶ αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν<sup>h</sup> ἰθεὸς αὐτῶν. 4 καὶ ἐξα-  
and <sup>a</sup>himself <sup>b</sup>God shall be with them <sup>c</sup>their God. And <sup>d</sup>shall  
λείψει <sup>e</sup>ὁ θεός<sup>f</sup> πᾶν δάκρυον <sup>g</sup>ἀπὸ τῶν ὀφθαλμῶν αὐτῶν,  
<sup>e</sup>wipe <sup>f</sup>away <sup>g</sup>God every <sup>h</sup>tear from <sup>i</sup>their eyes;  
καὶ ὁ<sup>h</sup> θάνατος οὐκ ἔσται ἔτι<sup>i</sup> οὔτε πένθος, οὔτε κραυγὴ,  
and <sup>a</sup>death shall be no longer, nor <sup>b</sup>mourning, nor <sup>c</sup>crying,  
οὔτε πόνος οὐκ ἔσται ἔτι<sup>d</sup> ὅτι<sup>e</sup> τὰ πρῶτα <sup>f</sup>ἠπάλλθη.<sup>ll</sup>  
nor <sup>a</sup>distress <sup>b</sup>any <sup>c</sup>shall <sup>d</sup>be longer, because the former things are passed away.  
(lit. not)

2 And I John saw  
the holy city, new  
Jerusalem, coming  
down from God out  
of heaven, prepared as  
a bride adorned for  
her husband. 3 And I  
heard a great voice  
out of heaven saying,  
Behold, the tabernacle  
of God is with men,  
and he will dwell with  
them, and they shall  
be his people, and God  
himself shall be with  
them, and <sup>a</sup>be their  
God. 4 And God shall  
wipe away all tears  
from their eyes; and  
there shall be no more  
death, neither sorrow,  
nor crying, neither  
shall there be any  
more pain: for the  
former things are  
passed away. 5 And  
he that sat upon the  
throne said, Behold, I  
make all things new.  
And he said unto me,  
Write: for these words  
are true and faithful.  
6 And he said unto me,  
It is done. I am Alpha  
and Omega, the be-  
ginning and the end.  
I will give unto him  
that is athirst of the  
fountain of the water  
of life freely. 7 He  
that overcometh shall  
inherit all things; and  
I will be his God, and  
he shall be my son.  
8 But the fearful, and  
unbelieving, and the  
abominable, and murder-  
ers, and whoremongers,  
and sorcerers, and  
idolaters, and all liars,  
shall have their part in  
the lake which burneth  
with fire and brimstone:  
which is the second  
death.

5 Καὶ εἶπεν ὁ καθημένο<sup>a</sup>ς ἐπὶ τοῦ θρόνου,<sup>b</sup> Ἰδοὺ, καινὰ  
And said he who sits on the throne, Lo, new  
πάντα <sup>c</sup>ποιῶ.<sup>ll</sup> Καὶ λέγει μοι,<sup>d</sup> Γράψον<sup>e</sup> ὅτι οὗτοι οἱ λόγοι  
all things I make. And he says to me, Write, because these words  
ἀληθινοὶ καὶ πιστοὶ εἰσιν. 6 Καὶ εἶπέν μοι, Ὁ γέγονεν.<sup>f</sup> ἐγὼ  
true and faithful are. And he said to me, It is done. I  
εἰμι<sup>g</sup> τὸ Ἀ<sup>h</sup> καὶ τὸ Ω,<sup>i</sup> ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ  
am the <sup>a</sup>A and the <sup>b</sup>Ω, the beginning and the end. I to him that  
διψῶντι δώσω<sup>c</sup> ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.  
thirsty will give of the fountain of the water of life gratuitously.  
7 ὁ νικῶν κληρονομήσει<sup>d</sup> πάντα,<sup>e</sup> καὶ ἔσομαι αὐτῷ θεός,  
He that overcomes shall inherit all things, and I will be to him God,  
καὶ αὐτὸς ἔσται μοι υἱός.<sup>f</sup> 8 <sup>g</sup>δεειλοῖς<sup>h</sup> δὲ<sup>i</sup> καὶ ἀπίστοις<sup>j</sup> καὶ  
and he shall be to me son: but to [the] fearful, and unbelieving,  
καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ <sup>k</sup>φαρμακεῦσιν<sup>ll</sup>  
and abominable, and murderers, and fornicators, and sorcerers,  
καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς <sup>l</sup>ψευδέσιν,<sup>ll</sup> τὸ μέρος αὐτῶν  
and idolaters, and all liars, their part  
ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστίν  
[is] in the lake which burns with fire and brimstone; which is [the]  
<sup>m</sup>δεύτερος θάνατος.<sup>ll</sup>  
second death.

<sup>a</sup> ἀπῆλθεν GW; ἀπῆλθαν LITtrAw. <sup>b</sup> ἐγὼ Ἰωάννης GLITtrAw. <sup>c</sup> εἶδον I saw placed after  
καινὴν GLITtrW; after ἁγίαν A. <sup>d</sup> ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ GLITtrAw. <sup>e</sup> θρόνου  
throne LITtrA. <sup>f</sup> λαὸς people GW. <sup>g</sup> μετ' αὐτῶν ἔσται GLITtrAw. <sup>h</sup> θεὸς αὐτῶν  
TTT; αὐτὸν θεός LAW. <sup>i</sup> ὁ θεός (read ἐξαλείψει he shall wipe away) GTT[A]W.  
<sup>j</sup> ἐκ LITtrA. <sup>k</sup> ὁ δ. T. <sup>l</sup> ὅτι LITtrA. <sup>m</sup> ἀπῆλθαν LITtrA; ἀπῆλθεν W. <sup>n</sup> τῷ  
θρόνῳ GLITtrAw. <sup>o</sup> ποιῶ πάντα LITtrAw. <sup>p</sup> μοι LITtr[A]W. <sup>q</sup> πιστοὶ καὶ ἀληθινοὶ  
GLITtrAw. <sup>r</sup> Γέγοναν They are done LITtrW; Γέγονα [I] (read Γέγονα ἐγὼ I am become) A.  
<sup>s</sup> εἰμι (read [am] T)[A]. <sup>t</sup> ἄλφα Alpha LITtrAw. <sup>u</sup> ὁ L. <sup>v</sup> + αὐτῷ to him T[A]W.  
<sup>w</sup> ταῦτα these things GLITtrAw. <sup>x</sup> ὁ LITtrAw. <sup>y</sup> τοὺς (the) δὲ δεειλοῖς GLITtrAw.  
<sup>z</sup> + καὶ ἁμαρτωλοὺς and sinners W. <sup>aa</sup> φαρμακοὺς GLITtrAw. <sup>ab</sup> ψεύσταις L. <sup>ac</sup> ὁ  
θάνατος ὁ δεύτερος GLITtrAw.





ἀγγέλου. 18 καὶ ἦν ἡ κενδόμησις τοῦ τείχους αὐτῆς  
[the] angel's. And <sup>1</sup>was <sup>2</sup>the <sup>3</sup>structure <sup>4</sup>of <sup>5</sup>its <sup>6</sup>wall  
ἱασπίς· καὶ ἡ πόλις χρυσίον καθαρόν, ὁμοία ὕαλφ καθαρῷ.  
jasper; and the city <sup>7</sup>gold <sup>8</sup>pure, like <sup>9</sup>glass <sup>10</sup>pure:  
19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ  
and the foundations of the wall of the city with every <sup>11</sup>stone  
τιμίῳ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος ἱασπίς· ὁ  
<sup>12</sup>precious [were] adorned: the <sup>13</sup>foundation <sup>14</sup>first, jasper; the  
δεύτερος σάπφειρος· ὁ τρίτος χαλκήδων· ὁ τέταρτος σμά-  
second, sapphire; the third, chalcedony; the fourth, eme-  
ραγδός· 20 ὁ πέμπτος σαρδόνυξ· ὁ ἕκτος ρσάρδιος· ὁ  
rald; the fifth, sardonyx; the sixth, sardius; the  
ἕβδομος χρυσόλιθος· ὁ ὄγδοος βήρυλλος· ὁ ἔνατος τοπά-  
seventh, chrysolite; the eighth, beryl; the ninth, to-  
ζιον· ὁ δέκατος χρυσόπρασος· ὁ ἑνδέκατος ἰάκινθος· ὁ  
paz; the tenth, chrysoprasus; the eleventh, jacinth; the  
δωδέκατος ἀμέθυστος. 21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα  
twelfth, amethyst. And the twelve gates, twelve  
μαργαρίται· ἀνὰ εἰς ἕκαστον τῶν πυλῶνων ἦν ἐξ ἐνός  
pearls; <sup>15</sup>respectively <sup>16</sup>one <sup>17</sup>each of the gates was of one  
μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρόν, ὡς  
pearl; and the street of the city <sup>18</sup>gold <sup>19</sup>pure, as  
ἵαλος διαφανής. 22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ  
<sup>20</sup>glass <sup>21</sup>transparent. And <sup>22</sup>temple <sup>23</sup>no <sup>24</sup>I <sup>25</sup>saw in it; for the  
κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ  
Lord God Almighty its temple is, and the  
ἀρνίον. 23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς  
Lamb. And the city <sup>26</sup>no <sup>27</sup>need <sup>28</sup>has of the sun, nor of the  
σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώ-  
moon, that they should shine in it; for the glory of God en-  
τισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 καὶ τὰ  
lightened it, and the lamp of it [is] the Lamb. And the  
ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν· καὶ  
nations of the saved in its light shall walk; and  
οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν  
the kings of the earth bring <sup>29</sup>glory <sup>30</sup>and <sup>31</sup>honour <sup>32</sup>their  
εἰς αὐτήν. 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας  
unto it. And its gates not at all shall be shut by day;  
νύξ γὰρ οὐκ ἔσται ἐκεῖ. 26 καὶ οἰσουσιν τὴν δόξαν καὶ  
<sup>33</sup>night <sup>34</sup>for <sup>35</sup>no shall be there. And they shall bring the glory and  
τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσέλθῃ εἰς  
the honour of the nations unto it. And in no wise may enter into  
αὐτήν πᾶν ἵκοινοῦν, καὶ ποιοῦν βδέλυγμα καὶ ψευ-  
it anything defiling, and practising abomination and a  
(i.e. everything)  
δος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ  
lie; but those who are written in the book of life of the  
ἀρνίου.  
Lamb.

22 Καὶ ἔδειξέν μοι καθαρὸν ποταμὸν ὕδατος ζωῆς,  
And he shewed me <sup>36</sup>pure <sup>37</sup>a river of water of life, clear as

gel 18 And the build-  
ing of the wall of it  
was of jasper; and the  
city was pure gold,  
like unto clear glass.  
19 And the founda-  
tions of the wall of the  
city were garnished  
with all manner of  
precious stones. The  
first foundation was  
jasper; the second,  
sapphire; the third,  
a chalcedony; the  
fourth, an emerald;  
20 the fifth, sardonyx;  
the sixth, sardius; the  
seventh chrysolite;  
the eighth, beryl; the  
ninth, a topaz; the  
tenth, a chrysoprasus;  
the eleventh, a jacinth;  
the twelfth, an ame-  
thyst. 21 And the  
twelve gates were  
twelve pearls; every  
several gate was of  
one pearl; and the  
street of the city was  
pure gold, as it were  
transparent glass.  
22 And I saw no tem-  
ple therein: for the  
Lord God Almighty  
and the Lamb are the  
temple of it. 23 And  
the city had no need  
of the sun, neither of  
the moon, to shine in  
it: for the glory of  
God did lighten it,  
and the Lamb is the  
light thereof. 24 And  
the nations of them  
which are saved shall  
walk in the light of  
it: and the kings of  
the earth do bring their  
glory and honour into  
it. 25 And the gates  
of it shall not be shut  
at all by day: for  
there shall be no night  
there. 26 And they  
shall bring the glory  
and honour of the na-  
tions into it. 27 And  
there shall in no wise  
enter into it any  
thing that defileth,  
neither whatsoever  
worketh abomination,  
or maketh a lie: but  
they which are written  
in the Lamb's book of  
life.

XXII. And he show-  
ed me a pure river of  
water of life, clear as

1 — ἦν (read [was]) LTA. 2 — ἐνδόμησις TTr. 3 ὁμοιον LITTAW. 4 — καὶ LTA. 5 χαλ-  
κεῶν T. 6 σαρδόνυξ L. 7 σάρδιον LITTAW. 8 ἔνατος EGW. 9 χρυσόπρασον L.  
10 διαυγής GLITTAW. 11 + ὁ L[A]W. 12 — ἐν αὐτῇ (for it) GLITTAW. 13 περι-  
πατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς the nations shall walk by means of its light  
GLITTAW. 14 — τὴν W; — καὶ τὴν τιμὴν LITTAW. 15 κοῖνον common GLITTAW. 16 (+ ὁ  
he who TTr) ποῶν ((he who) LAW) practises LITTAW. 17 — καθαρὸν GLITTAW.

crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 and they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ  
bright as crystal, going forth out of the throne  
θεοῦ καὶ τοῦ ἀρνίου. 2 ἐν μέσῳ τῆς πλατείας αὐτῆς; καὶ τοῦ  
of God and of the Lamb. In the midst of its street, and of the  
ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ἕξλον ζωῆς, ποιοῦν  
river, on this side and on that side, [the] tree of life, producing  
καρπὸν δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδίδουν τὸν  
fruits twelve, month each yielding  
καρπὸν αὐτοῦ καὶ τὰ φύλλα τοῦ ἕξλου εἰς θεραπείαν τῶν  
fruit, its; and the leaves of the tree for healing of the  
ἐθνῶν. 3 Καὶ πᾶν ἑκαταθέμα οὐκ ἔσται ἔτι καὶ ὁ θρόνος  
nations. And any curse not shall be longer; and the throne  
(lit. every)  
τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται καὶ οἱ δούλοι αὐτοῦ  
of God and of the Lamb in it shall be; and his bondmen  
λατρεύσουσιν αὐτῷ. 4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ  
shall serve him, and they shall see his face; and  
τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ ἔσται  
his name on their foreheads [is]. And night no shall be  
ἡκεῖ καὶ ἡ χρεῖαν οὐκ ἔχουσιν ἡ λύχνον καὶ φωτὸς ἡλίου,  
there, and need no they have of a lamp and of light of [the] sun,  
ὅτι κύριος ὁ θεὸς φωτίζει αὐτοὺς καὶ βασιλεύσουσιν  
because [the] Lord God enlightens them, and they shall reign  
εἰς τοὺς αἰῶνας τῶν αἰώνων.  
to the ages of the ages.

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί·  
And he said to me, These words [are] faithful and true;

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust,

καὶ ὁ κύριος ὁ θεὸς τῶν ἁγίων προφήτων ἀπέστειλεν τὸν  
and [the] Lord God of the holy prophets sent  
ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γε-  
angel his to shew his bondmen the things which must come  
νέσθαι ἐν τάχει. 7 Ἰδοὺ, ἔρχομαι ταχύ. μακάριος ὁ  
to pass soon. Behold, I am coming quickly. Blessed [is] he who  
τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8 Καὶ  
keeps the words of the prophecy of this book. And  
ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων.  
I John [was] he who [was] seeing these things and hearing.  
καὶ ὅτε ἤκουσα καὶ ἐβλεψα ἔπεσα προσκυνῆσαι ἔμπροσθεν  
And when I heard and saw I fell down to do homage before  
τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα. 9 καὶ  
the feet of the angel who [was] shewing me these things. And  
λέγει μοι, Ὁρα μὴ σύνδουλος σου γάρ εἰμι, καὶ  
he says to me, See [thou do it] not: fellowbondman of thee for I am, and  
τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς  
of thy brethren the prophets, and of those who keep the  
λόγους τοῦ βιβλίου τούτου τῷ θεῷ προσκύνησον. 10 Καὶ  
words of this book: to God do homage. And  
λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ  
he says to me, Seal not the words of the prophecy  
βιβλίου τούτου. ὅτι ὁ καιρὸς ἔγγυς ἐστίν. 11 ὁ ἀδι-  
book of this; because the time near is. He that is un-

<sup>b</sup> ἐκέθεν LITtrAW. <sup>c</sup> ποιῶν T. <sup>d</sup> μῆναν L. <sup>e</sup> — ἕνα GLITtrAW. <sup>f</sup> ἀποδίδους TtrA.  
<sup>g</sup> κατὰθεμα GLITtrAW. <sup>h</sup> ἔτι longer GLITtrAW. <sup>i</sup> οὐχ ἔχουσιν they shall have no (οὐκ  
ἔχουσιν TTr) χρεῖαν LITtrAW; οὐ χρεῖα G. <sup>k</sup> + φωτὸς of light LITtrA. <sup>l</sup> — ἡλίου W.  
<sup>m</sup> φωτιεῖ (φωτισεῖ L) ἐπ' shall enlighten GLITtrAW. <sup>n</sup> + ὁ the LITtrA. <sup>o</sup> πνευμάτων τῶν  
spirits of the GLITtrAW. <sup>p</sup> + καὶ and GLITtrAW. <sup>q</sup> κάγω LITtrAW. <sup>r</sup> ἀκούων καὶ βλέπων  
ταῦτα GLITtrAW; βλέπων καὶ ἀκούων ταῦτα T. <sup>s</sup> ἐβλεπον W. <sup>t</sup> ἔπεσον EG. <sup>u</sup> δεικνύν-  
τος T. <sup>v</sup> — γὰρ GLITtrAW. <sup>w</sup> — ὅτι GLITtrAW. <sup>x</sup> + γὰρ for (the time) LITtrAW.



κῶν ἀδικησάτω ἔτι· καὶ τὸ ρυπῶν ῥυπώσάτω<sup>1</sup>  
 righteous let him be unrighteous still; and he that is filthy let him be filthy  
 ἔτι· καὶ ὁ δίκαιος ἀδικαιωθήτω ἔτι· καὶ ὁ ἅγιος  
 still; and he that [is] righteous let him be righteous still; and he that [is] holy

ἀγιασθήτω ἔτι. 12 <sup>κ</sup>Βα<sup>1</sup> καὶ ἰδού, ἐρχομαι ταχύ, καὶ ὁ  
 let him be sanctified still. And, behold, I am coming quickly, and

μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ  
 reward my with me, to render to each as work his  
 ἔσται. 13 Ἐγὼ εἰμὶ τὸ <sup>α</sup>Α καὶ τὸ <sup>ω</sup>Ω, <sup>α</sup>ἄρχῃ καὶ τέλει,  
 shall be. I am the A and the Ω, [the] beginning and, and

ὁ πρῶτος καὶ ὁ ἔσχατος. 14 Μακάριοι οἱ <sup>π</sup>ποιούν-  
 the first and the last. Blessed [are] they that do

τες τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὴν  
 his commandments, that shall be their authority to the

ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.  
 tree of life, and by the gates they should go in to the city.

15 Ἐξω<sup>1</sup> δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ  
 But without [are] the dogs, and the sorcerers, and the fornicators, and

οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς <sup>ὁ</sup>ὃ <sup>φ</sup>φιλῶν καὶ  
 the murderers, and the idolaters, and everyone that loves and

ποιῶν <sup>ψ</sup>ψεῦδος.  
 practises a lie.

16 Ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι  
 I Jesus sent mine angel to testify

ὑμῖν ταῦτα <sup>ἐπὶ</sup>ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ  
 to you these things in the assemblies. I am the root and

τὸ γένος τοῦ <sup>δ</sup>Δαβὶδ, ὁ ἀστήρ ὁ λαμπρὸς καὶ ὁ ὀρθρι-  
 the offspring of David, the star bright and morn-

νός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐλθέ.  
 ing. And the Spirit and the bride say, Come.

καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ. καὶ ὁ διψῶν ἔλθέτω,  
 And he that hears let him say, Come. And he that thirsts let him come;

καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.  
 and he that wills, let him take the water of life gratuitously.

18 Ὡς μαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους  
 For I jointly testify to everyone hearing the words

τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς  
 of the prophecy of this book, If anyone should add to

ταῦτα, ἐπιθήσει <sup>α</sup>ὁ θεὸς ἐπ' αὐτόν τὰς πληγὰς τὰς γε-  
 these things, shall add God unto him the plagues which are

γραμμένας ἐν <sup>α</sup>βιβλίῳ τούτῳ. 19 καὶ ἐάν τις ἀφαιρῇ  
 written in this book. And if anyone should take

ἀπὸ τῶν λόγων <sup>β</sup>βιβλίου τῆς προφητείας ταύτης, ἀφαιρή-  
 from the words of [the] book of this prophecy, shall take

σει <sup>ὁ</sup>ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ <sup>β</sup>βιβλίου τῆς ζωῆς, καὶ  
 away God his part from [the] book of life, and

let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,

τὸ ρυπαρὸς the filthy [one] GLTTRAW. ῥυπανθήτω LITRA; ῥυπαρευθήτω GW. ἀδικαιο-  
 σύνην ποιησάτω let him practise righteousness GLTTRAW. — καὶ GLTTRAW. ἐστὶν  
 αὐτοῦ (read his work is) LITRA. — εἰμι (read [am]) GLTTRAW. ἄλφα Alpha LITRAW.

ὦ L. — ὁ (— ὁ L[A]) πρῶτος καὶ ὁ (— ὁ L[A]) ἔσχατος, (+ ἡ the GLTA) ἀρχὴ καὶ (+ τὸ the  
 GLTA) τέλος GLTTRA. — πλύνοντες τὰς στολὰς αὐτῶν wash their robes LITRA. — δὲ  
 but GLTTRAW. — ὁ (read loving and practising) LITRAW. — πῶν καὶ φιλῶν T.

— ἐπὶ (read τὰς to the) W; ἐν L. — τοῦ GLTTRAW. — Δαυεὶδ LITRA; Δαυὶδ GW.  
 — καὶ GLTTRAW. — πρῶτον the morning GLTTRAW. — Ἐρχου GLTTRAW. — ἐρχέσθω  
 GLTTRAW. — καὶ GLTTRAW. — λαβέτω GLTTRAW. — Μαρτυρῶ ἐγὼ I testify GLTTRAW.

— + τῷ who (hears) GLTTRAW. — ἐπιθῇ ἐπ' αὐτὰ GLTTRAW. — ἐπ' αὐτόν ὁ θεὸς T.  
 — + τῷ GLTTRAW. — ἀφέλῃ GLTTRAW. — τοῦ βιβλίου GLTTRAW. — ἀφελεί GLTTRAW.

— τοῦ ξύλου the tree GLTTRAW.

and out of the holy city, and from the things which are written in this book.

<sup>f</sup>ἐκ<sup>h</sup> τῆς πόλεως τῆς ἁγίας, <sup>g</sup>καὶ<sup>h</sup> τῶν γεγραμμένων  
out of the <sup>city</sup> <sup>holy</sup>, and of those who are written  
ἐν <sup>h</sup>βιβλίῳ τούτῳ.  
in <sup>book</sup> <sup>this</sup>.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ.  
<sup>g</sup>Says <sup>he</sup> <sup>who</sup> <sup>testifies</sup> <sup>these</sup> <sup>things</sup>, Yea, I am coming quickly.  
'Αμὴν. <sup>i</sup>Ναί,<sup>h</sup> ἔρχου, κύριε Ἰησοῦ.  
Amen; yea, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

21 Ἡ χάρις τοῦ κυρίου <sup>h</sup>ἡμῶν<sup>h</sup> Ἰησοῦ <sup>i</sup>χριστοῦ<sup>h</sup> μετὰ  
The grace of our Lord Jesus Christ [be] with  
<sup>m</sup>πάντων<sup>h</sup> <sup>n</sup>ὑμῶν<sup>h</sup> <sup>o</sup> <sup>p</sup>'Αμὴν<sup>h</sup> <sup>q</sup>  
<sup>all</sup> <sup>you</sup>. Amen.

<sup>f</sup> — ἐκ [TrA].

<sup>g</sup> — καὶ (read τῶν which) GLTT<sup>r</sup>AW.

<sup>h</sup> + τῶ GLTT<sup>r</sup>AW.

<sup>i</sup> — Ναὶ

GLTT<sup>r</sup>AW; (join Amen with quickly FTr).

<sup>k</sup> — ἡμῶν (read of the Lord) GLTT<sup>r</sup>AW.

<sup>l</sup> — χριστοῦ LTT<sup>r</sup>A.

<sup>m</sup> — πάντων TrA.

<sup>n</sup> — ὑμῶν GLTT<sup>r</sup>AW.

<sup>o</sup> + τῶν ἁγίων the

saints GT<sup>r</sup>AW.

<sup>p</sup> — Ἀμὴν GLTT<sup>r</sup>A.

<sup>q</sup> + ἀποκάλυψις Ἰωάννου Revelation of John A.

A NEW

# Greek-English Lexicon

TO THE

## New Testament

SUPPLEMENTED BY A CHAPTER ELUCIDATING THE SYNONYMS OF THE NEW TESTAMENT  
WITH A COMPLETE INDEX TO THE SYNONYMS

BY

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**THE INTERLINEAR HEBREW-ENGLISH OLD TESTAMENT**

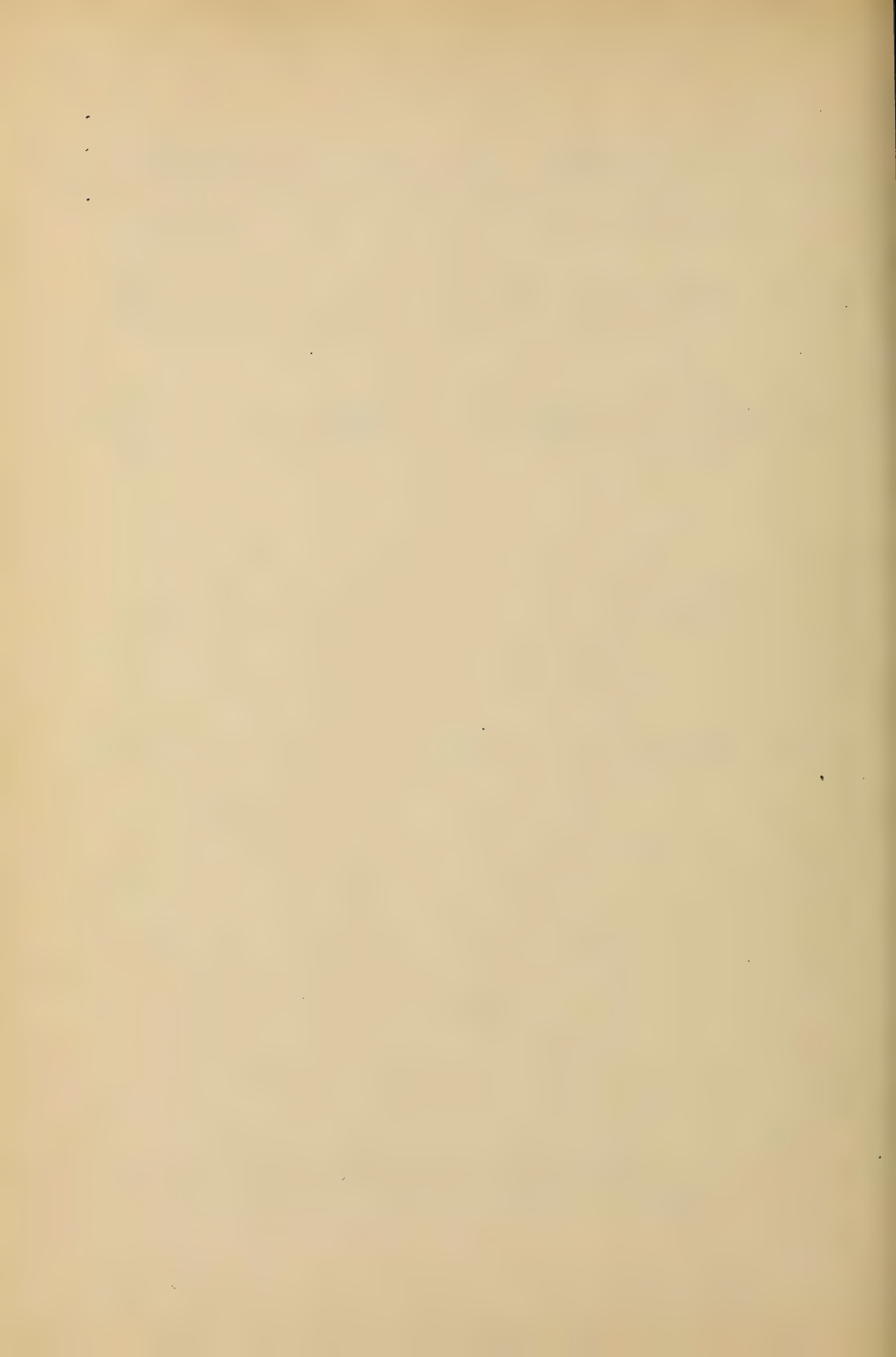
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## INTRODUCTION TO NEW TESTAMENT LEXICON.

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AS a result of their wide experience as sellers of text-books of all kinds, extending over many years, the publishers have become aware that clergymen, theological students, and New Testament students generally, possess the conviction that none of the smaller New Testament Lexicons is entirely satisfactory. There are several essential and entirely practical features, not embodied in any of the smaller New Testament Lexicons, which should be incorporated in a work intended to fulfill all necessary requirements. It is with the definite intention of supplying this need that the publishers have undertaken the preparation of this new Lexicon. It aims to retain all the desirable features of the best small Lexicons in use, and also to present the several additional points demanded, while keeping within the compass of a volume of convenient size.

This Lexicon endeavors to put into a brief and compact form as much as possible of the material found in the larger New Testament Lexicons. The fact has been remembered that in nine cases out of ten the object in consulting a Lexicon is to refer quickly to the standard meanings of a word, rather than to study an exhaustive treatment of it. Hence, while every clergyman would like to possess one of the larger New Testament Lexicons, he still needs the small one for convenience in ordinary use. So it is assumed that this small New Testament Lexicon will be needed both for use independently, and also by those who have one of the larger Lexicons. It is hoped that in this volume the publishers' intention has been realized of producing a volume that better than any other so far published will serve this purpose quickly and well.

It may be desirable to point out a few features which have been made prominent. It will be at once apparent that some of these are not ordinarily found in the smaller New Testament Lexicons :

The inflection of nouns, adjectives, and verbs has been indicated with all the fullness which was considered practically necessary. In nouns, the

ending of the genitive case has regularly been given, being omitted only with indeclinable nouns. The article indicating the gender regularly follows the genitive ending. Other cases have been given only rarely, when they are irregular or peculiar. In adjectives, the endings of the nominative have been given. In verbs, a different form for the present tense, such as a contracted form, has regularly been given, and ordinarily the ending of the future. The endings of the other tenses have only been given in some special cases when they are peculiar, or irregular. Of course the inflection in general has considered only the forms occurring in the New Testament; it is only rarely that classical forms not occurring in the New Testament have been given, since they would be of little practical value in ordinary New Testament study.

The hyphen, to separate the parts of compound words, has been used with considerable freedom, but in general accordance with the following principles. It has been used of course to separate the parts of words which are actually compounded of the two or more portions which appear in the word. Words derived from a compound word would not usually have the hyphen, but sometimes it has been inserted, especially when otherwise the derivation would not be obvious. So, too, the hyphen has been used with derivatives of a compound word, in cases where the original compound word does not occur in the New Testament, as otherwise the character of the word would not appear. The hyphen has also been used in many cases where the compound word is slightly changed in form from the parts of which it is composed, where this variation is not very great. Such a wide use of the hyphen has been for the purpose of increasing the practical value of this feature.

The original plan in reference to Synonyms was to give in the Lexicon itself definitions of a few of the most important ones. After most of the Lexicon was in type, however, it was decided, in view of the importance of the subject, that a very helpful feature would be a special section devoted to Synonyms. This has accordingly been prepared. The result is, of course, that a few words already treated in the Lexicon have here been given a fuller treatment.

The Index to the Synonyms includes all the nouns treated in the Lexicon proper, as well as those in the Synonyms, and this double treatment will always be found to be expressly indicated by its appropriate sign.

Some indications of the history of a word will surely be serviceable to the average student. Consequently, the words whose first known occurrence is in the Septuagint, in the Apocrypha, and in the New Testament, are indicated by



the respective abbreviations at the end of the articles. Where the usage is in doubt, no indication has been given. The material for this has been drawn chiefly from Thayer. The other classifications which Thayer gives, it was thought would not be of sufficient practical use to the average student to be incorporated.

In the case of words from foreign languages, the language has been indicated in every instance, except with a part of the proper names, chiefly from the Hebrew, where the origin would be readily inferred. It has been the aim to make this feature accurate and up to date. In this matter, considerable help has been received from E. Kautzsch, *Grammatik des Biblisch-Aramäischen*.

The grammatical references given are to the three grammars which are probably in the most common use, viz.: S. G. Green, *Handbook to the Grammar of the Greek Testament*, Revised and Improved Edition; G. B. Winer, *A Grammar of the Idiom of the New Testament*, Seventh Edition, Translated by J. H. Thayer; and Alexander Buttman, *A Grammar of the New Testament Greek*, Translated by J. H. Thayer. These have been indicated respectively by the abbreviations Gr., Wi., and Bu., the references in the first two being by sections, in the last, for convenience, by pages.

The usual custom has been followed of making the received text, the so-called *Textus Receptus*, the basis of this Lexicon, except that sometimes another accentuation has been adopted, which seemed preferable. All the variations of any importance of the text of Westcott and Hort have been given. This does not include all the minor variations in spelling and accentuation. It was thought that to indicate the variants of other editors would occupy more space than it would be profitable to give. For the same reason no mention has been made of variant readings of the *Textus Receptus* itself.

The asterisk \* at the end of many articles indicates that all the passages in which the word occurs in the New Testament have been given.

Besides other works which have already been mentioned, much material has been drawn from R. C. Trench, *Synonyms of the New Testament*, and from the New Testament Lexicons of Thayer and Cremer, as well as from the small ones of Green and Hickie.

The New Testament books have been indicated by the shortest abbreviations that would be easily intelligible. It is thought that they will be understood without explanation. The list of other abbreviations which is here added includes only those which might not be recognized without express indication.

## ABBREVIATIONS.

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Ap.	= Apocrypha (of the Old Testament).	O. T.	= Old Testament.
A. V.	= Authorized Version.	Rec.	= Textus Receptus.
Bu.	= Alexander Buttman ( <i>Grammar of New Testament Greek</i> ).	R. V.	= Revised Version.
dim.	= diminutive.	S.	= Septuagint.
fig.	= figurative.	sc.	= namely, to wit.
Gr.	= S. G. Green ( <i>Handbook to the Grammar of the Greek Testament</i> ).	sq.	= following.
i.e.	= that is.	W. H.	= Westcott and Hort ( <i>The New Testament in the Original Greek</i> ).
lit.	= literally.	Wi.	= G. B. Winer ( <i>Grammar of the Idiom of the New Testament</i> ).
met.	= metaphorically.	- hyphen,	see Introduction.
mrg.	= margin.	* indicates	that all the passages in which a word occurs in the New Testament have been given.
N. T.	= New Testament.		
orig.	= originally.		

Concerning the abbreviations for the Books of the New Testament, see last paragraph of Introduction.

# GREEK-ENGLISH NEW TESTAMENT LEXICON.

**Α, α, ἄλφα, alpha, a**, the first letter. Numerally, α' = 1; α = 1000. For α in composition, see Gr. § 147b, c. Fig., τὸ Α, or τὸ Ἄλφα (W. H.), *the first principle of all things*; of the Father, Rev. i. 8, xxi. 6; the Son, i. 11 (W. H. omit), xxii. 13.\*

\***Ααρὼν** (Heb.), *Aaron*, Lu. i. 5; Ac. vii. 40; Heb. v. 4, vii. 11, ix. 4.\*

\***Αβδδὼν**, ὁ (Heb. "destruction"), *Abaddon*, Rev. ix. 11. (S.)\*

\***ἀ-βαρής**, ἐς (from βάρος), *without weight*; hence, *not burdensome*, 2 Cor. xi. 9.\*

\***Αββᾶ**, or Ἀββᾶ (W. H.), (Aram.), *Father!* only as an invocation, Mar. xiv. 36; Ro. viii. 15; Gal. iv. 6. (N. T.)\*

\***Ἀβελ**, ὁ (W. H. Ἀβελ), (Heb.), *Abel*, Mat. xxiii. 35; Lu. xi. 51; Heb. xi. 4, xii. 24.\*

\***Ἀβιά**, ὁ (Heb.), *Abia* or *Abijah*, the king, Mat. i. 7; the priest, Lu. i. 5.\*

\***Ἀβιάθαρ**, ὁ (Heb.), *Abiathar*, Mar. ii. 26.\*

\***Ἀβιληνή**, ἡς, ἡ, *Abilene*, a district between Lebanon and Hermon towards Phœnicia, named from Abila, its chief city, Lu. iii. 1.\*

\***Ἀβιοὺδ**, ὁ (Heb.), *Abiud*, Mat. i. 13.\*

\***Ἀβραάμ**, ὁ (Heb.), *Abraham*, Mat. i. 1, 2; Ro. iv. 1, 2, 3.

\***ἄ-βυσσος**, οὐ, ἡ (originally adj. *bottomless*), *abyss*, Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3.\*

\***Ἀγαβος**, οὐ, ὁ, *Agabus*, Ac. xi. 28, xxi. 10.\*

**ἀγαθο-εργέω**, ὦ (or ἀγαθουργέω), *to be beneficent*, 1 Tim. vi. 18; Ac. xiv. 17 (W. H.). (N. T.)\*

**ἀγαθο-ποιέω**, ὦ, (1) *to do good to*, acc. of pers., Lu. vi. 33; (2) *to act well*, 1 Pet. ii. 15, 20. (S.)

**ἀγαθο-ποιία**, ας, ἡ, *well-doing*, in sense (2) of preceding, 1 Pet. iv. 19. (N. T.)\*

**ἀγαθο-ποιός**, οὐ, ὁ (originally adj.), *well-doer*, 1 Pet. ii. 14.\*

**ἀγαθός**, ἡ, ὅν (κρείσσων, κράτιστος), *good* in general, in various senses, in itself or its effects, physically or morally, used of both persons and things, Mat. vii. 18; Lu. vi. 45; 1 Pet. ii. 18; Phil. i. 6. τὸ ἀγαθόν, *the Good*, Mat. xix. 17 (W. H.); τὰ ἀγαθὰ, *goods, wealth, blessings*, Lu. i. 53; Ro. x. 15.

**ἀγαθοσύνη**, ης, ἡ, *goodness*, 2 Th. i. 11. (S.) *Syn.*: ἀγαθωσύνη emphasizes the *zeal for goodness*; χρηστότης, *kindness, benignity*.

**ἀγαλλίασις**, εως, ἡ, *exultation, gladness*, Lu. i. 14, 44. (S.)

**ἀγαλλιάω**, ὦ, ασω, *to leap for joy*; hence, *exult, rejoice*; generally deponent. Followed by ὡα (subj.), Jn. viii. 56; ἐπὶ (dat.), Lu. i. 47; or ἐν (dat.), Jn. v. 35. (S.)

\***ἀ-γαμος**, ον, adj., *unmarried*, 1 Cor. vii. 8, 11, 32, 34.\*

**ἀγανακτέω**, ὦ, ἥσω, *to be indignant, angry*. With περὶ (gen.), Mat. xx. 24; or ὅτι, Lu. xiii. 14.

**ἀγανάκτησις**, εως, ἡ, *indignation*, 2 Cor. vii. 11.\*

**ἀγαπάω**, ὦ, ἥσω, *to love*, Lu. vii. 47; *to wish well to*, Mat. v.

43, xix. 19; *to take pleasure in*, Heb. i. 9; *to long for*, 2 Tim. iv. 8. *Syn.*: ἀγαπάω denotes the love of the reason, esteem; φιλέω, the love of the feelings, warm instinctive affection.

**ἀγάπη**, ης, ἡ, *love, benevolence*. Object with εἰς, ἐν, or genitive, Gr. § 269, Wi. § 30a, Bu. 329. ἀγάπαι (Ju. 12), *love-feasts*. (S.)

**ἀγαπητός**, ἡ, ὅν, *beloved*, Mat. iii. 17.

\***Ἀγαρ**, ἡ (W. H. Ἀγαρ), (Heb.), *Hagar*, Gal. iv. 24, 25 (W. H.)\*

**ἀγγαρεύω**, σω (from the Persian), *to impress into the public service*; hence, *to compel to perform any service*, Mat. v. 41, xxvii. 32; Mar. xv. 21.\*

**ἄγγειον**, ον, τό, *vessel, utensil*, Mat. xiii. 48 (Rec.), xxv. 4.\*

**ἄγγελία**, ας, ἡ, *message*, 1 Jn. i. 5 (W. H.), iii. 11.\*

**ἄγγελος**, ον, ὁ, *messenger*, Mat. xi. 10; spec. of God's messengers to men, *angel*, Mat. iv. 6. So of fallen spirits, Ju. 6. "Angel of a church" (Rev. i. 20, ii. iii.), either *messenger*, or *elder*, or an *angel* who watches over the church.

**ἄγγος**, εος, τό, *vessel*, Mat. xiii. 48 (W. H.)\*

**ἄγε**, interj. (properly impv. of ἄγω), *come now!* Ja. iv. 13, v. 1.\*

**ἀγέλη**, ης, ἡ, *a flock or herd*, Mat. viii. 30.

**ἀ-γενεα-λόγητος**, ον, adj., *of unrecorded genealogy*, Heb. vii. 3. (N. T.)\*



**ἀ-γενής**, ἐς (from γένος), *low-born, base*, 1 Cor. i. 28.\*  
**ἀγιάζω**, σω (from ἅγιος), *to set apart from common use. Hence, to hallow, or regard with religious reverence*, Mat. vi. 9; *to consecrate to religious service, whether persons or things*, Mat. xxiii. 17; Jn. xvii. 19; *to cleanse for such consecration*, Heb. ix. 13; *so to purify, sanctify*, 1 Cor. vi. 11. οἱ ἀγιαζόμενοι, *those who are being sanctified*; οἱ ἡγιασμένοι, *those who are sanctified*, Ac. xx. 32.  
**ἀγιασμός**, οὗ, ὁ, *sanctification, holiness*, 1 Cor. i. 30; 1 Th. iv. 7. (S.)  
**ἅγιος**, α, ον, *hallowed, worthy of veneration, holy, consecrated, whether persons, places, or things*. οἱ ἅγιοι, *"the Saints"*; τὸ ἅγιον, *the Temple*; τὰ ἅγια, *the Sanctuary*; ἅγια ἄγιων, *the Holy of Holies*; πνεῦμα ἅγιον, *the Holy Spirit*. Syn.: see Trench, § lxxxviii.  
**ἀγιότης**, τητος, ἡ, *holiness*, Heb. xii. 10; 2 Cor. i. 12 (W. H.). (Ap.)\*  
**ἀγιωσύνη**, ης, ἡ, *holiness*, Ro. i. 4; 2 Cor. vii. 1; 1 Th. iii. 13. (S.)\*  
**ἀγκάλη**, ης, ἡ, *the (curve of the) arm*, Lu. ii. 28.\*  
**ἄγκιστρον**, ον, τό, *fishhook*, Mat. xvii. 27.\*  
**ἄγκυρα**, ας, ἡ, *an anchor*, Ac. xvii. 29, 30, 40; Heb. vi. 19.  
**ἀ-γναφος**, ον, adj., *undressed, undressed*, Mat. ix. 16; Mar. ii. 21. (N. T.)\*  
**ἀγνεία**, ας, ἡ, *purity*, 1 Tim. iv. 12, v. 2.\*  
**ἀγνίς**, ω, *to cleanse, purify*; ceremonially, Jn. xi. 55; morally, Ja. iv. 8.  
**ἀγνισμός**, οὗ, ὁ, *ceremonial purification*, Ac. xxi. 26.\*  
**ἀ-γνώω**, ὦ, ἡσω (see γιγνώσκω), (1) *not to know, to be ignorant*, 1 Tim. i. 13; γιγνώσκων, *ignorant*; ἀγνοούμενος, *unknown*, Gal. i. 22; *ignored, disregarded*, 1 Cor. xiv. 38 (W. H.); (2) *not to understand*, Mar. ix. 32; Lu. ix. 45.  
**ἀγνόημα**, ατος, τό, *a sin of ignorance, error*, Heb. ix. 7.\* Syn.: see Trench, § lxxvi.  
**ἄγνοια**, ας, ἡ, *ignorance*, Ac. iii.

17, xvii. 30; Ep. iv. 18; 1 Pet. i. 14.\*  
**ἀγνός**, ἡ, ὅν, *pure*, 2 Cor. vii. 11; *chaste*, Tit. ii. 5. Syn.: see ἅγιος.  
**ἀγνότης**, τητος, ἡ, *purity*, 2 Cor. vi. 6, xi. 3 (W. H.).\*  
**ἀγνώς**, adv., *purely, sincerely*, Phil. i. 17.\*  
**ἀγνωσία**, ας, ἡ, *ignorance, spec. willful ignorance*, 1 Cor. xv. 34; 1 Pet. ii. 15.\*  
**ἄγνωστος**, ον, *unknown*, Ac. xvii. 23.\*  
**ἀγορά**, ἀς, ἡ (ἀγέλω), *a place of public resort, forum, market place*, Ac. xvii. 17; *used for the market*, Mar. vii. 4; *as the place of public assemblies, trials, etc.*, Ac. xvi. 19.  
**ἀγοράζω**, σω, *to purchase, buy, with gen. of price*, Mar. vi. 37, or ἐκ, Mat. xxvii. 7, once ἐν, Rev. v. 9; *fig., to redeem, ransom*, Rev. v. 9, xiv. 3.  
**ἀγοραῖος**, ον, *belonging to the forum*; hence (sc. ἡμέραι) *court days*, Ac. xix. 38; (sc. ἄνθρωποι) *idlers*, xvii. 5.\*  
**ἄγρα**, ας, ἡ, *a catching*, Lu. v. 4; *the thing caught, a catch of fish*, v. 9.\*  
**ἀ-γράμματος**, ον, *unlearned, i.e., in Rabbinical lore*, Ac. iv. 13.\* Syn.: ἀγράμματος means *illiterate*, without knowledge gained by study; ἰδιώτης, *not a specialist*, or without knowledge gained by mingling in public life.  
**ἀγρ-αυλέω**, ὦ, *to live in the fields*, Lu. ii. 8.\*  
**ἀγρεύω**, σω (to take in hunting), *fig., to ensnare*, Mar. xii. 13.\*  
**ἀγρι-έλαιος**, ου, ἡ, *wild olive*, Ro. xi. 17, 24.\*  
**ἄγριος**, ια, ιων, *wild, of honey*, Mat. iii. 4; Mar. i. 6; *fierce, of waves*, Ju. 13.\*  
**Ἀγρίππας**, α, ὁ, *Agrippa, i.e., Herod Agrippa II.* See Ἡρῶδης.  
**ἀγρός**, οὗ, ὁ, *field, spec. the country*, Mat. vi. 28; plur., *country districts, hamlets*, Mar. v. 14.  
**ἀγρυπνέω**, ὦ (ὑπνος), *to be sleepless*; hence, met., *to watch, to be vigilant*, Mar. xiii. 33; Lu. xxi. 36; Ep. vi. 18; Heb. xiii. 17.\*  
**ἀγρυπνία**, ας, ἡ, *sleeplessness*,

*watching*, 2 Cor. vi. 5, xi. 27.\*  
**ἄγω**, ξω, 2 a., ἡγαγον, trans., *to lead, bring*; with πρὸς (acc.), ἔως, εἰς, *of destination*; with ἐπὶ (acc.), *of purpose*, as Ac. viii. 32; *to bring before, for trial*, Ac. xxv. 17. Also *to spend, as of time*; *to keep, as a particular day*, Mat. xiv. 6 (not W. H.); Lu. xxiv. 21 (impers.). *Fig., to lead the inclination, induce*, Lu. iv. 1. Mid., *to go, depart*; subj., ἄγωμεν, *let us go!* Mat. xxvi. 46.  
**ἀγωγή**, ης, ἡ (ἄγω), *a leading, course of life*, 2 Tim. iii. 10.\*  
**ἄγων**, ὄνος, ὁ, *contest, conflict*; *fig., of the Christian life*, as Heb. xii. 1; *solicitude, anxiety*, Col. ii. 1.  
**ἀγωνία**, ας, ἡ, *contest, agony*, Lu. xxii. 44 (not W. H.).\*  
**ἀγωνίζομαι**, *to strive, as in the public games*, 1 Cor. ix. 25; *to contend with an adversary*, Jn. xviii. 36; *fig., of Christian effort and endurance*, Col. i. 29.  
**Ἀδάμ**, ὁ (Heb.), *Adam*.  
**ἀ-δάπανος**, ον, *free of charge, gratuitous*, 1 Cor. ix. 18.\*  
**Ἀδδὶ**, ὁ, *Addi*, Lu. iii. 28 (not mentioned in O. T.)\*  
**ἀδελφή**, ης, ἡ, *a sister*, (1) lit., Mat. xix. 29; (2) *fig. of Christian friendship*, 1 Cor. vii. 15.  
**ἀδελφός**, οὗ, ὁ, *a brother*, (1) lit. (see Gr. § 256), Mat. i. 2; (2) *of more general relations, a fellow-countryman*, Mat. v. 47; *a fellow-Christian*, Mat. xxiii. 8; *a fellow-man*, Mat. v. 22-24; also expressing the relation between Christ and believers, Mat. xxv. 40. The "brethren of Jesus" (Mat. xiii. 55; Jn. vii. 3; Ac. i. 14; Gal. i. 19) are probably to be understood literally.  
**ἀδελφότης**, τητος, ἡ, *the brotherhood, i.e., the Christian community*, 1 Pet. ii. 17, v. 9. (Ap.)\*  
**ἀ-δηλος**, ον, *not manifest, uncertain*, Lu. xi. 44; 1 Cor. xiv. 8.\*  
**ἀ-δηλότης**, τητος, *uncertainty*, 1 Tim. vi. 17.\*  
**ἀδῆλως**, adv., *uncertainly*, 1 Cor. ix. 26.\*

ἀδημονέω, ὦ, *to be troubled, distressed*, Mar. xiv. 33.

ἄδης, ου, ὁ (ἀ priv. and ἰδεῖν), *the invisible world, Hades*, Lu. xvi. 23; fig., of deep degradation, Mat. xi. 23. See πύλη.

ἀ-διά-κριτος, ου, *without uncertainty, unambiguous*, Ja. iii. 17.\*

ἀ-διά-λειπτος, ου, *without intermission, unceasing*, Ro. ix. 2; 2 Tim. i. 3.\*

ἀδιαλείπτως, adv., *without intermission, incessantly*, Ro. i. 9; 1 Th. i. 2, ii. 13, v. 17.\*

ἀ-δια-φθορία, ας, ἡ, *incorruptibility, soundness*, Tit. ii. 7 (not W. H.). (N. T.)\*

ἀδικέω, ὦ, ἡσω (ἀδικος), intrans., *to act unjustly, commit a crime*, Ac. xxv. 11; trans., *to wrong, injure*, Mat. xx. 13; hence, *to hurt*, without any notion of wrong, Lu. x. 19, and Rev. often; pass., *to be wronged*, 2 Cor. vii. 12; mid., *to suffer wrong*, 1 Cor. vi. 7.

ἀδικημα, ατος, τό, *a wrong, misdeed*, Ac. xviii. 14, xxiv. 20; Rev. xviii. 5.\*

ἀδικία, ας, ἡ, *wrong* (towards man or God); hence, *injustice*, Lu. xviii. 6; Ro. ix. 14; *unrighteousness*, Ro. i. 18, 29; *act of unrighteousness*, 1 Jn. v. 17; Heb. viii. 12.

ἄ-δικος, ου, *unjust, unrighteous*, generally, opposed to δίκαιος, as Mat. v. 45, *to εὐσεβής*, as 2 Pet. ii. 9, or *το πτωτός*, as Lu. xvi. 10.

ἀδίκως, adv., *unjustly, undeservedly*, 1 Pet. ii. 19.\*

ἀ-δόκιμος, ου (tested, but not approved), *reprobate, rejected*, Ro. i. 28; 1 Cor. ix. 27; 2 Cor. xiii. 5, 6, 7; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.\*

ἄ-δολος, ου, *without fraud, unadulterated*, 1 Pet. ii. 2.\* Syn.: see Trench, § lvi.

Ἀδραμυττίνος, ἡ, ὅν, of *Adramyttium*, a seaport of Mysia, Ac. xxvii. 2.\*

Ἀδριας, ου, ὁ, *the Adriatic*, the sea between Greece and Italy, Ac. xxvii. 27.\*

ἀδρότης, τητος, ἡ, *abundance, liberality*, 2 Cor. viii. 20.\*

ἀδυνατέω, ὦ, ἡσω, *to be impossible*, with dat. of pers., Mat. xvii. 20; or *παρά* (dat.), W. H. gen.), Lu. i. 37.\*

ἀ-δύνατος, ου, (1) of persons, act., *powerless*, Ac. xiv. 8; (2) of things, pass., *impossible*, Ro. viii. 3.

ᾄδω, ᾄσω (contr. from ἀείδω), *to sing*, with cognate acc., *ψόδη*, a song, Rev. v. 9, xiv. 3, xv. 3; with dat., *to sing* (praise) *to*, Ep. v. 19; Col. iii. 16.\*

ἀεί, adv., *always*; of continuous time, *unceasingly*, Ac. vii. 51; of successive intervals, *from time to time, on every occasion*, 1 Pet. iii. 15.

ἀετός, οὐ, ὁ, *an eagle*, Rev. iv. 7; gen. *bird of prey*, as Mat. xxiv. 28.

ἄ-ζυμος, ου, *unleavened*, only in plur., sc. *λάγανα*, cakes, or *ἄρτοι*, loaves; met., *the paschal feast*, Lu. xxii. 1; fig., *uncorrupted, sincere*, 1 Cor. v. 7, 8.

Ἀζώρ, indecl. (Heb.), *Azor*, Mat. i. 13, 14; not mentioned in O. T.\*

Ἀζωτος, ου, ἡ, *Azotus* or *Ashdod*, Ac. viii. 40.\*

ἄήρ, ἀέρος, ὁ, *the air, atmosphere*, Ac. xxii. 23; Ep. ii. 2.

ἀ-θανασία, ας, ἡ (see θάνατος), *immortality*, 1 Cor. xv. 53, 54; 1 Tim. vi. 16.\*

ἀ-θέμιτος, ου (θέμις, *law*), *unlawful, criminal*, Ac. x. 28; 1 Pet. iv. 3.\*

ἄ-θεος, ου, *without God*, Ep. ii. 12.\*

ἄ-θεσμος, ου (θεσμός, *statute*), *lawless*, 2 Pet. ii. 7, iii. 17.\*

ἀ-θετέω, ὦ, ἡσω (θε- as in τήνημι), *to make void, invalid*; of things, *to nullify*, Lu. vii. 30; chiefly of persons, *to slight, reject*, Lu. x. 16.

ἀ-θέτησις, εως, ἡ, *nullification, abrogation*, Heb. vii. 18, ix. 26.\*

Ἀθηναί, ὦν, αἱ, *Athens*, Ac. xvii. 15.

Ἀθηναίος, α, ου, *Athenian*, Ac. xvii. 21, 22.\*

ἀθλέω, ὦ (ἄθλος, *a contest*), *to contend in the public games*, 2 Tim. ii. 5.\*

ἄθλησις, εως, ἡ, *contest*, as in the public games; only fig. Heb. x. 32.\*

ἀθροίζω, *to gather together*, Lu. xxiv. 33 (W. H.).\*

ἀ-θυμέω, ω, *to lose heart, despond*, Col. iii. 21.\*

ἄθωπος, ου, *unpunished, innocent*, Mat. xxvii. 4 (not W. H.); with ἀπό, of the crime, ver. 24.\*

αἰγίος, η, ου (αἶξ, *goat*), *of or belonging to a goat*, Heb. xi. 37.\*

αἰγιαλός, οὐ, ὁ, *the shore, beach*; used of Gennesaret, Mat. xiii. 2, 48; Jn. xxi. 4; of the Mediterranean, Ac. xxi. 5, xxvii. 39, 40.\*

Αἰγύπτιος, α, ου, *Egyptian*, Ac. vii. 22.

Αἴγυπτος, ου, ἡ, *Egypt*, Mat. ii. 13.

αἰδιος, ου, adj. (ἀεί), *eternal, everlasting*, Ro. i. 20; Ju. 6.\*

αἰδώς, οὐς, ἡ, *modesty*, 1 Tim. ii. 9; *reverence*, Heb. xii. 28 (not W. H.).\* Syn.: see Trench, § xix; Thayer, p. 14.

Αἰθίοψ, σος, ὁ, *an Ethiopian*, Ac. viii. 27.\*

αἷμα, ατος, τό, *blood*, (1) in general, Jn. xix. 34; (2) *natural life*, which was believed to reside in the blood, especially with σάρξ, 1 Cor. xv. 20; so *human nature* generally; hence, (3) *natural relationship*, Jn. i. 13; (4) *blood shed* of sacrificial victims, Heb. ix. 7, 12; (5) hence, *the blood of Christ, his atoning death*, 1 Cor. x. 16; Rev. vii. 14; (6) *violent death, bloodshed, murder*, Lu. xiii. 1; Mat. xxiii. 30, 35; (7) in Ac. ii. 20, etc., the reference is to the *color of blood*.

αἷματ-εκ-χυσία, ας, ἡ, *shedding of blood*, Heb. ix. 22. (N. T.)\*

αἰμορροέω, ὦ, *to suffer from a flow of blood*, Mat. ix. 20.\*

Αἰνέας, α, ὁ, *Aeneas*, Ac. ix. 33, 34.\*

αἰνεσις, εως, ἡ, *praise*, Heb. xiii. 15. (S.)\*

αἰνέω, ὦ, ἔσω and ἡσω, *to praise*, only of praise to God, Lu. ii. 13, 20.

αἰνίγμα, ατος, τό, *an enigma, an obscure thing*, 1 Cor. xiii. 12.\*

αἶνος, ου, ὁ, *praise* to God, Mat. xxi. 16; 1 Cor. xviii. 43.\*

Αἰνών, ἡ (Heb.), *Aenon*, Jn. iii. 23.\*

αἵρεσις, εως, ἡ (αἰρέω), *choice, its act or result*; hence, *a*

*tenet, heresy*, 2 Pet. ii. 1; *a sect*, Ac. v. 17; *dissension*, Gal. v. 20.

**αἰρεῖσθαι**, σω, *to choose*, Mat. xii. 18.\*

**αἰρετικός**, ἡ, ὄν, *schismatic, factious*, Tit. iii. 10.\*

**αἰρέω** (irreg., Gr. § 103, 1, Wi. § 15, Bu. 53), *to take*, only in mid. in N. T., *to choose, prefer*, Phil. i. 22; 2 Th. ii. 13; Heb. xi. 25.\*

**αἶρω** (Gr. § 92), (1) *to raise, lift up*, Mar. xvi. 18; Jn. xi. 41; (2) *to bear, carry*, Mat. iv. 6; Lu. ix. 23; (3) *to bear away, carry off*, in general, Mat. xxi. 21; Jn. xix. 31; *to take away sin*, of the redeeming work of Christ, Jn. i. 29; 1 Jn. iii. 5; *to remove by death*, Jn. xvii. 15; Mat. xxiv. 39.

**αἰσθάνομαι**, 2 a. ἡσθάνην, dep., *to perceive, understand*, Lu. ix. 45.\*

**αἰσθησις**, εως, ἡ, *perception, discernment*, Phil. i. 9.\*

**αἰσθητήριον**, ου, τό, *organ of perception, faculty of judgment*, Heb. v. 14.\*

**αἰσχρο-κερδής**, es, *eager for base gain, sordid*, 1 Tim. iii. 3 (not W. H.), 8; Tit. i. 7.\*

**αἰσχροκερδώς**, *from eagerness for base gain*, 1 Pet. v. 2. (N. T.)\*

**αἰσχρο-λογία**, as, ἡ, *foul language, scurrility*, Col. iii. 8.\*

**αἰσχρός**, ὁ, ὄν, *base, disgraceful*, 1 Cor. xi. 6.

**αἰσχρότης**, τητος, ἡ, *baseness, dishonor*, Ep. v. 4.\*

**αἰσχύνη**, ης, ἡ, *shame*, in personal feeling, Lu. xiv. 9; or in the estimation of others, Heb. xii. 2; *a shameful thing*, Ju. 13. *Syn.*: see αἰδώς.

**αἰσχύνομαι**, οἰμαι, in N. T. only pass., *to be put to shame, made ashamed*, 2 Cor. x. 8; Phil. i. 20.

**αἰτέω**, ὦ, ἥσω, *to ask, pray, require*, Ja. i. 6; usually with two accs., or acc. of thing and ἀπό or παρά (gen.) of person; mid., *to ask for one's self, beg*, Jn. xvi. 26. *Syn.*: αἰτέω is to ask a favor, as a suppliant; ἐρωτάω, to ask a question, or as an equal; πυνθάνομαι, to ask for infor-

mation. But see Thayer, p. 18.

**αἷτημα**, ατος, τό, *petition, request*, Lu. xxiii. 24; Phil. iv. 6; 1 Jn. v. 15. *Syn.*: see Trench, § li.

**αἷτια**, as, ἡ, *cause*, (1) as the reason or ground of anything, Ac. x. 21; (2) in Mat. xix. 10, *the state of the case*; (3) forensically, *a crime*, Ac. xiii. 28; *a charge of crime, accusation*, Ac. xxv. 18, 27.

**αἷτίαμα**, ατος, τό, *accusation, charge*, Ac. xxv. 7 (W. H. read αἷτιωμα).\*

**αἷτιος**, ια, ιον, *causative of*, used as subst., in masc., *the cause, author*, only Heb. v. 9; in neut., *a cause, reason, espec. of punishment*, Ac. xix. 40; *a fault, crime, like αἷτια*, Lu. xxiii. 4, 14, 22.\*

**αἷτιωμα**. See αἷτιαμα. (N. T.)\*

**αἰφνίδιος**, ον, *unexpected, sudden*, Lu. xxi. 34 (W. H. ἐφνίδιος); 1 Th. v. 3.\*

**αἷχμ-αλωσία**, as, ἡ, *captivity*, Rev. xiii. 10; *abstract for concrete*, Ep. iv. 8.\*

**αἷχμ-αλωτεύω**, σω, *to make prisoners of, to take captive*, Ep. iv. 8; 2 Tim. iii. 6 (W. H. read the following). (S.)\*

**αἷχμ-αλωτίζω**, σω, *to lead captive*, Lu. xxi. 24.

**αἷχμ-αλωτος**, ον, ὁ, ἡ, *captive*, Lu. iv. 18 (from Is. lxi. 1).\*

**αἰών**, ὧνος, ὁ (ἄελ), originally an indefinitely long period of time, an age; hence, (1) *an unbroken age, eternity*, past, as Ac. xv. 18; future, 2 Pet. iii. 18, especially in the following phrases: *εἰς τὸν αἰῶνα, for ever*, with negative adv. *never*; *εἰς τοὺς αἰῶνας*, a stronger expression, *for evermore*; *εἰς τοὺς αἰῶνας τῶν αἰῶνων*, stronger still (see Gr. § 327, ii, Wi. § 36, 2), *for ever and ever*. Phrase slightly varied, Ep. iii. 21; Heb. i. 8; 2 Pet. iii. 18; Ju. 25; Rev. xiv. 11; (2) in plur., *the worlds, the universe*, Heb. i. 2, xi. 3; (3) *the present age* (ὁ αἰὼν οὗτος, ὁ ἐνεστὼς αἰὼν, ὁ νῦν αἰὼν), Gal. i. 4; 1 Tim. vi. 17, in contrast with the time after the second coming of Christ, *the coming age* (ὁ αἰὼν ἐκείνος, αἰὼν μέλλων, ὁ

αἰὼν ὁ ἐρχόμενος, οἱ αἰῶνες οἱ ἐπερχόμενοι), Lu. xx. 35, xviii. 30; Ep. ii. 7; Mat. xii. 32. *Syn.*: αἰὼν is the world under the aspect of time; κόσμος, under that of space.

See Thayer, p. 19.

**αἰώνιος** (ia, only in 2 Th. ii. 16; Heb. ix. 12; or ιος), ιον, (1) *without beginning or end, eternal*, Ro. xvi. 26; Heb. ix. 14; (2) *without beginning*, Ro. xvi. 25; 2 Tim. i. 9; (3) *without end, everlasting*; often with ζωή, *eternal life*, denoting life which in its character is essentially eternal, see Jn. v. 24, vi. 47, xvii. 3. Neut., used as adv., *for ever*, Philem. 15.

**ἀκαθάρσια**, as, ἡ (καθαίρω), *uncleanness, impurity*, usually in a moral sense, Ro. i. 24; 2 Cor. xii. 21.

**ἀκαθάρτης**, τητος, ἡ, *impurity*, Rev. xvii. 4 (W. H. read the following). (N. T.)\*

**ἀκάθαρτος**, ον, *unclean, impure*, (1) of ceremonial defilement, Ac. x. 14; 1 Cor. vii. 14; (2) of evil spirits, with πνεῦμα, Gospels, Acts, Rev.; (3) of human beings, *impure, lewd*, Ep. v. 5.

**ἀ-καίρομαι**, οἰμαι, dep., *to lack opportunity*, Phil. iv. 10.\*

**ἀ-καίρως**, adv., *unseasonably*, 2 Tim. iv. 2, opp. to εὐκαίρως.\*

**ἀ-κακος**, ον, *guileless*, Ro. xvi. 18; Heb. vii. 26.\*

**ἄκανθα**, ης, ἡ, *thorn, briar*, Mat. vii. 16.

**ἀκάνθινος**, ον, *made of thorns*, Mar. xv. 17; Jn. xix. 5.\*

**ἀ-καρπος**, ον, *unfruitful, barren*, generally fig., Mat. xiii. 22; Tit. iii. 14.

**ἀ-κατά-γνηστος**, ον, *not to be condemned*, Tit. ii. 8.\*

**ἀ-κατα-κάλυπτος**, ον, *unveiled*, 1 Cor. xi. 5, 13.\*

**ἀ-κατά-κριτος**, ον, *uncondemned*, Ac. xvi. 37, xxii. 25. (N. T.)\*

**ἀ-κατά-λυτος**, ον, *indissoluble*, Heb. vii. 16.\*

**ἀ-κατά-παυστος**, ον, *unfed, hungry for* (gen.), 2 Pet. ii. 14 (W. H. for the following). (N. T.)\*

**ἀ-κατά-πauστος**, ον, *not to be restrained*, with gen., 2 Pet. ii. 14 (see preceding).\*

**ἀ-κατα-στασία**, as, ἡ, *instabil-*



- ity; hence, *sedition, tumult, disorder*, Ja. iii. 16, 2 Cor. vi. 5.
- ἀ-κατά-στατος**, *ον*, *inconstant, unstable*, Ja. i. 8, iii. 8 (W. H.).\*
- ἀ-κατά-σχετος**, *ον*, *that cannot be restrained*, Ja. iii. 8 (W. H. read preceding). (S.)\*
- Ἀκελ-δαμά** (Aram., *field of blood*), *Aceldama*, Ac. i. 19 (W. H. read Ἀκελδαμάχ). (N. T.)\*
- ἀ-κέραιος**, *ον* (κεράννυμι), *unmixed*; hence, *fig., simple, innocent, guileless*, Mat. x. 16; Ro. xvi. 19; Phil. ii. 15.\*
- ἀ-κλινής**, *ές*, *unbending*; hence, *firm, steadfast*, Heb. x. 23.\*
- ἀκμάζω**, *σω*, *to reach the point of perfection*; so, of fruit, *to be fully ripe*, Rev. xiv. 18.\*
- ἀκμήν**, *acc.* of ἀκμή *as adv.*, *even now, even yet*, Mat. xv. 16.\*
- ἀκοή**, *ἡς*, ἡ (ἀκούω), *hearing*, (1) *the sense of hearing*, 2 Pet. ii. 8; (2) *the organ of hearing, the ear*, 2 Tim. iv. 3, 4; (3) *the thing heard, a report, speech, doctrine*, Jn. xii. 38; Mar. i. 28. ἀκοῇ ἀκούειν, “*to hear with hearing*,” i.e., *attentively* (a Hebraism), Mat. xiii. 14.
- ἀκολουθεῖν**, *ᾧ*, ἡσω, (1) *to accompany, follow, or attend, with dat.*, or μετά (gen.), or ὀπίσω (gen.), *espec. of the disciples of Christ*; so, *met.*, *to obey and imitate*, Mat. iv. 25; Mar. ix. 38.
- ἀκούω**, *σω* or *σوماι*, pf., ἀκήκοα, *to hear*, (1) *without object*, Mar. iv. 3, vii. 37; (2) *with object* (acc. or gen.), Gr. § 249a, I, Wi. § 30, 7c, Bu. 165 sq., 301), *to hear, listen to, heed, understand*, Mat. xii. 19; Lu. i. 41. οἱ ἀκούοντες, *hearers or disciples*. In pass., *to be noised abroad*, Ac. xi. 22.
- ἀ-κρασία**, *ας*, ἡ, *intemperance, incontinence*, Mat. xxiii. 25; 1 Cor. vii. 5.\*
- ἀ-κρατής**, *ές* (κράτος), *powerless, without self-control*, 2 Tim. iii. 3.\*
- ἀ-κρατος**, *ον* (κεράννυμι), *unmixed, undiluted* (of strong wine), Rev. xiv. 10.\*
- ἀκριβεία**, *ας*, ἡ, *exactness, strictness*, Ac. xxii. 3.\*
- ἀκριβής**, *ές*, *exact, strict*, Ac. xxvi. 5.
- ἀκριβῶς**, *ᾧ*, ὥσω, *to inquire closely, learn carefully* (R. V.), Mat. ii. 7, 16.\*
- ἀκριβῶς**, *adv.*, *exactly, diligently*, Ac. xviii. 25.
- ἀκρίς**, *ιδος*, ἡ, *a locust*, Mat. iii. 4.
- ἀκροατήριον**, *λου*, τό (ἀκροάομαι, *to hear*), *the place of (judicial) hearing*, Ac. xxv. 23.\*
- ἀκροατής**, *οὔ*, ὁ, *a hearer*, Ro. ii. 13; Ja. i. 22, 23, 25.\*
- ἀκροβυστία**, *ας*, ἡ, *the foreskin*, Ac. xi. 3; *uncircumcision*, Ro. iv. 10; *met.*, *an uncircumcised Gentile*, Ep. ii. 11. (S.)
- ἀκρο-γωνιαῖος**, *α*, *ον* (with λθος expressed or understood), *a corner foundation stone*, *ref.* to Christ, Ep. ii. 20; 1 Pet. ii. 6. (S.)\*
- ἀκρο-θίνιον**, *λου*, τό, *first-fruits, i.e., the best of the produce, applied (plur.) to spoils taken in battle*, Heb. vii. 4.\*
- ἄκρος**, *α*, *ον*, *outermost, pointed*; *neut.*, τό ἄκρον, *the end, extremity*, Lu. xvi. 24.
- Ἀκύλας**, *ου*, ὁ (Latin), *Aquila*, Ac. xviii. 2.
- ἀ-κυρώω**, *ᾧ*, *to deprive of power, set aside* (a law), Mat. xv. 6; Mar. vii. 13; Gal. iii. 17.
- ἀ-κωλύτως**, *adv.*, *freely, without hindrance*, Ac. xxviii. 31.\*
- ἄκων**, *ουσα*, *ον* (ἀ, ἔκων), *unwilling*, 1 Cor. ix. 17.\*
- ἀλάβαστρον**, *ον*, τό, *a box made of alabaster, a vessel for perfume*, Mat. xxvi. 7; Mar. xiv. 3; Lu. vii. 37.\*
- ἀλαζονία**, *ας*, ἡ, *boasting, show, ostentation*, Ja. iv. 16; 1 Jn. ii. 16.\*
- ἀλατῶν**, *ονος*, ὁ, *a boaster*, Ro. i. 30; 2 Tim. iii. 2.\*
- ἀλαλάζω**, *ᾶσω*, *to raise a cry or loud sound*; in mourning, Mar. v. 38; of cymbals, 1 Cor. xiii. 1.\*
- ἀ-λάλητος**, *ον*, *not to be uttered in words*, Ro. viii. 26.\*
- ἄ-λαλος**, *ον*, *dumb, making dumb*, Mar. vii. 37, ix. 17, 25.\*
- ἄλας**, *ατος*, τό, *salt*, *lit.* and *fig.*, *as Mat. v. 13*.
- ἀλείφω**, *ψω*, *to anoint, festally, or in homage, also medicinally, or in embalming the*
- dead*, Mar. xvi. 1, Lu. vii. 46. *Syn.*: χρίω has always a religious and symbolical force, which is absent in ἀλείφω.
- ἄλεκτορο-φωνία**, *ας*, ἡ, *the cock-crowing, the third watch of the night, between midnight and dawn*, Mar. xiii. 35.\*
- ἄλέκτωρ**, *ορος*, ὁ, *a cock*, Mat. xxvi. 34; Jn. xiii. 38.
- Ἀλεξανδρεὺς**, *ἑως*, ὁ, *an Alexandrian*, Ac. vi. 9, xviii. 24.\*
- Ἀλεξανδρινός**, *ἡ*, *ον*, *Alexandrian*, Ac. xxvii. 6, xxviii. 11.\*
- Ἀλέξανδρος**, *ου*, ὁ, *Alexander*. Four of this name are mentioned, Mar. xv. 21; Ac. iv. 6; Ac. xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.\*
- ἄλευρον**, *ον*, τό, *wheaten flour*, Mat. xiii. 33; Lu. xiii. 21.\*
- ἀλήθεια**, *ας*, ἡ, *truth*; generally, *as Mar. v. 33*; *espec.*, (1) *freedom from error, exactness*, as (2) *the Truth, or Word of God*; Jesus is called *the Truth*, Jn. xiv. 6; (3) *truthfulness, veracity, sincerity, integrity*, opposed to ἀδικία, Ro. ii. 8; 1 Cor. xiii. 6.
- ἀληθεύω**, *to speak the truth*, Gal. iv. 16; Ep. iv. 15.\*
- ἀληθής**, *ές* (ἀ, λαθ- in λανθάνω), *unconcealed, true*, Ac. xii. 9; Jn. iv. 18; *truthful*, Mat. xxii. 16; Mar. xii. 14. *Syn.*: ἀληθής means true morally, faithful; ἀληθινός, genuine, in contrast either with the false or the imperfect.
- ἀληθινός**, *ἡ*, *ον*, *real, genuine*, contrasted with the fictitious, as Lu. xvi. 11; Jn. i. 9; with the typical, as Jn. vi. 32; Heb. viii. 2, ix. 24. *Syn.*: see ἀληθής.
- ἀλήθω**, *ἡσω*, *to grind with a handmill*, Mat. xxiv. 41; Lu. xvii. 35.\*
- ἀληθῶς**, *adv.*, *truly, really, certainly*, Ac. xii. 11.
- ἀλιεύς** (W. H. ἀλεεύς), *ἑως*, ὁ, *a fisherman*, Mat. iv. 18.
- ἀλιεύω**, *εὐσω*, *to fish*, Jn. xxi. 3. (S.)\*
- ἄλιζω**, *ἰσω*, *to salt, season with salt*, Mat. v. 13; Mar. ix. 49.
- ἀλίσγημα**, *ατος*, τό, *pollution*, Ac. xv. 20. (N. T.)\*
- ἀλλά** (prop. n. plur. of ἄλλος), *but*, *an adversative particle*.

See Gr. § 404, Wi. § 53, 7, Bu. 369 sq.

**ἀλλάσσω**, ἄξω, *to change*, Ac. vi. 14; *to exchange*, Ro. i. 23; *to transform*, 1 Cor. xv. 51.

**ἀλλαχόθεν**, adv., *from elsewhere*, Jn. x. 1.\*

**ἀλλαχοῦ**, adv., *elsewhere*, Mar. i. 38 (W. H.).\*

**ἀλλ-ηγερῶ**, ὦ, *to speak allegorically*; pass. part., Gal. iv. 24.\*

**Ἀλληλοῦία** (W. H. 'Αλ-), (Heb.), Hallelujah, *Praise ye Jehovah*, Rev. xix. 1, 3, 4, 6. (S.).\*

**ἀλλήλων**, reciprocal pron., gen. plur. (Gr. § 61c), *one another, each other*, Ro. i. 12.

**ἄλλο-γενής**, ἐς, *of another nation, a foreigner*, Lu. xvii. 18. (S.).\*

**ἄλλομαι** (dep.), ἀλούμαι, ἡλάμην, *to leap*, Ac. iii. 8, xiv. 10; *to bubble up*, as water, Jn. iv. 14.\*

**ἄλλος**, η, ο, *other, another*, Mar. vi. 15; ὁ ἄλλος, *the other*, Mat. v. 39; οἱ ἄλλοι, *the others, the rest*. Syn.: ἄλλος indicates that which is simply numerically distinct; ἕτερος, that which is generically distinct, *different*.

**ἀλλοτριο-επίσκοπος**, ου, ὁ, *one who looks at or busies himself in the things of another, a busybody*, 1 Pet. iv. 15 (W. H. ἀλλοτριοεπίσκοπος). (N. T.).\*

**ἀλλότριος**, ια, ων, *belonging to another*, Heb. ix. 25; *foreign, strange*, Ac. vii. 6; *not of one's own family*, Mat. xvii. 25; *hostile*, Heb. xi. 34.

**ἄλλο-φυλος**, ου, adj., *foreign, of another tribe or race*, Ac. x. 28.\*

**ἄλλως**, adv., *otherwise*, 1 Tim. v. 25.\*

**ἀλοᾶω**, ὦ, ἥσω, *to beat or thresh*, as grain, 1 Cor. ix. 9, 10; 1 Tim. v. 18.\*

**ἄ-λογος**, ου, (1) *without speech or reason, irrational*, 2 Pet. ii. 12, Ju. 10; (2) *unreasonable, absurd*, Ac. xxv. 27.\*

**ἄλσῃ**, ης, ἡ, *the aloe*, Jn. xix. 39. (S.).\*

**ἄλς**, ἄλός, ὁ, salt. Rec. only in Mar. ix. 49 (dat.), W. H. only in ix. 50 (acc.). See ἅλας.\*

**ἀλυκός**, ἡ, ὅν (ἄλς), salt, brackish, Ja. iii. 12.\*

**ἄ-λυτος**, ου, *free from sorrow*, Phil. ii. 28.\*

**ἄλυσις**, εως, ἡ, *a chain or manacle*, Mar. v. 3; Ac. xxi. 33.

**ἄ-λυστιλής**, ἐς, *without gain, unprofitable*, Heb. xiii. 17.\*

**ἄλφα**, το, see A.

**Ἀλφαῖος**, ου, ὁ, Alphæus. Two of the name are mentioned, Mar. ii. 14, iii. 18 (the latter being called Κλωπᾶς, Jn. xix. 25; another form of the orig. Hebrew name).

**ἄλων**, ωνος, ὁ, ἡ, *a threshing-floor*; met., *the grain of the threshing-floor*, Mat. iii. 12; Lu. iii. 17.

**ἄλώπηξ**, εκος, ἡ, *a fox*, Mat. viii. 20; Lu. ix. 58; applied to Herod, Lu. xiii. 32.\*

**ἄλωσις**, εως, ἡ, *a taking or catching*, 2 Pet. ii. 12.\*

**ἄμα**, adv., *at the same time*, Ac. xxiv. 26; prep., *with or together with* (dat.), Mat. xiii. 29; ἄμα πρωτῷ, *with the dawn*, Mat. xx. 1.

**ἄ-μαθής**, ἐς, *unlearned, ignorant*, 2 Pet. iii. 16.\*

**ἀμαράντινος**, ου, adj., *composed of amaranth, i.e., everlasting*, 1 Pet. v. 4.\*

**ἀ-μάραντος**, ου, adj. (μαραινομαι), *unfading*, 1 Pet. i. 4.\*

**ἀμαρτάνω**, τῇσω, *to miss a mark, to err, to sin*, Mat. xxvii. 4; Jn. v. 14; with cogn. acc., ἀμαρτάνω, *to sin a sin*, 1 Jn. v. 16; with εἰς, *to sin against*, Lu. xv. 18, 21.

**ἀμαρτία**, ατος, τό, *a sin, evil deed*. Syn.: see ἀγνόημα.

**ἀμαρτία**, ας, ἡ, (1) *a sinning* (= τὸ ἀμαρτάνειν), Ro. v. 12, 13; 2 Cor. v. 21; (2) *a sin, singing*, as Ac. vii. 60; plur. (more freq.), spec. in the phrase ἀφιέναι τὰς ἀμαρτίας, *to forgive sins*, Mat. ix. 2, 5, 6. In Heb. x. 6, 8, 18, περὶ ἀφίεναι τὰς ἀμαρτίας is *sin-offering*. Syn.: see ἀγνόημα.

**ἀ-μαρτύρος**, ου, *without witness*, Ac. xiv. 17.\*

**ἀμαρτωλός**, ου, *sinful*, or substantively, *a sinner*, espec. habitually and notoriously, 1 Tim. i. 19; Lu. xv. 2. The Jews used the word for

idolaters, i.e., Gentiles, Mar. xiv. 41.

**ἄ-μαχος**, ου, *not quarrelsome*, 1 Tim. iii. 3; Tit. iii. 2.\*

**ἀμάω**, ὦ, ἥσω, *to reap*, Ja. v. 4.\*

**ἀμεθύσις**, ου, ἡ, *an amethyst*! (supposed to be an antidote against drunkenness. Hence the name, from ἀ, μεθύω, Rev. xxi. 20.\*

**ἀμελέω**, ὦ, ἥσω, *not to care for, to disregard, neglect*, with gen. or inf., Heb. ii. 3; 2 Pet. i. 12 (not W. H.).

**ἄ-μέμπτος**, ου, *blameless*, Phil. ii. 15; Heb. viii. 7.

**ἄ-μέμπως**, adv., *blamelessly*, 1 Th. ii. 10, iii. 13 (W. H. mrg.).

**ἄ-μέριμνος**, ου, *free from solicitude or anxiety*, Mat. xxviii. 14; 1 Cor. vii. 32.\*

**ἄ-μετά-θετος**, ου, *unchangeable*, Heb. vi. 18; τὸ ἀμετάθετον, *immutability*, Heb. vi. 17.\*

**ἄ-μετα-κίνητος**, ου, adj., *immovable, firm*, 1 Cor. xv. 58.\*

**ἄ-μετα-μέλητος**, ου, *not to be regretted or repented of*, Ro. xi. 29; hence, *unchangeable*, 2 Cor. vii. 10.\*

**ἄ-μετα-νόητος**, ου, adj., *unrepentant, impenitent*, Ro. ii. 5.\*

**ἄ-μετρος**, ου, *beyond measure, immoderate* 2 Cor. x. 13, 15.\*

**ἀμήν**, Amen, a Hebrew adjective, *true, faithful*, used (1) as an adverb, at the beginning of a sentence, *truly, indeed*; (2) at the end of ascriptions of praise, etc., optatively, as γένοιτο, *so be it*; (3) substantively, 2 Cor. i. 20, as a name of Christ, *the Amen, the faithful witness*, Rev. iii. 14. (S.)

**ἄ-μήτηρ**, οπος, ὁ, ἡ (μήτηρ), *without mother, i.e., in the genealogies*, Heb. vii. 3.\*

**ἄ-μίαντος**, ου (μιαίνω), *undefiled, sincere, pure*, Heb. vii. 26, xiii. 4; 1 Pet. i. 4; Ja. i. 27.\*

**Ἀμιναδάβ**, ὁ (Heb.), Aminadab, Mar. i. 4; Lu. iii. 33 (not W. H.).\*

**ἄμμος**, ου, ἡ, *sand*, Ro. ix. 27; Heb. xi. 12.

**ἀμνός**, οὐ, ὁ, *a lamb*; fig., of Christ, Jn. i. 29, 36; Ac. viii. 32; 1 Pet. i. 19.\*

ἀμοιβή, ἡς, ἡ (ἀμείβω), *requital*, 1 Tim. v. 4.\*

ἀμπelos, ου, ἡ, *a vine*, (1) lit., Mat. xxvi. 29; (2) fig., as Jn. xv. 1.

ἀμπελ-ουργός, ου, ὁ, ἡ, *a vine-dresser*, Lu. xiii. 7.\*

ἀμπελών, ὄνος, ὁ, *a vineyard*, Lu. xx. 9; 1 Cor. ix. 7.

Ἀμπλίας, ἰov, ὁ, *Amplias*, Ro. xvi. 8.\*

ἀμύνω, ᾧ, in N. T. only in mid., *to defend from, take vengeance on*, Ac. vii. 24.\*

ἀμφιάζω, *to clothe*, Lu. xii. 28 (W. H.).\*

ἀμφιβάλλω, *to cast around*, Mar. i. 16 (W. H.).\*

ἀμφι-βληστρον, ου, τό, *a fishing net*, Mat. iv. 18; Mar. i. 16 (not W. H.).\* *Syn.*: σαγήνη is the *drag-net*, much larger than ἀμφιβληστρον, the *casting net*; δίκτυον is general, a net of any kind.

ἀμφι-έννυμι, ἐσω, *to put on, to clothe*, Lu. vii. 25.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, a city in the S. of Macedonia, Ac. xvii. 1.\*

ἀμφι-οδον, ου, τό, *a street*, Mar. xi. 4.\*

ἀμφότεροι, αι, α, *both*, Ac. xxiii. 8.

ἀ-μώμητος, ον, *without blame or fault*, Phil. ii. 15 (W. H. ἀμemptoi); 2 Pet. iii. 14.\*

ἀμωμον, ου, τό, *amomum, a spice plant*, Rev. xviii. 13 (not Rec.).\*

ἀ-μωμος, ον, *without blemish*, 1 Pet. i. 19; Heb. ix. 14; fig., *blameless*, Eph. i. 4; Ju. 24.

Ἀμών, ὁ (Heb.), *Amon*, Mat. i. 10 (W. H. Ἀμώς).\*

Ἀμός, ὁ (Heb.), *Amos*, Lu. iii. 25.\*

ἀν, a particle, expressing *possibility, uncertainty, or conditionality*. At the beginning of a sentence it is a contraction of ἐάν. See Gr. §§ 378b, 380, 383d, Wi. § 42, Bu. 216 sq.

ἀνά, prep., lit., *upon* (acc.); in composition, *up, again*; used in many phrases. See Gr. §§ 297 and 147a, Wi. §§ 49b, 52, 4, 2), Bu. 331, 332.

ἀνα-βαδμός, ου, ὁ (βαίνω), *means of ascent, steps, stairs*, Ac. xxi. 35, 40.\*

ἀνα-βαίνω, βήσομαι, 2 a. ἀνέβην, (1) *to ascend*, espec. to Jerusalem, Mat. xx. 17; on board ship, Mar. vi. 51; to heaven, Ro. x. 6; (2) *to spring up*, as plants, etc., used of a rumor, Ac. xxi. 31; of thoughts coming into mind, Lu. xxiv. 38.

ἀνα-βάλλω, mid., *to postpone, defer*, Ac. xxiv. 22.\*

ἀνα-βιβάζω, *to draw up*, as a net to shore, Mat. xiii. 48.\*

ἀνα-βλέπω, (1) *to look up*, as Mar. viii. 24; (2) *to look again, to recover sight*, as Mat. xi. 5.

ἀνά-βλεψις, εως, ἡ, *recovery of sight*, Lu. iv. 18.\*

ἀνα-βοάω, ᾧ, *to exclaim, cry aloud* (not in W. H.), Mat. xxvii. 46, Mar. xv. 8, Lu. ix. 38.\*

ἀνα-βολή, ἡς, ἡ, *putting off, delay*, Ac. xxv. 17.\*

ἀνάγαιον, ου, τό, *upper room*, W. H. in Mar. xiv. 15; Lu. xxii. 12, for Rec. ἀνώγειον.\*

ἀν-αγγέλλω, *to announce, make known*, Ac. xiv. 27, xix. 18; *to report*, 2 Cor. vii. 7.

ἀνα-γεννάω, ᾧ, *to beget again*, 1 Pet. i. 3, 23.\*

ἀνα-γινώσκω, *to know again, to know well*. N. T., *to read*, Jn. xix. 20; 2 Cor. iii. 15.

ἀναγκάζω, ᾧ, *to force, to compel by force or persuasion*, Ac. xxvi. 11; 2 Cor. xii. 11.

ἀναγκαῖος, αἰα, αἰον, *necessary, fit*, Tit. iii. 14; Phil. i. 24; also *close or near*, as friends, Ac. x. 24.

ἀναγκαστῶς, adv., *necessarily or by constraint*, 1 Pet. v. 2.\*

ἀνάγκη, ἡς, ἡ, (1) *necessity*, Philem. 14; 1 Cor. vii. 37; followed by inf. (with εἶναι understood), *there is need to*, Mat. xviii. 7; (2) *distress*, Lu. xxi. 23.

ἀνα-γνωρίζω, *to make known*, aor. pass., Ac. vii. 13 (Rec.).\*

ἀνά-γνωσις, εως, ἡ, *reading*, Ac. xiii. 15; 2 Cor. iii. 14; 1 Tim. iv. 13.\*

ἀν-άγω, *to bring, lead, or take up*, Lu. ii. 22; Ac. ix. 39; *to offer up*, as sacrifices, Ac. vii. 41; pass., *to put to sea, to set sail*, Lu. viii. 22; Ac. xiii. 13.

ἀνα-δείκνυμι, *to show*, as by up-lifting, *to show plainly*, Ac.

i. 24; *to appoint, announce*, Lu. x. 1.\*

ἀνά-δειξις, εως, ἡ, *a showing or public announcing*, Lu. i. 80.\*

ἀνα-δέχομαι, dep., *to receive with a welcome, guests*, Ac. xxviii. 7; *promises*, Heb. xi. 17.\*

ἀνα-δίδωμι, *to give up, deliver*, as by messengers, Ac. xxiii. 33.\*

ἀνα-ζάω, ᾧ, *to live again, revive* (W. H. only in Ro. vii. 9, and doubtfully Lu. xv. 24).

ἀνα-ζητέω, ᾧ, *to seek with diligence*, Lu. ii. 44, 45 (W. H.); Ac. xi. 25.\*

ἀνα-ζώννυμι, *to gird or bind up*, as a loose dress is girded about the loins; mid. fig., 1 Pet. i. 13. (S.).\*

ἀνα-ζωπυρέω, ᾧ (πῦρ), *to re-kindle or rouse up*; fig., 2 Tim. i. 6.\*

ἀνα-θάλλω, *to thrive or flourish again*, Phil. iv. 10.\*

ἀνά-θεμα, ατος, τό, *a person or thing accursed*, Gal. i. 8; 1 Cor. xvi. 22; *an execration or curse*, Ac. xxiii. 14. *Syn.*: ἀνάθημα is a thing devoted in honor of God, consecrated;

ἀνάθεμα, simply a later form of ἀνάθημα, has come to mean a thing devoted to destruction.

ἀναθεματίζω, ἰσω, *to bind* (one's self) *by a curse*, Ac. xxiii. 12, 14, 21; *to affirm with curses*, Mar. xiv. 71.\*

ἀνα-θεωρέω, ᾧ, *to look at attentively, to consider*, Ac. xvi. 23; Heb. xiii. 7.\*

ἀνά-θημα, ατος, τό, *anything consecrated and laid by, a votive offering*, Lu. xxi. 5 (W. H.).\* *Syn.*: see ἀνάθεμα.

ἀν-αιδέας, ας, ἡ, *shamelessness, impudence*, Lu. xi. 8.\*

ἀναιρέσις, εως, ἡ, *a taking away, i.e., by a violent death*, Ac. viii. 1, xxii. 20 (Rec.).\*

ἀν-αίρεω, ᾧ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take away, to abolish*, Heb. x. 9; *to take off, to kill*, Mat. ii. 16; mid., *to take up*, Ac. vii. 21.

ἀν-αίτιος, ον, *guiltless*, Mat. xii. 5, 7.\*

ἀνα-καθίζω, *to sit up* (properly trans. with εαυτὸν under



- stood), Lu. vii. 15; Ac. ix. 40.\*
- ἀνα-καίνιζω, *to renew, restore to a former condition*, Heb. vi. 6.\*
- ἀνα-καινώ, ὦ, *to renew, amend, to change the life*, 2 Cor. iv. 16; Col. iii. 10. (N. T.)\*
- ἀνα-καινῶσις, εως, ἡ, *a renewal or change of heart and life*, Ro. xii. 2; Tit. iii. 5. (N. T.)\*
- Syn.: see Trench, § xviii.
- ἀνα-καλύπτω, *to unveil, make manifest*; pass., 2 Cor. iii. 14, 18.\*
- ἀνα-κάμπτω, *to bend or turn back, return*, Heb. xi. 15.
- ἀνά-κειμαι, dep., *to recline at a meal*, Mat. ix. 10; ὁ ἀνακειμένος, *one who reclines at table, a guest*, Mat. xxii. 10, 11 (W. H. omit in Mar. v. 40).
- ἀνα-κεφαλαιῶ, ὦ, *to gather together into one, to sum up under one head*; pass., Ro. xiii. 9; mid., Ep. i. 10.\*
- ἀνα-κλίνω, *to lay down an infant*, Lu. ii. 7; *to make to recline at table*, Mar. vi. 39; pass., *to recline, as at a feast, like ἀνάκειμαι*, Lu. xiii. 29.
- ἀνα-κόπτω, *to check* (lit., *beat back*), Gal. v. 7 (W. H. ἐγκόπτω)\*.
- ἀνα-κράζω, *to cry out, to shout aloud*, Mar. i. 23, vi. 49.
- ἀνα-κρίνω, *to investigate, inquire, examine* (judicially), *to judge of*. Only in Lu., Ac., and 1 Cor.
- ἀνά-κρισις, εως, ἡ, *judicial examination*, Ac. xxv. 26.\*
- ἀνα-κυλίω, *to roll back*, Mar. xvi. 4 (W. H. for ἀποκ-)\*.
- ἀνα-κύπτω, *to raise one's self up*, Lu. xiii. 11; Jn. viii. 7, 10; fig., *to be elated*, Lu. xxi. 28.\*
- ἀνα-λαμβάνω, *to take up*, Ac. vii. 43; pass., of Christ's being taken up to heaven, Mar. xvi. 19.
- ἀνά-ληψις (W. H. -ληψις), εως, ἡ, *a being taken up, i.e., into heaven*, Lu. ix. 51.\*
- ἀν-αλίσκω, λῶσω, *to consume, destroy*, Lu. ix. 54; Gal. v. 15; 2 Th. ii. 8 (not W. H.)\*.
- ἀνα-λογία, ας, ἡ, *proportion, analogy*, Ro. xii. 6.\*
- ἀνα-λογίζομαι, *to think upon, consider attentively*, Heb. xii. 3.\*
- ἀν-αλος, ον, *without saltiness, insipid*, Mar. ix. 50.\*
- ἀνά-λυσις, εως, ἡ, *a loosening of a ship from her moorings, departure*, 2 Tim. iv. 6.\*
- ἀνα-λύω, *to depart*, Phil. i. 23; *to return*, Lu. xii. 36.\*
- ἀν-αμάρτητος, ον, *without blame, faultless*, Jn. viii. 7 (W. H. omit)\*.
- ἀνα-μένω, *to await*, 1 Th. i. 10.\*
- ἀνα-μνησκω, *to remind, admonish*, two accs., or acc. and inf., 1 Cor. iv. 17; pass., *to remember, to call to mind*, gen. or acc., 2 Cor. vii. 15.
- ἀνά-μνησις, εως, ἡ, *remembrance, a memorial*, Heb. x. 3.
- ἀνα-νέω, ὦ, *to renew*; mid., *to renew one's self, to be renewed*, Ep. iv. 23.\*
- ἀνα-νήφω, *to recover soberness*, 2 Tim. ii. 26.\*
- Ἀνανίας, α, ὁ (from Heb.), *Ananias*. Three of the name are mentioned, Ac. v. 1-5, ix. 10, xxiii. 2.
- ἀν-αντι-ρρήτος, ον, *indisputable, not to be contradicted*, Ac. xix. 36.\*
- ἀναντιρρήτως, adv., *without contradiction*, Ac. x. 29.\*
- ἀν-άξιος, ον, *unworthy, inadequate*, 1 Cor. vi. 2.\*
- ἀναξίως, adv., *unworthily, unbecomingly*, 1 Cor. xi. 27 (not in ver. 29, W. H.)\*.
- ἀνά-παυσις, εως, ἡ, *rest, cessation from labor, refreshment*, Rev. iv. 8; Mat. xii. 43.
- ἀνα-παύω, *to give rest or refreshment*, Mat. xi. 28; mid., *to take rest*, Mar. vi. 31 (W. H. read in Rev. xiv. 13, ἀναπαύσονται, 2 fut. pass.).
- ἀνα-πειθῶ, σω, *to persuade, in a bad sense, seduce, mislead*, Ac. xviii. 13.\*
- ἀνα-πέμπω, *to remit, send back*, Lu. xxiii. 11.
- ἀνα-πηδάω, *leap up* (W. H., in Mar. x. 50, for Rec. ἀνίστημι)\*.
- ἀνά-πηρος, ον, *maimed, having lost a member*, Lu. xiv. 13, 21 (W. H. ἀνάπειρος)\*.
- ἀνα-πίπτω, *to fall down, lie down*, Mat. xv. 35; N. T., *to recline at table*, Lu. xi. 37, xiv. 10.
- ἀνα-πληρόω, ὦ, *to fill up*, 1 Th. ii. 16; *to fulfill, as a prophecy*, Mat. xiii. 14; *to perform, as a precept*, Gal. vi. 2; *to occupy or fill a place*, 1 Cor. xiv. 16; *to supply a deficiency*, Phil. ii. 30.
- ἀν-απο-λόγητος, ον, adj., *inexcusable*, Ro. i. 20, ii. 1.\*
- ἀνα-πτύσσω, *to unroll, as a volume*, Lu. iv. 17 (not W. H.)\*.
- ἀν-άπτω, *to kindle, set on fire*, Lu. xii. 49; Ac. xxviii. 2 (not W. H.); Ja. iii. 5.\*
- ἀν-αριθήτος, ον, *innumerable*, Heb. xi. 12.\*
- ἀνα-σειώ, *to stir up, move, instigate*, Mar. xv. 11; Lu. xxiii. 5.\*
- ἀνα-σκευάζω, *to pervert, unsettle, destroy*, Ac. xv. 24.\*
- ἀνα-σπάω, *to draw up*, Lu. xiv. 5; Ac. xi. 10.\*
- ἀνά-στασις, εως, ἡ, *a rising up, as opposed to falling*, Lu. ii. 34; *rising, as from death or the grave, resurrection, the future state*, Ro. i. 4, vi. 5.
- ἀνα-στατῶ, ὦ, *to unsettle, put in commotion*, Ac. xvii. 6, xxi. 38; Gal. v. 12.\*
- ἀνα-σταυρόω, ὦ, *to crucify afresh*, Heb. vi. 6.\*
- ἀνα-στενάζω, *to groan or sigh deeply*, Mar. viii. 12.\*
- ἀνα-στρέφω, *to turn up, overturn*, Jn. ii. 15; intrans., *to return*, Ac. v. 22; mid. (as Lat. *versari*), *to be or to live in a place or state, to move among, to pass one's time or be conversant with persons; generally, to conduct one's self*, 2 Cor. i. 12; 1 Tim. iii. 15.
- ἀνα-στροφή, ἡς, ἡ, *behavior, manner of life*, Gal. i. 13; Ep. iv. 22.
- ἀνα-τάσσομαι, *to arrange, compose a narrative*, Lu. i. 1.\*
- ἀνα-τέλλω, *to spring up or rise, as the sun, a star, a cloud*, Mat. xiii. 6; Lu. xii. 54; of the Messiah, Heb. vii. 14; trans., *to cause to rise*, Mat. v. 45.
- ἀνα-τίθημι, mid., *to set forth, declare*, Ac. xxv. 14; Gal. ii. 2.\*
- ἀνατολή, ἡς, ἡ, *the dawn, day-spring*, Lu. i. 78; generally, *the east, where the sun rises*, Mat. ii. 2, 9; sing. and plur., see Gr. § 240a.

ἀνα-τρέπω, to subvert, overthrow, 2 Tim. ii. 18; Tit. i. 11.\*

ἀνα-τρέφω, to nurse, bring up, educate, Lu. iv. 16 (W. H. mrg.); Ac. vii. 20, 21, xxii. 3.\*

ἀνα-φαίνω, mid., to appear, Lu. xix. 11; pass., to be shown a thing (acc.), Ac. xxi. 3 (W. H. read act., in sense to come in sight of).\*

ἀνα-φέρω, ὁσω, to bear or lead, to offer, as sacrifice, Heb. vii. 27; to bear, as sin, 1 Pet. ii. 24.\*

ἀνα-φωνέω, ὦ, to cry out aloud, Lu. i. 42.\*

ἀνά-χυσις, εως, ἡ, a pouring out; hence, excess, 1 Pet. iv. 4.\*

ἀνα-χωρέω, ὦ, to depart, withdraw, Mat. ix. 24; Mar. iii. 7.

ἀνά-ψυξις, εως, ἡ, a refreshing, Ac. iii. 20.\*

ἀνα-ψύχω, to refresh, to revive, 2 Tim. i. 16.\*

ἀνδραποδιότης, οὗ, ὁ, a man-stealer, 1 Tim. i. 10.\*

Ἀνδρέας, ου, ὁ, Andrew, Jn. i. 40.

ἀνδρίζω, ἴσω, mid., to act like a man, to be brave, 1 Cor. xvi. 13.\*

Ἀνδρόνικος, ου, ὁ, Andronicus, Ro. xvi. 7.\*

ἀνδρό-φονος, ου, ὁ, a man-slayer, 1 Tim. i. 9.\*

ἀν-έγκλητος, ου, not open to accusation, unblamable, 1 Cor. i. 8; Col. i. 22.

ἀν-εκ-διήγητος, ου, not to be spoken, inexpressible, 2 Cor. ix. 15. (N. T.)\*

ἀν-εκ-λάλητος, unspeakable, 1 Pet. i. 8. (N. T.)\*

ἀν-έκ-λειπτος, ου, unfailing, Lu. xii. 33.\*

ἀνεκτός, ἡ, ὄν, tolerable, supportable; only in comp., Mat. x. 15, xi. 22, 24.

ἀν-ελεήμων, ου, without compassion, cruel, Ro. i. 31.\*

ἀνεμίζω, to agitate or drive with wind; pass., Ja. i. 6. (N. T.)\*

ἄνεμος, ου, ὁ, the wind, Mat. xi. 7; fig., applied to empty doctrines, Ep. iv. 14.

ἀν-ένδεκτος, ου (ἐνδέχομαι), adj., impossible, Lu. xvii. 1. (N. T.)\*

ἀν-εξερεύνητος (W. H. -παύ-), ου, adj., unsearchable, Ro. xi. 33.\*

ἀνέξι-κακος, ου, patient of injury, 2 Tim. ii. 24. (N. T.)\*

ἀν-εξι-χνιάστος, ου, that cannot be explored, incomprehensible, Ro. xi. 33; Ep. iii. 8. (S.)\*

ἀν-επ-αίσχυντος, ου, having no cause to be ashamed, 2 Tim. ii. 15.\*

ἀν-επι-λήπτος (W. H. -λημπ-), ου, adj., never caught doing wrong, irreproachable, 1 Tim. iii. 2, v. 7, vi. 14.\*

ἀν-έρχομαι, to come or go up, Jn. vi. 3; Gal. i. 17, 18.\*

ἄνεσις, εως, ἡ (ἀνίημι), relaxation, remission, as from bonds, burdens, etc., Ac. xxiv. 23; 2 Th. i. 7.

ἀν-ετάζω, to examine judicially, Ac. xxii. 24, 29. (S.)\*

ἄνευ, adv. as prep., with gen., without, 1 Pet. iii. 1.

ἀν-εύθετος, ου, inconvenient, Ac. xxvii. 12. (N. T.)\*

ἀν-εuriσκόω, to find by searching for, Lu. ii. 16; Ac. xxi. 4.\*

ἀν-έχω, mid., to bear with, forbear, have patience with, endure, Mat. xvii. 17; Lu. ix. 41; gen. of pers. or thing.

ἀνεψιός, οὗ, ὁ, a cousin, Col. iv. 10.\*

ἄνηθον, ου, τό, anise, dill, Mat. xxiii. 23.\*

ἀνῆκει, impers., it is fit or proper; part., τὸ ἀνῆκον, τὰ ἀνῆκοντα, the becoming, Phil. 8.

ἀν-ήμερος, ου, adj., not tame, fierce, 2 Tim. iii. 3.\*

ἀνῆρ, ἀνδρὸς, ὁ, (1) a man, in sex and age (Lat. vir), Ac. viii. 12; hence, (2) a husband, Ro. vii. 2, 3; (3) a person generally, Lu. vii. 41; plur. voc., ἄνδρες, Sirs!; often in apposition with adjectives and nouns, as ἀνῆρ ἁμαρτωλός, ἀνῆρ προφήτης, Lu. v. 8, xxiv. 19.

ἀνθ-ίστημι, to oppose, withstand, resist, with dat., Ro. ix. 19, Mat. v. 39.

ἀνθ-ομολογέομαι, οὔμαι, to confess, give thanks to, dat., Lu. ii. 38.\*

ἄνθος, ους, τό, a flower, Ja. i. 10, 11; 1 Pet. i. 24.\*

ἀνθρακιά, ἄς, ἡ, a heap of burning coals, Jn. xviii. 18, xxi. 9.\*

ἄνθραξ, ακος, ὁ, a coal, Ro. xii. 20.\*

ἀνθρωπ-ἄρεσκος, ου, desirous of pleasing men, Ep. vi. 6; Col. iii. 22. (S.)\*

ἀνθρώπινος, ἰνῆ, ἰνον, human, belonging to man, Ja. iii. 7; 1 Cor. x. 13.

ἀνθρωπο-κτόνος, ου, ὁ, ἡ, a homicide, a manslayer, Jn. viii. 44; 1 Jn. iii. 15.\*

ἄνθρωπος, ου, ὁ, a man, one of the human race (Lat. homo). Like ἀνῆρ, joined in apposition with substantives, as Mat. xviii. 23, xxi. 33.

ἀνθ-υπατεύω, to be proconsul, Ac. xviii. 12 (not W. H.)\*

ἀνθ-ύπατος, ου, ὁ, a proconsul, Ac. xiii. 7, 8, 12.

ἀν-ίημι, to unloose, let go, Ac. xvi. 26, xxvii. 40; to give up, Ep. vi. 9; to leave, neglect, Heb. xiii. 5.\*

ἀν-ίλεως, ου, without mercy, Ja. ii. 13 (W. H. read ἀνέλεος). (N. T.)\*

ἄ-νιπτος, ου, adj., unwashed, Mat. xv. 20; Mar. vii. 2, 5 (Rec.)\*

ἀν-ίστημι, to raise up one lying or dead, Ac. ix. 41; Jn. vi. 39, 40; intrans. (in 2 a., pf. and mid.), to rise from a recumbent posture, Mar. i. 35; to rise again from the dead, Lu. xvi. 31; aor. part., often combined with other verbs, as "rising (ἀναστὰς) he went."

"Ἄννα, as, ἡ, Anna, Lu. ii. 36.\*

"Ἄννας, α, ὁ, Annas, Lu. iii. 2; Jn. xviii. 13, 24; Ac. iv. 6.\*

ἀ-νόητος, ου, foolish, thoughtless, Ro. i. 14; 1 Tim. vi. 9.

ἄνοια, as, ἡ, folly, madness, Lu. vi. 11; 2 Tim. iii. 9.\*

ἀνοίγω, ἔω, to open, Ac. v. 19, xli. 10, 14; intrans. in 2 perf., ἀνέψα, to be open, 2 Cor. vi. 11; 1 Cor. xvi. 9.

ἀν-οικο-δομέω, ὦ, to build up again, Ac. xv. 16.\*

ἄνοιξις, εως, ἡ, opening (the act of), Ep. vi. 19.\*

ἀ-νομία, as, ἡ, lawlessness, iniquity, Mat. xxiii. 28; Tit. ii. 14; αἱ ἀνομίαι, iniquities, evil deeds, Ro. iv. 7. Syn.: see ἀγνόημα.

ἄ-νομος, ου, (1) without law, not subject to the law, used of Gentiles, 1 Cor. ix. 21; (2) lawless; as subst., a male-

*factor*; ὁ ἀνομος, *the lawless one*, 2 Th. ii. 8.

ἀνόμως, adv., *without law*, Ro. ii. 12.

ἀν-ορθῶ, ὦ, *to make upright or straight again, to rebuild, make strong*, Lu. xiii. 13; Ac. xv. 16; Heb. xii. 12.\*

ἀν-όσιος, *un, unholy*, 1 Tim. i. 9; 2 Tim. iii. 2.\*

ἀνοχή, ἡς, ἡ, *forbearance, toleration*, Ro. ii. 4, iii. 25.\* Syn.: ὑπομονή *is patience under trials, referring to things*; μακροθυμία, *patience under provocation, referring to persons*; ἀνοχή *is a forbearance temporary in its nature*.

ἀντ-αγωνίζομαι, *to resist, strive against*, Heb. xii. 4.\*

ἀντ-άλλαγμα, ατος, τό, *an equivalent, price*, Mat. xvi. 26; Mar. viii. 37.\*

ἀντ-ανα-πληρῶ, ὦ, *to fill up in turn*, Col. i. 24.\*

ἀντ-απο-δίδωμι, *to recompense, requite*, Lu. xiv. 14; Ro. xii. 19.

ἀντ-από-δομα, ατος, τό, *a recompense, requital*, Lu. xiv. 12; Ro. xi. 9. (S.)\*

ἀντ-από-δοσις, εως, ἡ, *a reward, recompense*, Col. iii. 24.\*

ἀντ-απο-κρίνομαι, *to reply against, contradict*, Lu. xiv. 6; Ro. ix. 20.\*

ἀντ-εἶπον (used as 2 aor. of ἀντιλέγω, see φημί), *to contradict, to gainsay*, Lu. xxi. 15; Ac. iv. 14.\*

ἀντ-έχω, mid., *to hold fast, to adhere to (gen.)*, Mat. vi. 24; Lu. xvi. 13; 1 Th. v. 14; Tit. i. 9.\*

ἀντί, prep., gen., *instead of, for*. See Gr. §§ 291, 147a, Wi. §§ 47a, 52, 4, 3), Bu. 321.

ἀντι-βάλλω, *to throw in turn, exchange words*, Lu. xxiv. 17.\*

ἀντι-δια-τίθημι, mid., *to set one's self against, oppose*, 2 Tim. ii. 25.\*

ἀντί-δικος, ου, ὁ (orig. adj.), *an opponent at law*, Mat. v. 25; Lu. xii. 58, xviii. 3; *an adversary*, 1 Pet. v. 8.\*

ἀντι-θεσις, εως, ἡ, *opposition*, 1 Tim. vi. 20.\*

ἀντι-καθ-ίστημι, *to resist*, Heb. xii. 4.\*

ἀντι-καλέω, *to call or invite in turn*, Lu. xiv. 12.\*

ἀντί-κειμαι, *to oppose, resist*

(dat.), Lu. xiii. 17, xxi. 15; ὁ ἀντικείμενος, *an adversary*, 1 Cor. xvi. 9; Phil. i. 28.

ἀντικρύ (W. H. ἀντικρυς), adv., *over against*, Ac. xx. 15.\*

ἀντι-λαμβάνω, mid., *to take hold of, help, share in (gen.)*, Lu. i. 54; Ac. xx. 35; 1 Tim. vi. 2.

ἀντι-λέγω, *to speak against, contradict (dat.)*, Ac. xiii. 45; *to oppose, deny*, Jn. xix. 12.

ἀντι-ληψις (W. H. -ληψι-), εως, ἡ, *help, ministration*, 1 Cor. xii. 28.\*

ἀντι-λογία, as, ἡ, *contradiction, contention, rebellion*, Heb. vi. 16, vii. 7, xii. 3; Ju. 11.\*

ἀντι-λοιδόρῶ, *to revile or reproach again*, 1 Pet. ii. 23.\*

ἀντι-λutron, ου, τό, *a ransom-price*, 1 Tim. ii. 16.\*

ἀντι-μετρέω, ὦ, *to measure in return*, Mat. vii. 2 (not W. H.); Lu. vi. 38. (N. T.)\*

ἀντι-μισθία, as, ἡ, *recompense*, Ro. i. 27; 2 Cor. vi. 13. (N. T.)\*

Ἀντιόχεια, as, ἡ, *Antioch*. Two places of the name are mentioned, Ac. xi. 26, xiii. 14.

Ἀντιοχεύς, εως, ὁ, *a citizen of Antioch*, Ac. vi. 5.\*

ἀντι-παρ-έρχομαι, *to pass by opposite to*, Lu. x. 31, 32.\*

Ἀντίπας, α, ὁ, *Antipas*, Rev. ii. 13.\*

Ἀντιπατρίς, ιδος, ἡ, *Antipatris*, Ac. xxiii. 31.\*

ἀντι-πέραν (W. H. ἀντίπερα), adv., *on the opposite side or shore*, Lu. viii. 26.\*

ἀντι-πίπτω, *to fall against, resist*, Ac. vii. 51.\*

ἀντι-στρατεύομαι, dep., *to make war against*, Ro. vii. 23.\*

ἀντι-τάσσω, mid., *to set one's self against, resist (dat.)*, Ro. xiii. 2; Ja. iv. 6, v. 6; 1 Pet. v. 5; Ac. xviii. 6.\*

ἀντι-τυπος, ου, like in pattern, Heb. ix. 24; τὸ ἀντίτυπον, *corresponding in form, as wax to the seal, antitype*, 1 Pet. iii. 21.\*

Ἀντι-χρίστος, ου, ὁ, *opposer of Christ, Antichrist*, 1 Jn. ii. 18, 22, iv. 3; 2 Jn. 7. (N. T.)\*

ἀντλήω, ὦ, *to draw from a vessel*, Jn. ii. 8, 9, iv. 7, 15.\*

ἄντλημα, ατος, τό, *a bucket*, Jn. iv. 11.\*

ἀντ-οφθαλμέω, ὦ, *to look in the face*; so *to meet the wind*, Ac. xxvii. 15.\*

ἀν-υδρος, ου, *without water, dry*, Mat. xii. 43; Lu. xi. 24.

ἀν-υπό-κριτος, ου, adj., *without hypocrisy, unfeigned*, Ro. xii. 9; 2 Cor. vi. 6. (Ap.)

ἀν-υπό-τακτος, ου, *not subject to rule, of things*, Heb. ii. 8; *unruly, of persons*, 1 Tim. i. 9; Tit. i. 6, 10.\*

ἄνω, adv. (ἀνά), ὤ, *above, upwards*; τὰ ἄνω, *heaven or heavenly things*, as Jn. viii. 23.

ἀνώγειον, ου, τό, *an upper chamber*. See ἀνάγειον.\*

ἄνωθεν, adv. (ἀνω), (1) *of place, from above*, as Jn. iii. 31, xix. 11; with prepp. ἀπό, ἐκ, *from the top*, as Mar. xv. 38; Jn. xix. 23; (2) *of time, from the first*, only Lu. i. 3; Ac. xxvi. 5. In Jn. iii. 4, 7, *again* (see Gal. iv. 9); or, *perhaps here also, from above*.

ἄνωτερός, ἡ, βν, *upper, higher*, Ac. xix. 1.\*

ἄνώτερος, α, ου (compar. of ἄνω; only neut. as adv.), *higher, to a higher place*, Lu. xiv. 10; *above, before*, Heb. x. 8.\*

ἀν-ωφέλης, ἐς, *unprofitable*, Tit. iii. 9; Heb. vii. 18.\*

ἄξίνη, ἡς, ἡ, *an axe*, Mat. iii. 10; Lu. iii. 9.\*

ἄξιος, ια, ιω, adj., *worthy, deserving of, suitable to (gen.)*, Heb. xi. 38; Lu. xii. 48; Ac. xxvi. 20.

ἄξιόν, ὦ, *to deem worthy (acc. and gen., or inf.)*, Lu. vii. 7; 2 Th. i. 11; *think fit*, Ac. xv. 38, xxviii. 22.

ἄξιως, adv., *worthily, suitably (with gen.)*, Ro. xvi. 2; Phil. i. 27.

ἀ-όρατος, ου, *invisible, unseen*, Col. i. 16; 1 Tim. i. 17.

ἀπ-αγγέλλω, *to report, relate, make known, declare*, Ac. iv. 23; 1 Th. i. 9.

ἀπ-άγχω, mid., *to hang or strangle one's self*, Mat. xxvii. 5.\*

ἀπ-άγω, *to lead, carry, or take away*, Lu. xiii. 15; *to lead away to execution*, Mat. xxvi. 57; Mar. xiv. 44, 53; *to lead or tend, as a way*, Mat. vii. 13, 14.

ἀ-παίδευτος, ου, adj., *uninstructed, ignorant*, 2 Tim. ii. 23.\*



**ἀπ-αίρω**, *to take away*; in N. T. only 1 a. pass., Mat. ix. 15; Mar. ii. 20; Lu. v. 35.\*  
**ἀπ-αυτέω**, *to ask back, require, reclaim*, Lu. vi. 30, xii. 20.\*  
**ἀπ-αλγέω**, *to be past feeling*, Ep. iv. 19.\*  
**ἀπ-αλλάσσω**, pass., *to be removed from, to depart*, Ac. xix. 12; pass., *to be set free* (with ἀπό), Lu. xii. 58; *to deliver*, Heb. ii. 15.\*  
**ἀπ-αλλοτριώω**, *to estrange, alienate* (gen.), Ep. ii. 12, iv. 18; Col. i. 21.\*  
**ἀπαλός**, ἡ, *ὄν, tender*, as a shoot of a tree, Mat. xxiv. 32; Mar. xiii. 28.\*  
**ἀπ-αντάω**, ὦ, *to meet, to encounter* (dat.), Mar. xiv. 13.  
**ἀπ-άντησις**, εως, ἡ, *a meeting, an encountering*; εἰς ἀπάντησιν (gen. or dat.), *to meet any one*, Ac. xxviii. 15.  
**ἅπας**, adv., *of time, once*, 1 Th. ii. 18; *once for all*, Heb. vi. 4, x. 2.  
**ἀ-παρά-βατος**, ον, *inviolable, unchangeable*, Heb. vii. 24.\*  
**ἀ-παρ-σκεύαστος**, ον, adj., *unprepared*, 2 Cor. ix. 4.\*  
**ἀπ-αρνέομαι**, οὔμαι, *to deny, disown*, Mat. xxvi. 34, 35; *to disregard*, Mar. viii. 34.  
**ἀπ-άρτι**, adv., *of time* (see ἀρτι), *henceforth*, Rev. xiv. 13. (W. H. read ἀπ' ἀρτι.)\*  
**ἀπ-αρτισμός**, οὔ, ὁ, *completion*, Lu. xiv. 28.\*  
**ἀπ-αρχή**, ἡς, ἡ, *the first-fruits, consecrated to God* (see W. H., 2 Th. ii. 13).  
**ἅ-πας**, ασα, αν (like πᾶς, Gr. § 37), *all, all together, the whole*.  
**ἀπασφαλίζομαι**, see ἀσφαλίζομαι. (N. T.)\*  
**ἀπατάω**, ὦ, ἡσω, *to deceive, lead into error*, Ja. i. 26; Ep. v. 6; 1 Tim. ii. 14 (W. H. ἔξαπ-).\* (The stronger form ἔξαπατάω is more frequent.)  
**ἀπάτης**, ης, ἡ, *deceit, deceitfulness*, Col. ii. 8; Heb. iii. 13.  
**ἀ-πάτωρ**, ορος, ὁ, ἡ (πατήρ), *without father, i.e., in the genealogies*, Heb. vii. 3.\*  
**ἀπ-αύγασμα**, ατος, τό, *reflected brightness*, Heb. i. 3.\*  
**ἀπ-εἶδον** (W. H. ἀφείδον), 2 aor. of ἀφοράω, *which see*.  
**ἀ-πειθεια**, ας, ἡ, *willful unbelief,*

*obstinacy, disobedience*, Heb. iv. 6, 11.  
**ἀ-πειθέω** ὦ, *to refuse belief, be disobedient*, Jn. iii. 36; Ro. ii. 8.  
**ἀ-πειθής**, ἐς, *unbelieving, disobedient*, Lu. i. 17; 2 Tim. iii. 2.  
**ἀπειλέω**, ὦ, ἡσω, *to threaten, forbid by threatening*, Ac. iv. 17; 1 Pet. ii. 23.\*  
**ἀπειλή**, ἡς, ἡ, *a threatening, threat*, Ac. iv. 17 (W. H. omit), 29, ix. 1; Ep. vi. 9.\*  
**ἄπ-εμι** (εἶμι, *to be*), *to be absent*, as 1 Cor. v. 3.  
**ἄπ-εμι** (εἶμι, *to go*), *to go away, to depart*, Ac. xvii. 10.\*  
**ἀπ-εἶπον** (see εἶπον), *mid., to renounce, disown*, 2 Cor. iv. 2.\*  
**ἀ-πειραστος**, ον, adj., *incapable of being tempted*, Ja. i. 13.\*  
**ἄ-πειρος**, ον, adj., *inexperienced, unskillful* (in gen.), Heb. v. 13.\*  
**ἀπ-εκ-δέχομαι**, *to wait for, expect earnestly or patiently*, Ro. viii. 19, 23, 25; Heb. ix. 28. (N. T.)  
**ἀπ-εκ-δύομαι**, *to strip, divest, renounce*, Col. ii. 15, iii. 9.\*  
**ἀπέκδυσις**, εως, ἡ, *a putting or stripping off, renouncing*, Col. ii. 11. (N. T.)\*  
**ἀπ-ελαύνω**, *to drive away*, Ac. xviii. 16.\*  
**ἀπ-ελεγμός**, οὔ, ὁ (ἐλέγχω), *reputation, censure, disrepute*, Ac. xix. 27. (N. T.)\*  
**ἀπ-ελεύθερος**, ον, ὁ, ἡ, *a freed-man*, 1 Cor. vii. 22.\*  
**Ἀπελλής**, οὔ, ὁ, *Apelles*, Ro. xvi. 10.\*  
**ἀπ-ελπίζω**, σω, *to despair*, Lu. vi. 35; R. V. "never despairing" (see R. V. mrg.)\*  
**ἀπ-έναντι**, adv. (gen.), *over against, in the presence of, in opposition to*.  
**ἀ-πέραντος**, ον (περαίνω), *interminable*, 1 Tim. i. 4.\*  
**ἀ-περισπάστως**, adv. (περὶ σπᾶω), *without distraction*, 1 Cor. vii. 35.\*  
**ἀ-περί-τμητος**, ον, *uncircumcised*; fig., Ac. vii. 51. (S.)\*  
**ἀπ-έρχομαι**, *to go or come from one place to another, to go away, depart; to go apart; to go back, to return; to go forth, as a rumor*.  
**ἀπ-έχω**, *to have in full*, Mat.

vi. 2; *to be far* (abs., or ἀπό), Lu. vii. 6; impers., ἀπέχει, *it is enough*, Mar. xiv. 41; *mid., to abstain from* (gen., or ἀπό), 1 Th. iv. 3.  
**ἀπιστεύω**, ὦ, *to disbelieve* (dat.), Mar. xvi. 11; *to be unfaithful*, Ro. iii. 3.  
**ἀπιστία**, ας, ἡ, *unbelief, distrust, a state of unbelief*, 1 Tim. i. 13; Heb. iii. 12, 19; *unfaithfulness*, Ro. iii. 3.  
**ἄ-πιστος**, ον, *not believing, incredulous*, Jn. xx. 27; hence, *an unbeliever or infidel*, 2 Cor. iv. 4; *unfaithful*, Lu. xii. 46; Rev. xxi. 8; pass., *incredible*, only Ac. xxvi. 8.  
**ἀπλός**, οὗς, ἡ, οὗν, *simple, sound*, Mat. vi. 22; Lu. xi. 34.\*  
**ἀπλότης**, τητος, ἡ, *simplicity, sincerity, purity*, 2 Cor. i. 12; Col. iii. 22.  
**ἀπλός**, adv., *simply, sincerely*, Ja. i. 5.\*  
**ἀπό**, prep. gen., *from*. See Gr. § 292, Wi. § 47 b, Bu. 321 sq.; and for the force of the prep. in composition, Gr. § 147 a, Wi. § 52, 4, Bu. 344.  
**ἀπο-βαίνω** (for βαίνω, see Gr. § 94, I., 6 d; fut., -βήσομαι), *to go or come out of, as from a ship*, Lu. v. 2; Jn. xxi. 9; *to turn out, result*, Lu. xxi. 13; Phil. i. 19.\*  
**ἀπο-βάλλω**, *to throw away*, Mar. x. 50; Heb. x. 35.\*  
**ἀπο-βλέπω**, *to look away from all besides; hence, to look earnestly at* (eis), Heb. xi. 26.\*  
**ἀπό-βλητος**, ον, verbal adj., *to be thrown away, rejected*, 1 Tim. iv. 4.\*  
**ἀπο-βολή**, ἡς, ἡ, *a casting away, rejection, loss*, Ac. xxvii. 22; Ro. xi. 15.\*  
**ἀπο-γίνομαι**, *to die*, 1 Pet. ii. 24.\*  
**ἀπο-γραφή**, ἡς, ἡ, *a record, register, enrolment*, Lu. ii. 2; Ac. v. 37.\*  
**ἀπο-γράφω**, *to enrol, inscribe in a register*, Lu. ii. 1, 3, 5; Heb. xii. 23.\*  
**ἀπο-δείκνυμι**, *to show by proof, demonstrate, set forth*, Ac. ii. 22, xxv. 7; 1 Cor. iv. 9; 2 Th. ii. 4.\*  
**ἀπό-δειξις**, εως, ἡ, *demonstration, proof*, 1 Cor. ii. 4.\*

ἀπο-δεκατόω, ὦ, (1) *to pay the tenth or tithe*, Mat. xxiii. 23; (2) *to levy tithes on*, acc., Heb. vii. 5. (S.)

ἀπο-δεκτος, ον, verbal adj., *acceptable*, 1 Tim. ii. 3, v. 4.\*

ἀπο-δέχομαι, *to receive with pleasure, to welcome*, Ac. xviii. 27, xxviii. 30.

ἀπο-δημέω, ὦ, *to go from one's own people, to go into another country*; only in the parables of our Lord, as Mat. xxi. 33; Lu. xv. 13.

ἀπό-δημος, ον, *gone abroad, sojourning in another country* (R. V.), Mar. xiii. 34.\*

ἀπο-δίδωμι, *to give from one's self, to deliver*, Mat. xxvii. 58; in mid., *to sell*, Ac. v. 8; *to pay off, discharge what is due*, Mat. v. 26; Lu. xvi. 2; *to restore*, Lu. iv. 20; *to requite, recompense*, Ro. ii. 6; Rev. xviii. 6.

ἀπο-δι-ορίζω, *to separate off, i.e., into parties*, Ju. 19.\*

ἀπο-δοκιμάζω, *to reject, as disapproved or worthless*, Mar. viii. 31; Heb. xii. 17.

ἀπο-δοχή, ἥς, ἡ, *acceptance, approbation*, 1 Tim. i. 15, iv. 9.\*

ἀπό-θεσις, εως, ἡ, *a putting away*, 1 Pet. ii. 21; 2 Pet. i. 14.\*

ἀπο-θήκη, ης, ἡ, *a repository, granary, storehouse*, Mat. iii. 12; Lu. iii. 17.

ἀπο-θησαυρίζω, *to treasure up, lay by in store*, 1 Tim. vi. 19.\*

ἀπο-θλιβω, *to press closely*, Lu. viii. 45.\*

ἀπο-θνήσκω (ἀπό, intensive; the simple θνήσκω is rare), *to die*, (1) of natural death, human, animal, or vegetable, Mat. ix. 24; (2) of spiritual death, Ro. vii. 10; Rev. iii. 2; (3) in Epp. of Paul, *to die to* (dat.), as Ro. vi. 2; also in other shades of meaning. For tenses see θνήσκω.

ἀπο-καθ-ίστημι, ἀποκαταστήσω (also - καθίσταμι and -άνω, see Mar. ix. 12; Ac. i. 6), *to restore, e.g., to health, or as a state or kingdom*, Lu. vi. 10, Ac. i. 6.

ἀπο-καλύπτω, *to uncover, bring to light, reveal*, Mat. x. 26; Lu. x. 21; 1 Cor. ii. 10. See Thayer, p. 62.

ἀπο-κάλυψις, εως, ἡ, *revelation, manifestation, enlightenment*, 1 Cor. xiv. 26; Ep. iii. 3; 2 Th. i. 7. (S.) Syn.: see Trench, § xciv.

ἀπο-καρ-δοκία, ας, ἡ (κάρα, head; ἀπό, intensive), *earnest expectation*, as if looking for with the head outstretched, Ro. viii. 19; Phil. i. 20.\*

ἀπο-κατ-αλλάσσω, *to reconcile, change from one state of feeling to another*, Ep. ii. 16; Col. i. 20, 22. (N. T.)\*

ἀπο-κατά-στασις, εως, ἡ, *restitution, restoration*, Ac. iii. 21.\*

ἀπό-κειμαι, *to be laid away, to be reserved for* (dat.), Lu. xix. 20; Col. i. 5; 2 Tim. iv. 8; Heb. ix. 27.\*

ἀπο-κεφαλίζω (κεφαλή), *to behead*, Mat. xiv. 10; Mar. vi. 16, 27; Lu. ix. 9. (S.)\*

ἀπο-κλείω, *to shut close*, as a door, Lu. xiii. 25.\*

ἀπο-κόπτω, *to smite or cut off*, Mar. ix. 43, 45; Jn. xviii. 10, 26; Ac. xxvii. 32; mid., Gal. v. 12 (see R. V.).\*

ἀπό-κριμα, ατος, τό, *an answer*, 2 Cor. i. 9.\*

ἀπο-κρίνομαι (for aor., see Gr. § 100, Wi. § 39, 2), *to answer*, Mar. xii. 28; Col. iv. 6; often used (like the corresponding Hebrew verb) where the "answer" is not to a distinct question, but to some suggestion of the accompanying circumstances; so especially in the phrase ἀποκριθεὶς εἶπεν, *answered and said*, as Mat. xi. 25; Lu. i. 60.

ἀπό-κρισις, εως, ἡ, *an answer, reply*, Lu. ii. 47.

ἀπο-κρύπτω, *to hide, conceal*, 1 Cor. ii. 7; Ep. iii. 9.

ἀπό-κρυφος, ον, *hidden, concealed*, Mar. iv. 22; Lu. viii. 17; *stored up*, Col. ii. 3.

ἀπο-κτείνω, ενῶ, *to put to death, kill*, Mat. xvi. 21; Rev. ii. 13; fig., *to abolish*, Ep. ii. 16.

ἀπο-κνέω, ὦ, *to bring forth*; fig., Ja. i. 15, 18.\*

ἀπο-κνύω, ισω, *to roll away*, Mat. xxviii. 2; Mar. xvi. 3; Lu. xxiv. 2. (S.)\*

ἀπο-λαμβάνω, *to receive from any one*, Gal. iv. 5; *to receive back, recover*, Lu. xv. 27;

mid., *to take aside with one's self*, Mar. vii. 33.

ἀπο-λαυσις, εως, ἡ (λαύω, *to enjoy*), *enjoyment*, 1 Tim. vi. 17; Heb. xi. 25.\*

ἀπο-λείπω, *to leave, to leave behind*, 2 Tim. iv. 13, 20; *to desert*, Ju. 6; pass., *to be reserved*, Heb. iv. 9.

ἀπο-λείχω, *to lick*, as a dog, Lu. xvi. 21 (W. H. ἐπιλείχω).\*

ἀπο-όλλυμι (see Gr. § 116, 2, Wi. § 15, Bu. 64), *to destroy, to bring to nought, to put to death*, Mar. i. 24; Ro. xiv. 15; *to lose*, Mat. x. 42; Jn. vi. 39; mid., pass. (and 2d perf.), *to perish, die*, Mat. viii. 25; *to be lost*, Lu. xxi. 18.

Ἀπολλύων, οντος, ὁ (prop. part of ἀπολλύω, *Destroyer*), *Apollon*, Rev. ix. 11. (N. T.)\*

Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Macedonia, Ac. xvii. 1.\*

Ἀπολλῶς, ὦ, ὁ, *Apollo*s, Ac. xviii. 24.

ἀπο-λογεόμαι, οὔμαι (λόγος), *to defend one's self by speech*, Lu. xxi. 14; Ac. xxvi. 24; *to defend, excuse*, Ro. ii. 15.

ἀπο-λογία, ας, ἡ, *a verbal defense, "apology,"* Ac. xxv. 16; 1 Cor. ix. 3.

ἀπο-λούω, mid., *to wash away*, as sins, Ac. xxii. 16; 1 Cor. vi. 11.\*

ἀπο-λύτρωσις, εως, ἡ, *redemption, deliverance*, Ro. iii. 24; Heb. ix. 15, xi. 35. Syn.: see Trench, § lxxvii.

ἀπο-λύω, *to release, let go, to send away*, Ac. xxviii. 18; Mat. xv. 23; spec., *to put away a wife, divorce*, Mat. i. 19; Lu. xvi. 18; mid., *to depart*, Ac. xxviii. 25.

ἀπο-μάσσω, ξω, *to wipe off*, as dust from the feet; mid., Lu. x. 11.\*

ἀπο-νέμω, *to assign to, appoint*, 1 Pet. iii. 7.\*

ἀπο-νίπτω, mid., *to wash one's self*, Mat. xxvii. 24.\*

ἀπο-πίπτω, *to fall from*, Ac. ix. 18.\*

ἀπο-πλανάω, ὦ, *to lead astray*, Mar. xiii. 22; 1 Tim. vi. 10.\*

ἀπο-πλέω, εύω, *to sail away*, Ac. xiii. 4, xiv. 26, xx. 15, xxvii. 1.\*

ἀπο-πλύνω, *to wash or rinse*, as nets, Lu. v. 2 (W. H. πλύνω).\*

ἀπο-πνίγω, *to suffocate, choke*, Mat. xiii. 7; Lu. viii. 7, 33.\*

ἀ-πορεύω, ὦ (πόρος, resource), except Mar. vi. 20 (W. H.), only mid. in N. T., *to be in doubt, to be perplexed*, Jn. xiii. 22; 2 Cor. iv. 8.

ἀπορία, as, ἡ, *perplexity, disquiet*, Lu. xxi. 25.\*

ἀπο-ρρίπτω, *to throw or cast down or off*, Ac. xxvii. 43; ἐαυτοὺς understood.\*

ἀπο-ορφανίζω (ὀρφανός), "*to make orphans of*"; *to bereave*, pass., 1 Th. ii. 17.\*

ἀπο-σκενάζομαι, *to pack away, pack up*, Ac. xxi. 15 (W. H. ἐπισκενάζομαι).\*

ἀπο-σκίασμα, ατος, τό (σκιάζω), *a shade, a shadow*, Ja. i. 17. (N. T.)\*

ἀπο-σπᾶω, ὦ, ἀσώ, *to draw out, unsheathe*, Mat. xxvi. 51; *to withdraw, to draw away*, Ac. xxi. 1.

ἀπο-στασία, as, ἡ, *defection, apostasy*, Ac. xxi. 21; 2 Th. ii. 3.\*

ἀπο-σπασιον, ου, τό, *repudiation, divorce*, Mat. xix. 7; Mar. x. 4; met., *bill of divorce*, as Mat. v. 31.\*

ἀπο-στεγάζω (στέγη), *to unroof*, Mar. ii. 4.\*

ἀπο-στέλλω, *to send forth, send*, as a messenger, commission, etc., spoken of prophets, teachers, and other messengers, Mat. x. 40; Lu. vii. 3; Ac. x. 36; *to send away, dismiss*, Lu. iv. 18; Mar. v. 10, viii. 26.

ἀπο-στερέω, ὦ, ἡσώ, *to defraud, abs.*, as Mar. x. 19; *deprive of by fraud*, acc. and gen., 1 Tim. vi. 5.

ἀπο-στολή, ἡς, ἡ, *apostleship*, Ac. i. 25; Ro. i. 5; 1 Cor. ix. 2; Gal. ii. 8.\*

ἀπό-στολος, ου, ὁ, (1) *a messenger*, 2 Cor. viii. 23; Heb. iii. 1; (2) *an apostle, i.e., a messenger of Christ to the world*, Lu. vi. 13; Gal. i. 1; used of others besides Paul and the Twelve, Ac. xiv. 14; 1 Th. ii. 6; 2 Cor. viii. 23.

ἀπο-στοματίζω (στόμα), *to entice to speak off-hand*, Lu. xi. 53.\*

ἀπο-στρέφω, *to turn away*, trans.

(with ἀπό, as Ac. iii. 26); *restore, replace*, Mat. xxvi. 52; mid., *to desert, reject*, acc., Mat. v. 42.

ἀπο-στυγέω, ὦ, *to detest, to abhor*, Ro. xii. 9.\*

ἀπο-συναγωγος, ου, *excluded from the synagogue, excommunicated*, Jn. ix. 22, xii. 42, xvi. 2. (N. T.)\*

ἀπο-τάσσω, ξω, mid., *to separate one's self from, withdraw from* (dat.), Mar. vi. 46; *to take leave of, renounce, send away* (dat.), Lu. xiv. 33.

ἀπο-τελέω, ὦ, έσω, *to perfect*, Ja. i. 15; Lu. xiii. 32 (W. H.)\*

ἀπο-τίθημι, mid., *to lay off or aside*, Ac. vii. 58; *to renounce*, Ro. xiii. 12.

ἀπο-τίνασσω, *to shake off*, Lu. ix. 5; Ac. xxviii. 5.\*

ἀπο-τίνω (or -τίω), τίσω, *to repay*, Phil. 19.\*

ἀπο-τολμάω, ὦ, *to assume boldness*, Ro. x. 20.\*

ἀπο-τομία, as, ἡ (τέμνω, *to cut*), severity, Ro. xi. 22.\*

ἀπο-τόμως, adv., *severely, sharply*, 2 Cor. xiii. 10; Tit. i. 13.\*

ἀπο-τρέπω, mid., *to turn away from, shun*, acc., 2 Tim. iii. 5.\*

ἀπ-ουσία, as (ἀπειμι), *absence*, Phil. ii. 12.\*

ἀπο-φέρω, *to bear away from one place to another*, Mar. xv. 1; Rev. xvii. 3.

ἀπο-φεύγω, *to escape*, 2 Pet. i. 4, ii. 18, 20.\*

ἀπο-φθέγγομαι, *to speak out, declare*, Ac. ii. 4, 14, xxvi. 25. (S.)\*

ἀπο-φορτίζομαι (φόρτος, *a burden*), *to unload, discharge*, Ac. xxi. 3.\*

ἀπό-χρησις, εως, ἡ (ἀπό, intens.), *abuse, misuse*, Col. ii. 22.\*

ἀπο-χωρέω, ὦ, *to go away, depart*, Mat. vii. 23; Lu. ix. 39; Ac. xiii. 13.\*

ἀπο-χωρίζω, *to part asunder*, Ac. xv. 39; Rev. vi. 14.\*

ἀπο-ψύχω, *to breathe out life, to faint*, Lu. xxi. 26.\*

"Αππιος, ου, ὁ, Appius; "Αππιου φόρον, *the Forum of Appius*, a town in Italy, situated on the Appian Way, Ac. xxviii. 15.\*

ἀ-πρός-ιτος, ου (προς, εἰμι), *not to be approached*, 1 Tim. vi. 16.\*

ἀ-πρός-κοπος, ου (κόπτω), act., *not causing to stumble*, 1 Cor. x. 32; pass., *not caused to stumble, blameless, without offense*, Ac. xxiv. 16; Phil. i. 10. (Ap.)\*

ἀ-προσωλήπτως (W. H. -λημπτ-), adv., *without respect of persons, impartially*, 1 Pet. i. 17. (N. T.)\*

ἄ-πταιστος, ου (πταίω, *to fall*), *without stumbling or falling*, Ju. 24.\*

ἄπτω, ψω, *to kindle*, as light or fire, Lu. viii. 16, xi. 33; mid., *to touch*, Mat. viii. 3; 1 Cor. vii. 1. Syn.: ἄπτομαι is *to touch or handle*; θηγγάνω, *a lighter touch*; ψηλαφάω, *to feel or feel after*.

'Απφία, as, ἡ, Apphia, Philem. 2.\*

ἀπ-ωθέω, ὦ, ἀπώσω, mid., *to repulse, to reject*, Ac. vii. 27, 39.

ἀπώλεια, as, ἡ (ἀπόλλυμι), *destruction, waste, of things*, Ro. ix. 22; Mar. xiv. 4; *destruction*, in general, Ac. viii. 20; *perdition*, 2 Th. ii. 3; Rev. xvii. 8, 11.

ἄρά, ἄς, ἡ, *curse, imprecation*, Ro. iii. 14.\*

ἄρα, conj., illative, *therefore, thence, since*. See Gr. § 406, Wi. § 53, 8, Bu. 371.

ἄρα, adv. interrogative, usually where the answer is negative, Lu. xviii. 8; Ac. viii. 30; Gal. ii. 17.\*

'Αραβία, as, ἡ, Arabia, Gal. i. 17, iv. 25.\*

"Αραμ, ὁ (Heb.), Aram, Mat. i. 3, 4; Lu. iii. 33 (not W. H.)\*

"Αραψ, αβος, ὁ, an Arabian, Ac. ii. 11.\*

ἄργεω, ὦ, *to linger, to delay*, 2 Pet. ii. 3.\*

ἄργος, ου (ἄ, ἔργον), *idle, lazy*, Mat. xx. 3; Tit. i. 12.

ἄργυρεος, ους, ἂ, οὖν, *made of silver*, Ac. xix. 24; 2 Tim. ii. 20; Rev. ix. 20.\*

ἄργυριον, ου, τό, *silver*, Ac. iii. 6; *a piece of silver, a shekel*, Mat. xvi. 15; *money* in general, Mar. xiv. 11.

ἄργυρο-κόπος, ου, ὁ, *a silver-smith*, Ac. xix. 24.\*

ἄργυρος, ου, ὁ, *silver*, Ac. xvii. 29; Ja. v. 3.

"Αρειος πάγος, ου, ὁ, Areopagus, or Mars' Hill, an open space on a hill in Athens, where



- the supreme court was held, Ac. xvii. 19, 22.\* ("Apeios is an adj. from \*Αρης, Mars.)
- Ἀρεοπαγίτης**, ου, ὁ, *a judge of the Areopagite court*, Ac. xvii. 34.\*
- ἀρέσκω**, ας, ἡ, *a pleasing, a desire of pleasing*, Col. i. 10.\*
- ἀρέσκω**, ἀρέσω, *to be pleasing to*, Mat. xiv. 6; Gal. i. 10; *to seek to please or gratify, to accommodate one's self to* (dat.), 1 Cor. x. 33; 1 Th. ii. 4.
- ἀρεστός**, ἡ, ὅν, *acceptable, pleasing to*, Jn. viii. 29; Ac. xii. 3.
- Ἀρέτας**, α, ὁ, *Aretas, a king of Arabia Petraea*, 2 Cor. xi. 32.\*
- ἀρετή**, ἡς, ἡ, *virtue*, 2 Pet. i. 5; *any moral excellence, perfection*, Phil. iv. 8; 1 Pet. ii. 9; 2 Pet. i. 3.\*
- (ἀρήν), gen. ἀρῆς, *a lamb*, Lu. x. 3.\*
- ἀριθμῶ**, ὦ, *to number*, Mat. x. 30; Lu. xii. 7; Rev. vii. 9.\*
- ἀριθμός**, ου, ὁ, *a number*, Jn. vi. 10; Ac. vi. 7.
- Ἀριμαθαία**, ας, ἡ, *Arimathaea, a city of Palestine*, Mat. xxvii. 57; Mar. xv. 43.
- Ἀριστάρχος**, ου, ὁ, *Aristarchus*, Ac. xix. 29; Col. iv. 10.
- ἀριστῶ**, ὦ, ἡσω (ἀριστον), *to breakfast*, Jn. xxi. 12, 15; *to dine*, Lu. xi. 37.
- ἀριστερός**, ὁ, ὅν, *left; ἡ ἀριστερά (χεῖρ), the left hand*, Mat. vi. 3; ἔξ ἀριστερῶν, *on the left*, Mar. x. 37 (W. H.); Lu. xxiii. 33, without ἐξ; 2 Cor. vi. 7. (The more common word is εὐώνυμος.)\*
- Ἀριστόβουλος**, ου, ὁ, *Aristobulus*, Ro. xvi. 10.\*
- ἄριστον**, ου, τό, *dinner*, Mat. xxii. 4; Lu. xi. 38, xiv. 12.\* See δεῖπνον.
- ἀρκετός**, ἡ, ὅν, *sufficient*, Mat. vi. 34, x. 25; 1 Pet. iv. 3.\*
- ἀρκέω**, ὦ, *to be sufficient for*, Mat. xxv. 9; 2 Cor. xii. 9; pass., *to be satisfied with*, Lu. iii. 14; Heb. xiii. 5.
- ἄρκτος** (W. H. ἄρκος), ου, ὁ, ἡ, *a bear*, Rev. xiii. 2.\*
- ἄρμα**, ατος, τό, *a chariot*, Ac. viii. 28, 29, 38; Rev. ix. 9.\*
- Ἀρμαγεδδών** (Heb. or Aram., der. disputed), (W. H. Ἄρ Μαγεδδών), *Harmageddon*, Rev. xvi. 16. (N. T.)\*
- ἀρμόζω**, ὦ, *to fit together*; mid., *to espouse, to betroth*, 2 Cor. xi. 2.\*
- ἀρμός**, ου, ὁ, *a joint, i.e., of limbs in a body*, Heb. iv. 12.\*
- ἀρνέομαι**, οὔμαι, *to deny*, Mat. xxvi. 70; Jn. i. 20; 2 Tim. ii. 12; *to renounce*, Tit. ii. 12; *to reject*, Ac. iii. 14.\*
- ἀρνίον**, ου, τό (dimin. of ἀρήν), *a little lamb*, Jn. xxi. 15; freq. in Rev., of Christ.
- ἀροτρίῳ**, ὦ, ἄσω, *to plow*, Lu. xvii. 7; 1 Cor. ix. 10.\*
- ἄροτρον**, ου, τό, *a plow*, Lu. ix. 62.\*
- ἀρπαγή**, ἡς, ἡ (ἀρπάζω), *the act of plundering*, Heb. x. 34; *plunder, spoil*, Mat. xxiii. 25; Lu. xi. 39.\*
- ἀρπαγμός**, ου, ὁ, *spoil, an object of eager desire, a prize*, Phil. ii. 6.\*
- ἀρπάζω**, ἄσω (2 aor. pass., ἥρπαγην), *to snatch, seize violently, take by force*, Jn. x. 12; *to carry off suddenly*, Jn. vi. 15; Ac. xxiii. 10.
- ἄρπαξ**, ατος, adj., *rapacious, ravenous*, Mat. vii. 15; Lu. xviii. 11; *a robber, an extortioner*, 1 Cor. v. 10, 11, vi. 10.\*
- ἄρραβών**, ὠνος, ὁ (from Heb.), *a pledge, an earnest, ratifying a contract*, 2 Cor. i. 22, v. 5; Ep. i. 14.\*
- ἄρραφος** (W. H. ἀραφος), ου, *not seamed or sewn*, Jn. xxi. 23. (N. T.)\*
- ἄρρην**, εν (W. H. ἀρσην, εν), *of the male sex*, Ro. i. 27; Rev. xii. 5, 13.\*
- ἄρρητος**, ου, adj., *unspoken, unspeakable*, 2 Cor. xii. 4.\*
- ἄρρωστος**, ου, adj. (ῥώννυμι), *infirm, sick*, Mat. xiv. 14; 1 Cor. xi. 30.
- ἀρσено-κόλητις**, ου, ὁ (ἀρσην κολ-τη), *a sodomite*, 1 Cor. vi. 9; 1 Tim. i. 10.\*
- ἄρσην**, εν, *male*, Mat. xix. 4; Gal. iii. 28.
- Ἀρτεμῆς**, ᾱ, ὁ, *Artemas*, Tit. ii. 12.\*
- Ἀρτεμις**, ἰδος or ιως, ἡ, *Artemis, the Persian or Ephesian Artemis, to be distinguished from the Artemis of the Greeks, the sister of Apollo*, Ac. xix. 24, 27, 28, 34, 35.\*
- ἀρτέμων**, ονος, ὁ (ἀρτάω, *to sus-*
- pend*), prob. *the foresail*, Ac. xxvii. 40.\*
- ἄρτι**, adv. of time, *now, just now, at this moment*; with other particles, as ἔως ἄρτι, *till now*; ἀπ' ἄρτι, *from now or henceforward*.
- ἄρτι-γέννητος**, ου, *newly or recently born*, 1 Pet. ii. 2. (N. T.)\*
- ἄρτιος**, ου, adj., *perfect, complete, wanting in nothing*, 2 Tim. iii. 17.\* Syn.: ἄρτιος means fully adapted for its purpose; ὁλόκληρος, entire, having lost nothing; τέλειος, fully developed, complete.
- ἄρτος**, ου, ὁ, *bread, loaf, food*; fig., *spiritual nutriment*; ἀρτοῖ τῆς προθέσεως, *show-bread*, Mat. xii. 4; Mar. ii. 26.
- ἀρτύω** (ἀρω, *to fit*), *to season, to flavor, as with salt*, Mar. ix. 50; Lu. xiv. 34; fig., Col. iv. 6.\*
- Ἀρφαξάδ**, ὁ (Heb.), *Arphaxad*, Lu. iii. 36.\*
- ἀρχ-ἄγγελος**, ου, ὁ, *an arch- or chief-angel*, 1 Th. iv. 16; Ju. 9. (N. T.)\*
- Ἀρχαῖος**, α, ου, *old, ancient*, Lu. ix. 8, 19; 2 Pet. ii. 5.
- Ἀρχάλαος**, ου, ὁ, *Archelaus*, Mat. ii. 22.\*
- ἀρχή**, ἡς, ἡ, (1) *a beginning, of time, space, or series*, Jn. i. 1; 2 Pet. iii. 4; *the outermost point*, Ac. x. 11. Used of Christ, *the leader*, Col. i. 18; Rev. iii. 14, xxi. 6, xxii. 13. Adv. phrases: ἀπ' ἀρχῆς, *from the beginning*; ἐν ἀρχῇ, *in the beginning*; ἐξ ἀρχῆς, *from the beginning or from the first*; κατ' ἀρχάς, *at the beginning*; τὴν ἀρχὴν, *originally*. (2) *rule, pre-eminence, principality* (see ἀρχω) : espec. in pl., ἀρχαι, *rulers, magistrates*, as Lu. xii. 11; of supramundane powers, *principalities*, as Ep. iii. 10.
- ἀρχ-ἡγός**, ου, ὁ (ἀρχή, ἄγω), *the beginner, author, prince*, Ac. iii. 15, v. 31; Heb. ii. 10, xii. 2.\*
- ἀρχ-ιερατικός**, ἡ, ὅν, *belonging to the office of the high-priest, pontifical*, Ac. iv. 6.\*
- ἀρχ-ιερεύς**, ἔως, ὁ, (1) *the high-priest*, Mat. xxvi. 3; Heb. ix. 7, 25; so of Christ only in

Heb., as ii. 17, iii. 1, etc.; (2) in pl. used more widely to include high-priestly families and deposed high-priests, Mat. ii. 4; Lu. xix. 47; Ac. iv. 23.

**ἀρχι-ποιμήν**, ενος, ὁ, the chief shepherd, a title of Christ, 1 Pet. v. 4. (N. T.)\*

**Ἀρχιππος**, ου, ὁ, Archippus, Col. iv. 17; Philem. 2.\*

**ἀρχι-συνάγωγος**, ου, ὁ, presiding officer or ruler of a synagogue, Lu. viii. 49; Ac. xiii. 15.

**ἀρχι-τέκτων**, ονος, ὁ, a master-builder, an architect, 1 Cor. iii. 10.\*

**ἀρχι-τελώνης**, ου, ὁ, a chief collector of taxes, a chief publican, Lu. xix. 2. (N. T.)\*

**ἀρχι-τρίκλινος**, ου, ὁ, a superintendent of a dining room, Jn. ii. 8, 9. (N. T.)\*

**ἄρχω**, to reign, to rule (gen.), only Mar. x. 42; Ro. xv. 12; mid., to begin, often with infin.; ἀρχάμενος ἀπὸ, beginning from (see Gr. § 287).

**ἄρχων**, οντος, ὁ, prop. particip., ruler, prince, leader, Ac. xvi. 19; Ro. xiii. 3.

**ἄρωμα**, ατος, τό, spice, perfume, Mar. xvi. 1; Lu. xiii. 56, xxiv. 1; Jn. xix. 40.\*

**Ἀσά**, ὁ (Heb.), Asa, Mat. i. 7, 8.\*

**ἀ-σάλευτος**, ου, unshaken, immovable, Ac. xxvii. 41; Heb. xii. 28.\*

**ἀ-σβεστος**, ου, adj. (σβέννυμι), not to be quenched, inextinguishable, Mat. iii. 12; Lu. iii. 17; Mar. ix. 43, 45 (W. H. omit).\*

**ἀσέβεια**, as, ἡ, impiety, ungodliness, wickedness, Ro. i. 18; Ju. 15, 18. Syn.: see ἀγνόημα.

**ἀσεβῶ**, ὦ, ἡσώ, to be ungodly, act impiously, 2 Pet. ii. 6; Ju. 15.\*

**ἀ-σεβής**, ἐς (σέβομαι), impious, ungodly, wicked, Ro. iv. 5; Ju. 4, 15.

**ἀ-σέλγεια**, as, ἡ, excess, wantonness, lasciviousness, Mar. vii. 22; Ep. iv. 19.

**ἄ-σημος**, ου, not remarkable, obscure, ignoble, Ac. xxi. 39.\*

**Ἀσήρ**, ὁ, Asher, Lu. ii. 36; Rev. vii. 6.\*

**ἀσθένεια**, as, ἡ, weakness, bodily infirmity, sickness, 1 Cor. xv. 43; Heb. xi. 34; fig., mental

weakness, distress, Ro. vi. 19; Heb. v. 2.

**ἀσθενέω**, ὦ, to be weak, Ro. viii. 3; 2 Cor. xiii. 4; to be sick, Lu. iv. 40; Ac. ix. 37.

**ἀσθένεια**, ατος, τό, weakness, infirmity; fig., Ro. xv. 1.\*

**ἀ-σθενής**, ἐς (σθένος, strength), "without strength," weak, infirm, Mat. xxvi. 41; Ro. v. 6; 1 Cor. iv. 10; sick, Lu. x. 9; Ac. iv. 9; 1 Cor. xi. 30.

**Ἀσία**, as, ἡ, Asia proper or Proconsular Asia, a district in the west of Asia Minor, Ac. vi. 9; 1 Pet. i. 1; Rev. i. 4; a part of Proconsular Asia, Ac. ii. 9.

**Ἀσιανός**, ου, ὁ, belonging to Asia, Ac. xx. 4.\*

**Ἀσιάρχης**, ου, ὁ, an Asiarch, a president of Asia, a citizen appointed annually to preside over the worship and celebrations in honor of the gods, Ac. xix. 31.\*

**ἀστία**, as, ἡ (σῆτος, corn), abstinence, a fast, Ac. xxvii. 21.\*

**ἄ-σιντος**, ου, fasting, Ac. xxvii. 33.\*

**ἀσκήω**, ὦ, ἡσώ, to exercise one's self, use diligence in, Ac. xxiv. 16.\*

**ἀσκός**, ου, ὁ, a bottle of skin, Mat. ix. 17; Mar. ii. 22; Lu. v. 37, 38.\*

**ἀσπόμενος**, adv. (from part. of ἡδμεαι), with joy, gladly, Ac. ii. 41 (W. H. omit); Ac. xxi. 17.\*

**ἄ-σοφος**, ου, not wise, Ep. v. 15.\*

**ἀσπάζομαι**, dep., to embrace, salute, to greet (actually or by letter), Mat. x. 2; 1 Cor. xvi. 19, 20; always of persons, except Heb. xi. 13, "having embraced (R. V. greeted) the promises"; to take leave of (only Ac. xx. 1; in xxi. 6, W. H. read ἀπα-σπάσσομαι).

**ἀσπασμός**, ου, ὁ, salutation, greeting, Mat. xxiii. 7; Col. iv. 18.

**ἄ-σπῆλος**, ου (σπῆλος), without spot, unblemished, 1 Tim. vi. 14; 1 Pet. i. 19.

**ἀσπίς**, ἰδος, ἡ, an asp, a venomous serpent, Ro. iii. 13.\*

**ἄ-σπονδος**, ου (σπονδή), "not

to be bound by truce," implacable, 2 Tim. iii. 3; Ro. i. 31 (not W. H.).\*

**ἀσσάριον**, ιου, τό, a small coin equal to the tenth part of a drachma, an assarium, Mat. x. 29; Lu. xii. 6. See Gr. § 154a.

**ἄσσον**, adv. (compar. of ἀγχι), nearer, close by, Ac. xxvii. 13.\*

**Ἄσσος**, ου, ἡ, Assos, Ac. xx. 13, 14.\*

**ἀ-στατέω**, ὦ, ἡσώ, to be unsettled, to have no fixed abode, 1 Cor. iv. 11.\*

**ἀστέιος**, ου (ἀστρ, city, see urbanae), fair, beautiful, Ac. vii. 20; Heb. xi. 23.\*

**ἀστήρ**, ἑπος, ὁ, a star, Mar. xiii. 25; 1 Cor. xv. 41; Rev. vi. 13.

**ἀ-στηρικτος**, ου (στηρίζω), unsettled, unstable, 2 Pet. ii. 14, iii. 16.\*

**ἀ-στοργέω**, ου (στοργή), without natural affection, Ro. i. 31; 2 Tim. iii. 3.\*

**ἀ-στόχεω**, ὦ (στόχος), to miss in aim, swerve from, 1 Tim. i. 6, vi. 21; 2 Tim. ii. 18.\*

**ἀστραπή**, ἧς, ἡ, lightning, Lu. x. 18; Rev. iv. 5; vivid brightness, lustre, Lu. xi. 36.

**ἀστράπτω**, to flash, as lightning, Lu. xvii. 24; to be lustrous, xxiv. 4.\*

**ἄστρον**, ου, τό, a star (orig. constellation), Lu. xxi. 25; Ac. vii. 43, xxvii. 20; Heb. xi. 12.\*

**Ἀσύγκριτος**, ου, ὁ, Asyncritus, Ro. xvi. 14.\*

**ἀ-σύμφωνος**, ου, dissonant, discordant, Ac. xxviii. 25.\*

**ἀ-σύνετος**, ου, without understanding, foolish, Mat. xv. 16; Ro. x. 19.

**ἀ-σύνθετος**, ου, covenant-breaking, treacherous, Ro. i. 31.\*

**ἀσφάλεια**, as, ἡ, security, Ac. v. 23; 1 Th. v. 3; certainty, Lu. i. 4.\*

**ἀ-σφαλής**, ἐς (σφάλω, fallo), safe, Phil. iii. 1; secure, firm, Heb. vi. 19; certain, Ac. xxv. 26; τὸ ἀσφαλές, the certainty, Ac. xxi. 34, xxii. 30.\*

**ἀσφαλίζω**, σω (mid.), to make fast, to secure, Mat. xxvii. 65, 66; Ac. xvi. 24; pass., to be made secure, Mat. xxvii. 64.\*

**ἀσφαλῶς**, adv., safely, Mar. xiv

44; Ac. xvi. 23; assuredly, Ac. ii. 36.\*

ἀσχημονέω, ὦ, to act improperly or unseemly, 1 Cor. vii. 36, xiii. 5.\*

ἀσχημοσύνη, ἡς, ἡ, unseemliness, Ro. i. 27; shame, nakedness, Rev. xvi. 15.\*

ἀσχημων, ὃν (σχήμα), uncomely, unseemly, 1 Cor. xii. 23.\*

ἀσωτία, ας, ἡ (σάω), an abandoned course, profligacy, Ep. v. 18; Tit. i. 6; 1 Pet. iv. 4.\*

ἀσώτως, adv., profligately, dissolutely, Lu. xv. 13.\*

ἀτακτεῖν, ὦ, to behave disorderly, 2 Th. iii. 7.\*

ἄτακτος, ὃν (τάσσω), irregular, disorderly, 1 Th. v. 14.\*

ἀτάκτως, adv., disorderly, irregularly, 2 Th. iii. 6, 11.\*

ἄτεκνος, ὃν, ὁ (τέκνον), childless, Lu. xx. 28, 29.\*

ἀτενίζω, σω, to look intently upon (dat. or els), Lu. iv. 20; Ac. i. 10; 2 Cor. iii. 7, 13.

ἄτερ, adv., as prep. with gen., without, in the absence of, Lu. xxii. 6, 35.\*

ἀτιμάζω, σω, to dishonor, condemn, whether persons or things, by word or by deed, Lu. xx. 11; Jn. viii. 49; Ja. ii. 6.

ἀτιμία, ας, ἡ, dishonor, ignominy, disgrace, ignoble use, 1 Cor. xi. 14; Ro. i. 26, ix. 21.

ἄτιμος, ὃν (τιμή), without honor, despised, Mat. xiii. 57; Mar. vi. 4; 1 Cor. iv. 10, xii. 23.\*

ἀτιμώ, ὦ, to dishonor, treat with indignity, Mar. xii. 4 (not W. H.).\*

ἀτμός, ἰδος, ἡ, a vapor, Ac. ii. 19; Ja. iv. 14.

ἄτομον, ὃν, τό (τέμνω), an atom of time, moment, 1 Cor. xv. 52.\*

ἄτοπος, ὃν (τόπος), misplaced, unbecoming, mischievous, Lu. xxiii. 41; Ac. xxviii. 6.

Ἀττάλεια, ας, ἡ, Attalia, Ac. xiv. 25.\*

αὐγάζω, to shine forth, 2 Cor. iv. 4.\*

αὐγή, ἡς, ἡ, brightness, daylight, Ac. xx. 11.\*

Αὔγουστος, ὃν, ὁ (Lat.), Augustus, Lu. ii. 1.\* Compare Σεβαστός.

αὐθάδης, ες (αὐτός, ἡδομαι), self-

pleasing, arrogant, Tit. i. 7; 2 Pet. ii. 10.\*

αὐθαίρετος, ὃν (αὐτός, αἰρέομαι), of one's own accord, 2 Cor. viii. 3, 17.\*

αὐθεντέω, ὦ, to exercise authority over (gen.), 1 Tim. ii. 12. (N. T.).\*

αὐλέω, ὦ, ἡσω, to play on a flute, to pipe, Mat. xi. 17; Lu. vii. 32; 1 Cor. xiv. 7.

αὐλή, ἡς, ἡ (ἄω, to blow), an open space, uncovered court or hall of a house, as Lu. xi. 21, xxi. 55; a sheepfold, Jn. x. 1, 16.

αὐλητής, οὖ, ὁ, a flute-player, Mat. ix. 23; Rev. xviii. 22.\*

αὐλιζομαι (to lodge in the open air), to lodge, pass the night, Mat. xxi. 17; Lu. xxi. 37.\*

αὐλός, οὖ, ὁ (ἄω), a flute, pipe, 1 Cor. xiv. 7.\*

αὐξάνω (also αἰζω), αὐξήσω, trans., to make to grow, as 1 Cor. iii. 6, 7; pass., to grow, increase, become greater, Mat. xiii. 32; Col. i. 10; generally intrans., to grow, increase, as Mat. vi. 28.

αὐξήσις, εως, ἡ, growth, increase, Ep. iv. 16; Col. ii. 19.\*

αὔριον, adv. (αὔρα, morning breeze, ἄω), to-morrow, Mat. vi. 30; Lu. xiii. 32, 33; ἡ (sc. ἡμέρα) αὔριον, the morrow, Mat. vi. 34; Ac. iv. 3.

αὐστηρός, ὁ, ὄν (dry), harsh, austere, Lu. xix. 21, 22.\*

αὐτάρκεια, ας, ἡ, sufficiency, 2 Cor. ix. 8; contentment, 1 Tim. vi. 6.\*

αὐτάρκης, ες (ἀρκέω, sufficient for self), content, satisfied, Phil. iv. 11.\*

αὐτο-κατά-κριτος, ὃν, self-condemned, Tit. iii. 11. (N. T.).\*

αὐτόματος, ὃν, spontaneous, of its own accord, Mar. iv. 28; Ac. xii. 10.\*

αὐτόπτης, οὖ, ὁ, an eye-witness, Lu. i. 2.\*

αὐτός, ἡ, ὁ, pron., he, she, it; in nom. nearly always emphatic. Properly demonstrative, self, very; joined with each of the persons of the verb, with or without a pers. pron., I myself, thou thyself, etc.; with the article, the same; the same with (dat.), 1 Cor. xi. 5; ἐπὶ τὸ αὐτό, at the same place or time, together;

κατὰ τὸ αὐτό, together, only Ac. xiv. 1. See Gr. § 335, Wl. § 22, 3, 4, Bu. 105 sq.

αὐτοῦ, adv. of place, here, there, Mat. xxvi. 36; Ac. xviii. 19, xxi. 4.

αὐτοῦ, ἡς, οὖ, pron. reflex. (contr. for ἑαυτοῦ), of himself, herself, etc. (W. H. in the majority of cases read αὐτοῦ, αὐτῷ, etc., but retain αὐτοῦ, etc., in some, as Mat. vi. 34; Jn. ii. 24; Ac. xiv. 17, etc.).

αὐτό-φωρος, ὃν (φάω, a thief), in the very act, Jn. viii. 4, neut. dat. with ἐπὶ (W. H. omit).\*

αὐτό-χειρ, pos, ὁ, with one's own hand, Ac. xxvii. 19.\*

αὐχμηρός, ὁ, ὄν, dark, dismal, 2 Pet. i. 19.\*

ἄφ-αίρετο, to take away, as Lu. x. 42; to take away sin, only Ro. xi. 27; Heb. x. 4; to smite off, as Mat. xxvi. 51, and parallel passages.

ἄ-φανής, ἐς (φαίνω), not appearing, hidden, Heb. iv. 13.\*

ἄ-φανίζω, to put out of sight, destroy, Mat. vi. 19, 20; to disfigure, Mat. vi. 16; pass., to vanish, perish, Ac. xiii. 41; Ja. iv. 14.\*

ἄ-φανισμός, οὖ, ὁ, a disappearing, destruction, Heb. viii. 13.\*

ἄ-φαντος, ὃν, disappearing, not seen, Lu. xxiv. 31.\*

ἄφεδρών, ὥσως, ὁ, draught, privacy, Mat. xv. 17. Mar. vii. 19. (N. T.).\*

ἄ-φειδία, ας, ἡ (φείδομαι), severity, Col. ii. 23.\*

ἄφελότης, τῆτος, simplicity, sincerity, Ac. ii. 46. (N. T.).\*

ἄφ-εσις, εως, ἡ (ἀφίημι), deliverance; lit., only Lu. iv. 18; elsewhere always of deliverance from sin, remission, forgiveness, Mat. xxvi. 28; Lu. i. 77; Ep. i. 7. Syn.: πάρεσις is a simple suspension of punishment for sin, in contrast with ἄφεσις, complete forgiveness.

ἄφή, ἡς, ἡ (ἄπτω, to fit), that which connects, a joint, Ep. iv. 16; Col. ii. 19.\*

ἄφθαρσία, ας, ἡ, incorruption, immortality, 1 Cor. xv.; Ro. ii. 7; 2 Tim. i. 10; Ep. vi. 24; incorruptness, Tit. ii. 7 (W. H. ἀφθορία).\*



ἡ-φθαρτος, ον (φθελρω), *incorruptible, imperishable*, Ro. i. 23; 1 Cor. ix. 25, xv. 52; 1 Tim. i. 17; 1 Pet. i. 4, 23, iii. 4.\*

ἡ-φθορία, ας, ἡ, *incorruptness*, Tit. ii. 7 (W. H.). (N. T.)\*

ἡ-φ-ημι (see Gr. § 112, Wi. § 14, 3), *to send away, as (1) to let go, emit*, Mat. xxvii. 50; Mar. xv. 37; *dismiss*, in senses varying according to the obj.; spec., *to disregard, pass by, send away, divorce*, Mat. xv. 14; Heb. vi. 1; 1 Cor. vii. 11, 12, 13; hence, (2) *to forgive* (dat. pers.), very often, Mat. xviii. 27; Mar. ii. 5, 7; (3) *to permit, concede*, abs., or with inf., as Mar. x. 14; or acc., as Mat. iii. 15 (dat., Mat. v. 40); or ἵνα, subj., Mar. xi. 6; or subj. alone, Lu. vi. 42; (4) *to leave, depart from, abandon, leave behind*, Mat. xxii. 22; Mar. i. 31; Lu. v. 11, xvii. 34, 35.

ἡ-φικνέομαι, οὔμαι (2 aor., ἡ-φικόμεν), *to arrive at, to reach*, Ro. xvi. 19.\*

ἡ-φιλ-ἀγαθος, ον, *not loving goodness and good men*, 2 Tim. iii. 3. (N. T.)\*

ἡ-φιλ-ἀργυρος, ον, *not loving money, not avaricious*, 1 Tim. iii. 3; Heb. xiii. 5. (N. T.)\*

ἡ-φίξις, εως, ἡ, *orig. arrival; departure*, Ac. xx. 29.\*

ἡ-φ-ιστημι, ἀποστησῶ, trans. in pres., imperf., 1 aor., fut., *to lead away, to seduce; intrans. in perf., plup., 2 aor., to go away, depart, avoid, withdraw from* (often with ἀπό); *mid., to fail, abstain from, absent one's self*.

ἡ-φνω, adv., *suddenly*, Ac. ii. 2, xvi. 26, xxviii. 6.\*

ἡ-φόβως, adv., *without fear*, Lu. i. 74; Phil. i. 14; 1 Cor. xvi. 10; Ju. 12.\*

ἡ-φ-ομοίω, ὦ, *to make like*, in pass., Heb. vii. 3.\*

ἡ-φ-οράω, ὦ (2 a., ἀπ- or ἀφ-εἶδον), *to look away from others at (eis) one, to regard earnestly*, Heb. xii. 2; *to see*, Phil. ii. 23.\*

ἡ-φ-ορίζω, fut. ἰω, trans., *to separate from* (ἐκ or ἀπό), Mat. xiii. 49, xxv. 32; *to separate for a purpose (eis)*, Ac. xiii. 2; Ro. i. 1; or inf.,

Gal. i. 15; *to excommunicate*, Lu. vi. 22.

ἡ-φ-ορμή, ἡς, ἡ, *an occasion, opportunity*, Ro. vii. 8, 11; 2 Cor. v. 12.

ἡ-φ-ορίζω, *to foam at the mouth*, Mar. ix. 18, 20.\*

ἡ-φρός, οὔ, ὁ, *foam, froth*, Lu. ix. 39.\*

ἡ-φροσύνη, ἡς, ἡ, *foolishness*, Mar. vii. 22; 2 Cor. xi. 1, 17, 22.\*

ἡ-φρων, ονος, ὁ, ἡ (φρήν), *inconsiderate, foolish, rash*, Lu. xi. 40; Ro. ii. 20.

ἡ-φ-υπνώω, ὦ (ἀπό, intensive), *to fall asleep*, Lu. viii. 23.\*

ἡ-φυστερέω, ὦ, *to keep back by fraud*, Ja. v. 4 (W. H.).\*

ἡ-φωνος, ον, *dumb, without the faculty of speech*: of animals, Ac. viii. 32; 2 Pet. ii. 16; of idols, 1 Cor. xii. 2. In 1 Cor. xiv. 10 the R. V. mrg. is probably the correct rendering.\*

ἡ-Αχαζ, ὁ (Heb.), *Ahaz*, Mat. i. 9.\*

ἡ-Αχαία, ας, ἡ, *Achaia*, a Roman province including all Greece except Thessaly, Ac. xix. 21; 1 Cor. xvi. 15.

ἡ-Αχαϊκός, οὔ, ὁ, *Achaicus*, 1 Cor. xvi. 17.\*

ἡ-χάριςτος, ον, *unthankful*, Lu. vi. 35; 2 Tim. iii. 2.\*

ἡ-Αχιμ, ὁ (Heb.), *Achim*, Mat. i. 14.\*

ἡ-χειρο-ποίητος, ον, *not made with hands*, Mar. xiv. 58; 2 Cor. v. 1; Col. ii. 11. (N. T.)\*

ἡ-χλός, ὅς, ἡ, *a mist, dimness*, Ac. xiii. 11.\*

ἡ-χρεῖος, ον, *useless, good for nothing, unprofitable*, Mat. xxv. 30; Lu. xvii. 10.\*

ἡ-χρεῖω (W. H. ἀχρεῶς), pass., *to be made useless*, Ro. iii. 12.\*

ἡ-χρηστος, ον, *useless, unprofitable*, Philem. 11.\*

ἡ-χρι and ἡ-χρις, adv. as prep., with gen., *even to, until, as far as*, whether of place, time, or degree; ἡ-χρις ὁὔ or ἡ-χρις alone, with the force of a conjunction, *until*. See μέχρι.

ἡ-χυρον, ον, τὸ, *chaff*, Mat. iii. 12; Lu. iii. 17.\*

ἡ-ψευδής, ἐς, *free from falsehood, truthful*, Tit. i. 2.\*

ἡ-ψυλθος, ον, ὁ and ἡ, *worm-wood*, Rev. viii. 11.\*

ἡ-ψυχος, ον, *without life, inanimate*, 1 Cor. xiv. 7.\*

## B

Β, β, βῆτα, *beta, b*, the second letter. Numerally, β' = 2; β = 2000.

Βαάλ (W. H. Βάαλ), ὁ, ἡ (Heb. Master), *Baal*, chief deity of the Phœnicians and other Semitic nations, Ro. xi. 4 (fem.), from 1 Kings xiv. 18 (S.).\*

Βαβυλών, ὠνος, ἡ, *Babylon*, lit., Mat. i. 11, 12, 17; Ac. vii. 43, and prob. 1 Pet. v. 13; mystically, in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21.\*

βαθμός, οὔ, ὁ (βαλνω, *to step*), *a step or degree in dignity*, 1 Tim. iii. 13. (S.)\*

βάθος, ον, τὸ, *depth*, lit. or fig., Mat. xiii. 5; 1 Cor. ii. 10; 2 Cor. viii. 2 (ἡ κατὰ βάθους πτωχεία, *their deep poverty*).

βαθύνω, νῶ, *to make deep*, Lu. vi. 48.\*

βαθύς, εἰα, ὅ, *deep*, Jn. iv. 11; in Lu. xxiv. 1, ὁρθρον βαθέος, in the early dawn (W. H. βαθέως, probably a genit. form).

βαῖον, ον, τὸ (Egyptian), *a palm branch*, Jn. xii. 13.\*

Βαλαάμ, ὁ (Heb.), *Balaam*. A name emblematic of seducing teachers, 2 Pet. ii. 15; Ju. 11; Rev. ii. 14.\*

Βαλάκ, ὁ (Heb.), *Balak*, Rev. ii. 14.\*

βαλάντιον (W. H. -λλ-), ον, τὸ, *a money-bag, purse*, Lu. x. 4, xii. 33, xxiii. 35, 36.\*

βάλλω, βαλῶ, θέβληκα, ἔβαλον, *to throw, cast, put* (with more or less force, as modified by the context); of liquids, *to pour*. Pass. perf., with intrans. force, as Mat. viii. 6 ("has been cast"), *lies*. The verb is intrans., Ac. xxvii. 14, *rushed*. In Mar. xiv. 65 the true reading is prob. ἔλαβον. Generally trans. with acc. and dat., or ἐπί (acc., sometimes gen.), εἰς, ἀπό, ἐκ, and other prep. or adv.

βαπτίζω, σθ (in form a frequentative of βάπτω, see Gr.

§ 144b), (1) mid. or pass., reflex., *to bathe* one's self, only in Mar. vii. 4; Lu. xi. 38; (2) of the Christian ordinance, *to immerse, submerge, to baptize*. The material (water, fire, the Holy Spirit) is expressed by dat., *ἐν* or *ἐν*; the purpose or result by *εἰς*. Pass. or mid., *to be baptized, to receive baptism*; (3) fig., of overwhelming woe, Mar. x. 38, 39; Lu. xii. 50.

**βάπτισμα**, ατος, τό, *the rite or ceremony of baptism*, Mat. iii. 7; Ep. iv. 5; fig., for overwhelming afflictions, Mar. x. 38, 39; Lu. xii. 50. (N.T.)

**βαπτισμός**, οῦ, ὁ, *the act of cleansing*, as vessels, Mar. vii. 4, 8 (W. H. omit); of Jewish lustrations, *washings* (pl.), Heb. ix. 10. For Heb. vi. 2, see Gr. § 260b, 2 (b).\*

**βαπτιστής**, οῦ, ὁ, *one who baptizes*; the surname of Johr., Christ's forerunner, Mat. iii. 1; Mar. viii. 28.

**βάπτω**, βάψω, *to dip*, Lu. xvi. 24; Jn. xiii. 26; *to dye, color*, Rev. xix. 13.\*

**βάρ** (Aram.), *son*, only Mat. xvi. 17 (**βάρ** Ἰωάν, W. H. βαριωνά). Also prefix to many surnames, meaning *son of*. (N.T.)

**Βαρ-αββᾶς**, ᾱ, ὁ, *Barabbas*, Mat. xxvii. 16, 17; Jn. xviii. 40.

**Βαράκ**, ὁ, *Barak*, Heb. xi. 32.\*

**Βαραχίας**, οῦ, ὁ, *Barachiah*, Mat. xxiii. 35.\*

**βάρβαρος**, οῦ, ὁ (prob. onomatop., descriptive of unintelligible sounds), properly adj., *a foreigner, barbarian*, as 1 Cor. xiv. 11; used of all foreigners not Greeks, Ac. xxviii. 2, 4; Col. iii. 11; Ro. i. 14.\*

**βαρέω**, ᾧ (see **βάρος**), in N.T. only pass. **βαρέομαι**, οἶμαι, *to be weighed down, to be oppressed*, as by sleep, Lu. ix. 32; mental troubles, 2 Cor. i. 8, v. 4.

**βαρέως**, adv., *heavily, with difficulty*, Mat. xiii. 15; Ac. xxviii. 27.\*

**Βαρ-θολομαῖος**, οῦ, ὁ, *Bartholomew*, surname (prob.) of Nathanael, Mat. x. 3.

**Βαρ-ιησοῦς**, οῦ, ὁ, *Bar-Jesus*, Ac. xiii. 6.\*

**Βαρ-ιωνᾶς**, ᾱ, ὁ, *Bar-Jonas*, surname of Peter, Mat. xvi. 17 (W. H.).\*

**Βαρ-νάβας**, α, ὁ, *Barnabas* (perhaps "son of comfort," see παράκλησις), Ac. ix. 27; Col. iv. 10.

**βάρος**, οὖς, τό, *weight, burden*, only fig., Ac. xv. 28; Rev. ii. 24.

**Βαρ-σαβᾶς**, ᾱ, ὁ, *Barsabas*. Two are mentioned, Ac. i. 23, xv. 22.\*

**Βαρ-τίμαιος**, οῦ, ὁ, *Bartimæus*, Mar. x. 46.\*

**βαρύνω**, *to weigh down*, Lu. xxi. 34 (Rec.).\*

**βαρύς**, εἶα, ὁ (see **βάρος**), (1) *heavy*, Mat. xxiii. 4; (2) *weighty, important*, Mat. xxiii. 23; Ac. xxv. 7; 2 Cor. x. 10; (3) *oppressive or grievous*, Ac. xx. 29; 1 Jn. v. 3.\*

**βαρύ-τιμος**, οῦ, *of great price*, Mat. xxvi. 7.\*

**βασανίζω** (see **βάσανος**), *to examine*, as by torture; hence, *to torment, vex*, Mar. v. 7; Rev. xi. 10, xii. 2; of waves, *to buffet*, Mat. xiv. 24; Mar. vi. 48.

**βασανισμός**, οῦ, ὁ, *torture, torment*, Rev. ix. 5, xiv. 11, xviii. 7, 10, 15.\*

**βασανιστής**, οῦ, ὁ, *one who tortures, a tormentor, jailer*, Mat. xviii. 34.\*

**βάσανος**, οῦ, ἡ (lit., *a touchstone*), *torture, torment*, Mat. iv. 24; Lu. xvi. 23, 28.\*

**βασιλεία**, ας, ἡ, *a kingdom, royal power or dignity, reign*; ἡ **βασιλεία** τοῦ Θεοῦ, τοῦ χριστοῦ, τῶν οὐρανῶν (the last form only in Mat.), *the divine, spiritual kingdom, or reign of Messiah*, in the world, in the individual, or in the future state; υἱοὶ τῆς **βασιλείας**, *sons of the kingdom*, Jews, its original possessors, Mat. viii. 12; true believers, Mat. xiii. 38. In Rev. i. 6, v. 10, for **βασιλεῖς** καὶ, W. H. read **βασιλείαν**, *a kingdom* consisting of priests (R. V.).

**βασιλειος**, οῦ, *royal, regal*, 1 Pet. ii. 9, from Exod. xix. 6; τὰ **βασιλεία**, as subst., *a regal mansion, palace*, Lu. vii. 25.\*

**βασιλεὺς**, ἑως, ὁ, *a leader, ruler*,

*king*, sometimes subordinate to higher authority, as the Herods. Applied to God, always with distinguishing epithets, Mat. v. 35; 1 Tim. i. 17, vi. 15; Rev. xv. 3; to Christ, Mat. ii. 2; Jn. i. 49, etc.; to Christians, Rev. i. 6, v. 10 (Rec., but see under **βασιλεία**).

**βασιλεύω**, εἴσω, *to have authority, to reign, or to possess or exercise dominion*; to be **βασιλεὺς** generally. With gen. or ἐπὶ (gen.), of the kingdom; ἐπὶ (acc.), of the persons governed.

**βασιλικός**, ἡ, ὅν, *belonging to a king, royal*, Jn. inv. 46, 49; Ac. xii. 20, 21; Ja. ii. 8.\*

**βασιλίσσα**, ης, ἡ, *a queen*, Mat. xii. 42; Lu. xi. 31; Ac. viii. 27; Rev. xviii. 7.\*

**βάσις**, εως, ἡ (**βαλνω**), prop. *a going*, hence, *the foot*, Ac. iii. 7.\*

**βασκαίνω**, ανῶ, *to bewitch, bring under malign influence*, Gal. iii. 1.\*

**βαστάζω**, ᾶσω, *to lift, lift up*; often with the sense of bearing away. Thus, (1) *to carry*, a burden, as Lu. xiv. 27; tidings, as Ac. ix. 15; (2) *to take on one's self*, as disease or weaknesses, Ro. xv. 1; condemnation, Gal. v. 10; reproach, Gal. vi. 17; (3) *to bear with or endure*, Rev. ii. 2; (4) *to take away*, Mat. viii. 17; Jn. xii. 6.

**βάτος**, οῦ, ὁ, ἡ, *a thorn-bush or bramble*, Lu. vi. 44; Ac. vii. 30, 35. "The Bush," Mar. xii. 26; Lu. xx. 37 denotes the section of the O. T. so called (Exod. iii.).\*

**βάτος**, οῦ, ὁ (Heb.), *a bath*, or Jewish measure for liquids containing 8 or 9 gallons, Lu. xvi. 6. (Ap).\*

**βάτραχος**, οῦ, ὁ, *a frog*, Rev. xvi. 13.\*

**βαττο-λογία**, ᾧ (prob. from **βατ**, an unmeaning sound; see **βάρβαρος**), *to babble, talk to no purpose*, Mat. vi. 7. (N. T.).\*

**βδελύγμα**, ατος, τό (see **βδελύσσω**), *something unclean and abominable, an object of moral repugnance*, Lu. xvi. 15; spec. (as often in O.T.) *idol*.

atry, Rev. xvii. 4, 5, xxi. 27. "Abomination of desolation," Mat. xxiv. 15; Mar. xiii. 14 (from Dan. ix. 27) refers to the pollution of the temple by some idolatrous symbol. (S.)\*

**βδελυκτός**, ἡ, ὄν, *disgusting, abominable*, Tit. i. 16. (S.)\*

**βδελύσσω**, ξω, to defile, only mid.; to loathe, Ro. ii. 22; and pass. perf. part., *defiled*, Rev. xxi. 8.\*

**βέβαιος**, α, ον, *steadfast, constant, firm*, Heb. vi. 19; Ro. iv. 16.

**βεβαίω**, ὦ, to confirm, to establish, whether of persons or things, Mar. xvi. 20; Ro. xv. 8; Heb. xiii. 9.

**βεβαίωσις**, εως, ἡ, *confirmation*, Phil. i. 7; Heb. vi. 16.\*

**βέβηλος**, ον (βα- in βαίνω, "that on which any one may step"), *common, unsanctified, profane*, of things or persons, 1 Tim. iv. 7; Heb. xii. 16.

**βεβηλώ**, ὦ, to make common, to profane, the Sabbath, Mat. xii. 5; the temple, Ac. xxiv. 6. (S.)\*

**Βεελ-ζεβούλ** (W. H. Βεεζεβούλ), ὁ (Heb.), *Beelzebub*, a name of Satan, Mat. x. 25; Lu. xi. 15, 18, 19. (N. T.)

**Βελιάλ**, ὁ (Heb. *worthlessness*), or Βελίαρ (W. H.), derivation doubtful, a name for Satan, 2 Cor. vi. 15. (N. T.)\*

**βελόνη**, ης, ἡ, a needle, Lu. xviii. 25 (W. H.).\*

**βέλος**, ους, τό (βάλλω), a missile, such as a javelin or dart, Ep. vi. 16.\*

**βελτίων**, ον, ονος (a compar. of ἀγαθός), *better*; neut. as adv., 2 Tim. i. 18.\*

**Βεν-ιαμίν**, ὁ (Heb. *Ben* = son), *Benjamin*, Ac. xiii. 21; Rev. vii. 8.

**Βερνίκη**, ης, ἡ, *Bernice*, Ac. xxv. 13, 23, xxvi. 30.\*

**Βέρροια**, ας, ἡ, *Beræa*, Ac. xvii. 10, 13.\*

**Βεροιαίος**, α, ον, *Beræan*, Ac. xx. 4.\*

**Βηθ-**, a Hebrew and Aramaic prefix to many local names, meaning house or abode of.

**Βηθ-αβαρα**, ἄς, ἡ, *Bethabara*, "house of the ford," Jn. i. 28 (W. H. read Βηθανία).\*

**Βηθ-ανία**, ας, ἡ, *Bethany*, "house

of misery." There were two places of the name: (1) Jn. xi. 1, etc.; (2) on the Jordan, Jn. i. 28 (W. H.). See Βηθα-βαρα.

**Βηθ-εσδά**, ἡ, *Bethesda*, "house of compassion," Jn. v. 2 (W. H. Βηθζαθά).\*

**Βηθ-λεέμ**, ἡ, *Bethlehem*, "house of figs," Mat. xxi. 4, 15.

**Βηθ-σαϊδά**, ἡ, *Bethsaida*, "house of hunting" or "fishing." There were two places of the name: one in Galilee, Jn. xii. 21; the other on the east of the Jordan, Lu. ix. 10.

**Βηθ-φαγή**, ἡ, *Bethphage*, "house of figs," Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29.\*

**βῆμα**, ατος, τό (βα- in βαίνω), a step, a space; βῆμα ποδός, a space for the foot, Ac. vii. 5; a raised space or bench, tribunal, judgment-seat, Jn. xix. 13; 2 Cor. v. 10.

**βήρυλλος**, ου, ὁ, ἡ, a beryl, a gem of greenish hue, Rev. xxi. 20.\*

**βία**, ας, ἡ, *force, violence*, Ac. v. 26, xxi. 35, xxiv. 7 (W. H. omit), xxvii. 41.\*

**βιάζω**, to use violence; mid., to enter forcibly, with εἰς, Lu. xvi. 16; pass., to suffer violence, to be assaulted, Mat. xi. 12.\*

**βίαιος**, α, ον, *violent*, Ac. ii. 2.\*

**βιαστής**, οὔ, ὁ, one who employs force, a man of violence, Mat. xi. 12.\*

**βιβλιδιον**, ου, τό, a little book, Rev. x. 2, 8 (not W. H.), 9, 10. (N. T.)\*

**βιβλίον**, ου, τό (dim. of follow-ing), a small book, a scroll, as Lu. iv. 17; Rev. v. 1; βιβλίον ἀποστασιου, a bill of divorcement, Mat. xix. 7; Mar. x. 4.

**βιβλος**, ου, ὁ, a written book, roll or volume, Mat. i. 1; Phil. iv. 3. The word means papyrus, from which ancient books were made.

**βιβρώσκω** (βρω-), perf. βέβρωκα, to eat, Jn. vi. 13.\*

**Βιθυνία**, ας, ἡ, *Bithynia*, Ac. xvi. 7; 1 Pet. i. 1.\*

**βίος**, ου, ὁ, (1) *life*, as Lu. viii. 14; (2) *means of life, livelihood*, as Lu. viii. 43; (3) *goods or property*, as Lu. xv.

12; 1 Jn. iii. 17. *Syn.*: ζωή is life in its *principle*, and used for spiritual and immortal life; βίος is life in its *manifestations*, denoting the manner of life.

**βίω**, ὦ, to pass one's life, 1 Pet. iv. 2.\*

**βίωσις**, εως, ἡ, *manner or habit of life*, Ac. xxvi. 4. (Ap.)\*

**βιωτικός**, ἡ, ὄν, of or belonging to (this) life, Lu. xxi. 34; 1 Cor. vi. 3, 4.\*

**βλαβερός**, ἄ, ὄν, *hurtful*, 1 Tim. vi. 9.\*

**βλάπτω** (βλαβ-), βλάβω, to hurt or injure, Mar. xvi. 18 (W. H. omit); Lu. iv. 35.\*

**βλαστάνω** (or βλαστᾶω, Mar. iv. 27, W. H.), *blasstᾶō*, intrans., to sprout, to spring up, to put forth buds, Mat. xiii. 26; Mar. iv. 27; Heb. ix. 4; trans., to bring forth (καρπὸν), Ja. v. 18.\*

**Βλάστος**, ου, ὁ, *Blastus*, Ac. xii. 20.\*

**βλασφημέω**, ὦ, to speak abusively, to rail, abs., as Ac. xiii. 45; to calumniate, speak evil of, blasphemy, with acc., rarely εἰς; often of men or things. Spec. of God, Rev. xvi. 11; the Holy Spirit, Lu. xii. 10; the divine name or doctrine, 1 Tim. vi. 1.

**βλασφημία**, ας, ἡ, *evil-speaking, reviling, blasphemy*, Mat. xii. 31; Mar. xiv. 64.

**βλάσφημος**, ον, *slandorous*, Ac. vi. 11; subst., a blasphemer, 1 Tim. i. 13; 2 Tim. iii. 2.

**βλέμμα**, ατος, τό, a look, glance, 2 Pet. ii. 8.\*

**βλέπω**, ψω, to see, to have the power of seeing, to look at, behold; with εἰς, to look to, Mat. xxii. 16; Mar. xii. 14; with ἵνα or μή, to take care (once without, Mar. xiii. 9); with ἀπό, to beware of; once with κατά (acc.), geographically, to look towards, Ac. xxvii. 12.

**βλητέος**, ἑα, εἶον, a verbal adj. (βάλλω), that ought to be put, Mar. ii. 22 (W. H. omit); Lu. v. 38. (N. T.)\*

**Βοανεργές** (W. H. -ηρ-), (Heb.), *Boanerges*, "sons of thunder," Mar. iii. 17. (N. T.)\*

**βοάω**, ὦ (βοή), to shout for joy, Gal. iv. 27; to cry for grief,



Ac. viii. 7; *to publish openly, to cry aloud*, Mar. xv. 34; Ac. xvii. 6; with *πρός* (acc.), *to appeal to*, Lu. xviii. 7, 38.

**βοή**, ἡς, ἡ, *a loud cry*, Ja. v. 4.\*

**βοήθεια**, ας, ἡ, *help*, Ac. xxvii. 17; Heb. iv. 16.\*

**βοηθῆω**, ᾠ, *to go to the help of, to succor* (dat.), Mat. xv. 25; Rev. xii. 16.

**βοηθός**, οὔ, ὁ, ἡ (properly adj.), *a helper*, Heb. xiii. 6.\*

**βόθυνος**, οὔ, ὁ, *a pit, ditch*, Mat. xii. 11, xv. 14; Lu. vi. 39.\*

**βολή**, ἡς, ἡ, *a throwing*; *λίθου βολή*, *a stone's throw*, Lu. xxii. 41.\*

**βολίζω**, σω, *to heave the lead, take soundings*, Ac. xxvii. 28. (N. T.)\*

**βολίς**, ἰδος, ἡ, *a weapon thrown, as a dart or javelin*, Heb. xii. 20 (W. H. omit).\*

**βοός**, ὁ (Heb.), *Booz or Boaz*, Mat. i. 5 (W. H. Boēs); Lu. iii. 32 (W. H. Boōs).\*

**βόρβρος**, οὔ, ὁ, *mire, filth*, 2 Pet. ii. 22.\*

**Βορρᾶς**, ᾧ, ὁ (*Boreas*, the north wind), *the North*, Lu. xiii. 29; Rev. xxi. 13.\*

**βόσκει**, ἥσω, *to feed*, as Mat. xviii. 33; Jn. xxi. 15, 17; mid., *to feed, graze*, as Mar. v. 11. *Syn.*: ποιμαίνω is the broader word, *to act as shepherd*, literally or spiritually; *βόσκει*, simply *to feed the flock*.

**Βοσώρ**, ὁ (Heb. *Beor*). *Bosor*, 2 Pet. ii. 15 (W. H. Βεώρ).\*

**βοτάνη**, ἡς, ἡ (*βόσκει*), *herbage, pasturage*, Heb. vi. 7.\*

**βότερυς**, υος, ὁ, *a cluster of grapes*, Rev. xiv. 18.\*

**βουλευτής**, οὔ, ὁ, *a councilor, a senator*, Mar. xv. 43; Lu. xxiii. 50.\*

**βουλεύω**, σω, *to advise*, N. T. mid. only; (1) *to consult, to deliberate*, with *εἰ*, Lu. xiv. 31; (2) *to resolve on or purpose*, with *inf.*, Ac. v. 33, xv. 37 (W. H. in both passages read *βούλομαι*), xxvii. 39; *ina*, Jn. i. 53 (W. H.), xii. 10; acc., 2 Cor. i. 17.\*

**βουλή**, ἡς, ἡ, *a design, purpose, plan*, Lu. xxiii. 51; Ac. v. 38; Ep. i. 11.

**βούλημα**, ατος, τό (*βούλομαι*), *will, counsel, purpose*, Ac. xxvii. 43; Ro. ix. 19; 1 Pet. iv. 3 (W. H.).\*

**βούλομαι**, 2d pers. sing. *βούλει*, aug. with *εἰ* or *ἡ*, *to will, as (1) to be willing, to incline to*, Mar. xv. 15; (2) *to intend*, Mat. i. 19; (3) *to desire*, 1 Tim. vi. 9. Generally with *inf.*, sometimes understood, as Ja. i. 18; with *subj.*, Jn. xviii. 39.

**βουνός**, οὔ, ὁ, *a hill, rising ground*, Lu. iii. 5; xxiii. 30.\*

**βοῦς**, βοός, ὁ, ἡ, *an animal of the ox kind, male or female*, Lu. xiii. 15; 1 Tim. v. 18.

**βραβεῖον**, οὔ, τό, *the prize*, in the games, 1 Cor. ix. 24; Phil. iii. 14.\*

**βραβεύω** (lit., *to act as arbiter in the games*), *to rule, arbitrate*, Col. iii. 15.\*

**βραδύνω**, νῶ (*βραδύς*), *to be slow, to linger*, 1 Tim. iii. 15; 2 Pet. iii. 9 (gen.).\*

**βραδέω** (lit., *to sail slowly*, Ac. xxvii. 7. (N. T.)\*

**βραδύς**, εἶα, ὅ, *slow*; dat. of sphere, Lu. xxiv. 25; εἰς, Ja. i. 19.\*

**βραδυτής**, τῆτος, ἡ, *slowness*, 2 Pet. iii. 9.\*

**βραχίων**, ονος, ὁ, *the arm*; met., *strength*, Lu. i. 51; Jn. xii. 38; Ac. xiii. 17.\*

**βραχύς**, εἶα, ὅ, *short, little*, only neut.; of time, Lu. xxii. 58; Ac. v. 34; Heb. ii. 7, 9; place, Ac. xxvii. 28; διὰ βραχείων, Heb. xiii. 22, *in few words*; βραχύ τι, Jn. vi. 7, of quantity, *a little*.\*

**βρέφος**, οὖς, τό, *a child unborn*, Lu. i. 41, 44; *a babe*, as Lu. ii. 12, 16; 2 Tim. iii. 15.

**βρέχω**, ξω, *to moisten*, Lu. vii. 38, 44; *to rain, to send rain*, Mat. v. 45; Lu. xvii. 29; impers., Ja. v. 17; intrans., Rev. xi. 6.\*

**βροντή**, ἡς, ἡ, *thunder*, Jn. xii. 29; Rev. iv. 5.

**βροχή**, ἡς, ἡ (*βρέχω*), *a heavy rain*, Mat. vii. 25, 27. (S.)\*

**βρόχος**, οὔ, ὁ, *a noose or snare*, 1 Cor. vii. 35.\*

**βρυνγίζω**, οὔ, ὁ, *a grinding or gnashing*, as Mat. viii. 12.

**βρύχω**, ξω, *to grind or gnash*, as the teeth, for rage or pain, Ac. vii. 54.\*

**βρύω**, σω, *to send forth abundantly*, as a fountain, Ja. iii. 11.\*

**βρώμα**, ατος, τό (see *βιβρώσκω*), *food of any kind*, Mat. xiv. 15; Jn. iv. 34; 1 Cor. viii. 8, 13.

**βρώσιμος**, οὔ, *eatable*, Lu. xxiv. 41.\*

**βρώσις**, εως, ἡ, (1) *the act of eating*, as 1 Cor. viii. 4; (2) *corrosion*, Mat. vi. 19, 20; (3) *food*, Jn. iv. 32; Heb. xii. 16.

**βυθίζω**, σω, *to cause to sink*, fig., 1 Tim. vi. 9; mid., *to sink*, Lu. v. 7.\*

**βυθός**, οὔ, ὁ, *the deep, the sea*, 2 Cor. xi. 25.\*

**βυρσεύς**, εως, ὁ, *a tanner*, Ac. ix. 43, x. 6, 32.\*

**βύσσινος**, η, οὔ, *made of byssus, fine linen*, Rev. xviii. 12 (W. H.), 16, xix. 8, 14.\*

**βύσσος**, οὔ, ἡ, *byssus*, a species of flax, and of linen manufactured from it, highly prized for its softness, whiteness, and delicacy, Lu. xvi. 19; Rev. xviii. 12 (Rec.).\*

**βωμός**, οὔ, ὁ, *an altar*, Ac. xvii. 23.\* *Syn.*: βωμὸς is a heathen altar; θυσιαστήριον, the altar of the true God.

## Γ

**Γ, γ, γάμμα**, *gamma*, *g* hard, the third letter of the Greek alphabet. In numeral value, γ' = 3; γ' = 3000.

**Γαββαθα** (W. H. -θά), ἡ (Aram.), *Gabbatha*; an elevated place or tribunal, Jn. xix. 13. See *λθόστρωτον*. (N. T.)\*

**Γαβριήλ**, ὁ (Heb. *man of God*), the archangel *Gabriel*, Lu. i. 19, 26.\*

**γάγγραινα**, ἡς, ἡ, *a gangrene, mortification*, 2 Tim. ii. 17.\*

**Γάδ**, ὁ (Heb.), *Gad*, Rev. vii. 5.\*

**Γαδαρηνός**, ἡ, ὅν, *belonging to Gadara*, Mar. v. 1 (Rec.); Mat. viii. 28 (W. H.). See *Γεργεσηνός*.

**γάζα**, ἡς, ἡ (Persian), *treasure*, as of a government, Ac. viii. 27.\*

**Γάζα**, ἡς, ἡ (Heb.), *Gaza*, a strong city of the ancient Philistines in the W. of Palestine, Ac. viii. 26. (The adj., *ἐρημος*, *desert*, refers to ὁδός).\*

**γαζο-φυλάκιον**, οὔ, τό, *a place*

for the guardianship of treasure, treasury; a part of the temple so called, Mar. xii. 41, 43; Lu. xxi. 1; Jn. viii. 20. (S.)\*

**Γάιος**, ου, ὁ (Lat.), *Gaius*, or *Caius*. There are four of the name in N. T., Ac. xix. 29, xx. 4; 1 Cor. i. 14, and Ro. xvi. 23; 3 Jn. i.\*

**γάλα**, ακτος, τό, milk, lit., 1 Cor. ix. 7; fig., for the elements of Christian knowledge, 1 Cor. iii. 2; Heb. v. 12, 13; 1 Pet. ii. 2.\*

**Γαλάτις**, ου, ὁ, a *Galatian*, Gal. iii. i.\*

**Γαλατία**, ας, ἡ, *Galatia*, or *Gallugracia*, a province of Asia Minor, Gal. i. 2; 1 Cor. xvi. 1; 2 Tim. iv. 10; 1 Pet. i. i.\*

**Γαλατικός**, ἡ, ὄν, *belonging to Galatia*, Ac. xvi. 6, xviii. 23.\*

**γαλήνη**, ης, ἡ, a *calm*, Mat. viii. 26; Mar. iv. 39; Lu. viii. 24.\*

**Γαλιλαία**, ας, ἡ (from Heb.), *Galilee*, the N. division of Palestine, Mat. iv. 15.

**Γαλιλαῖος**, αἰα, αἰων, of or *belonging to Galilee*, Mat. xxvi. 69; Ac. i. 11.

**Γαλλίον**, ωνος, ὁ, *Gallio*, a proconsul of Achaia, Ac. xviii. 12, 14, 17.\*

**Γαμαλιήλ**, ὁ (Heb.), *Gamaliel*, Ac. v. 34, xxii. 3.\*

**γαμέω**, ᾧ, ἥσω, 1st aor. ἐγάμησα and ἐγημα, abs. or trans. (with acc.), *to marry*; active properly of the man; pass. and mid. of the woman, with dat., 1 Cor. vii. 39; Mar. x. 12 (W. H. ἄλλον for Rec. ἄλλω); but in N. T. the act. also is used of the woman, as 1 Cor. vii. 28, 34.

**γαμιζω**, *to give in marriage* (a daughter), Rec. only Mar. xii. 25; Lu. xvii. 27, xx. 35; W. H. add Mat. xxii. 30, xxiv. 38; 1 Cor. vii. 38. (N. T.)\*

**γαμίσκος** = γαμιζω, Mar. xii. 25 (Rec.); Lu. xx. 34 (W. H.)\*

**γάμος**, ου, ὁ, *marriage*, spec. a *marriage feast*, sing. or plur., Heb. xiii. 4; Rev. xix. 7. See Gr. § 240, Wi. § 27, 3, Bu. 23.\*

**γάρ** (γε ἄρα), "truly then," a causal postpositive particle

or conjunction, *for*, introducing a reason for the thing previously said. Used in questions to intensify the inquiry; often with other particles. For the special uses of γάρ, see Gr. § 407, Wi. § 53, 8, Bu. 370.

**γαστήρ**, τρός (sync.), ἡ, (1) *the womb*, as Mat. i. 18; (2) *the stomach*, only Tit. i. 12, from Epimenides, "idle bellies," *gluttons*.

**γέ**, an enclitic particle indicating emphasis, *at least, indeed*. Sometimes used alone, as Ro. viii. 32; 1 Cor. iv. 8; generally in connection with other particles, as ἀλλά, ἄρα, εἰ; εἰ δὲ μήγε, stronger than εἰ δὲ μή, *if otherwise indeed*; καίγε, *and at least, and even*; καίτοιγε, *though indeed*; μὲνούνγε, *yea, indeed*; μήτιγε, "to say nothing of," 1 Cor. vi. 3.

**Γεδών**, ὁ (Heb.), *Gideon*, Heb. xi. 32.\*

**γέ-εννα**, ης, ἡ (Heb. *valley of Hinnom*), met., *Gehenna*, place of punishment in the future world, Mat. x. 28, etc. Sometimes with τοῦ πυρός, as Mat. v. 22. Compare 2 Kings xxiii. 10. (S.)

**Γεθ-σμανή**, or -νεί (W. H.), ἡ (Heb. *oil-press*), *Gethsemane*, a small field at the foot of the Mount of Olives, over the brook Kidron, Mat. xxvi. 36; Mar. xiv. 32.\*

**γείτων**, ονος, ὁ, ἡ, a *neighbor*, Lu. xiv. 12, xv. 6, 9; Jn. ix. 8.\*

**γέλαω**, ᾧ, ἄσω, *to laugh*, Lu. vi. 21, 25.\*

**γέλως**, ωτος, ὁ, *laughter*, Ja. iv. 9.\*

**γεμίζω**, σω, *to fill*, with acc. and gen. (also ἀπό or ἐκ), Mar. xv. 36; Rev. viii. 5; pass. abs., *to be full*, Mar. iv. 37; Lu. xiv. 23.

**γέμω**, *to be full of*, with gen. (ἐκ, Mat. xxiii. 25; perhaps acc., Rev. xvii. 3).

**γενεά**, ἄς, ἡ, *generation*, as (1) *offspring, race, descent*, Mat. i. 17; Lu. ix. 41; (2) *the people of any given time*; (3) *an age of the world's duration*, Mat. xxiv. 34; Ac. xiii. 36; εἰς γενεάς καὶ γενεάς (W.

H.), *unto generations and generations* (R. V.), Lu. i. 50.

**γενεα-λογέω**, ᾧ, *to reckon a genealogy or pedigree*, pass. with ἐκ, Heb. vii. 6.\*

**γενεα-λογία**, ας, ἡ, *genealogy*, N. T. plur., 1 Tim. i. 4; Tit. iii. 9; prob. of Gnostic speculations on the origin of being.\*

**γενέσια**, ων, τά, a *birthday celebration*, Mat. xiv. 6; Mar. vi. 21.\*

**γένεσις**, εως, ἡ, *birth, lineage*, Mat. i. 1 (W. H. add Mat. i. 18; Lu. i. 14, for Rec. γέννησις); Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως αὐτοῦ, *the countenance of his birth*, or, as A. V., R. V., "his natural face"; Ja. iii. 6, τὸν τροχὸν τῆς γενέσεως, *the wheel of nature* (R. V.)\*

**γενετή**, ἡς, ἡ, *birth*, Jn. ix. 1.\*

**γένημα**, ατος, τό. See γέννημα.

**γεννάω**, ᾧ, ἥσω, *to beget, give birth to, produce, effect*, Mat. i. 3, 5, 6; Lu. i. 13, 57; Ac. vii. 8, 29; pass., *to be begotten, born* (often in John, of spiritual renewal), Mat. i. 20; Jn. i. 13; 1 Jn. v. 1.

**γέννημα**, ατος, τό, (1) *progeny, generation*, as Mat. iii. 7; (2) *produce generally*, as Mat. xxvi. 29; fig., *fruit, result*, as 2 Cor. ix. 10. In sense (2) W. H. always read γέννημα, and sometimes elsewhere.

**Γεννησαρέτ** (Aram.), *Gennesaret* (Chinnereth or Chinneroth, in O. T.), a region of Galilee, with village or town of the same name, Mat. xiv. 34. Used of the adjacent lake, as Lu. v. 1.

**γέννησις**, εως, ἡ. See γένεσις.\*

**γεννητός**, ἡ, ὄν, verb. adj., *begotten, born*, Mat. xi. 11; Lu. vii. 28.\*

**γένος**, ους, τό, (1) *offspring*, Ac. xvii. 28, 29; (2) *family*, Ac. xiii. 26; (3) *stock, race*, Ac. vii. 19; Gal. i. 14; (4) *nation*, Mar. vii. 26; (5) *kind or species*, Mar. ix. 29; 1 Cor. xiv. 10.

**Γεργασήνός**, ἡ, ὄν, or Γερασήνός, *Gergesene, belonging to Gergesa or Gerasa*. The copies vary between these forms and Γαδασήνός, Mat. viii. 28; Mar. v. 1; Lu. viii. 26, 37.\*

**γερούσια**, *as*, ἡ (γέρων), *an assembly of elders, senate*, Ac. v. 21.\*

**γέρων**, οὗτος, ὁ, *an old man*, Jn. iii. 4.\*

**γεύω**, *to make to taste*, only mid. in N. T.; *to taste*, as abs., *to take food*, Ac. x. 10; or with obj. gen., or acc. See Gr. § 249a, (2), Wi. §§ 3, p. 33, 30, 7c, Bu. 167. Fig., *to experience*, as Mat. xvi. 28; once with ὅτι, 1 Pet. ii. 3.

**γεωργῶ**, ὦ, *to cultivate or till the earth*, Heb. vi. 7.\*

**γεώργιον**, οὐ, τό, *a tilled field*, fig., 1 Cor. iii. 9. (S.)\*

**γεωργός**, οὗ, ὁ, *one who tills the ground, a husbandman*, 2 Tim. ii. 6; Ja. v. 7; *a vine-dresser*, Lu. xx. 9, 10, 14, 16.

**γῆ**, γῆς, ἡ, contr. for γῆα or γαῖα, *land or earth*, as (1) *the material soil*; (2) *the producing soil, the ground*; (3) *land*, as opposed to sea; (4) *earth*, as opposed to heaven, often involving suggestions of human weakness and sin; (5) *region or territory*.

**γῆρας** (αος) *ws*, τό, *old age*, Lu. i. 36 (dat., Rec. γῆρα, W. H. γῆραι).\*

**γηράσκω**, or γηράω, *άσω*, *to become old*, Jn. xxi. 18; Heb. viii. 13.\*

**γίνομαι**, for γίγνομαι. See Gr. § 94, 8a. γενήσονται, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γεγένημαι, *to become*, as (1) *to begin to be*, used of persons, *to be born*, Jn. viii. 58; of the works of creation, *to be made*, Jn. i. 3, 10; and of other works, *to be wrought or performed*; so, *to pass out of one state into another, to grow into, to be changed into*, Jn. ii. 9; often with εἰς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, *to happen, to take place, to be done*; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, *to be held or celebrated*; frequently in the phrase καὶ ἐγένετο, *and it came to pass* (with καί, or following verb, or inf.); also, μὴ γένοιτο, *let it never happen!* or *God forbid!*; (3) with

adj. or predicative subst., *to become*, where quality, character, or condition is specified; often in prohibitions, μὴ γίνου, μὴ γίνεσθε, *become not*, as Mat. vi. 16; (4) with the cases of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

**γινώσκω**, or γιγνώσκω (see Gr. § 94, 8b, Wi. § 39, 3, note 2, Bu. 55). γινώσμαι, 2d aor. ἔγνων (imper. γνῶθι), perf. ἔγνωκα, (1) *to become aware of, to perceive*, with acc.; (2) *to know, to perceive, understand*, with acc. or ὅτι, or acc. and inf., or τί interrog.; Ἐλλημιστί γ., *to understand Greek*, Ac. xxi. 37; *to be conscious of, by experience*, as 2 Cor. v. 21; (3) *to know carnally* (a Hebraistic euphemism), Mat. i. 25; Lu. i. 34; (4) specially of the fellowship between Christians and God or Christ, 1 Cor. viii. 3; Mat. vii. 23 (negatively); Jn. xvii. 3; Heb. viii. 11; Phil. iii. 10, etc.

**γλεύω**, οὐς, τό, *sweet or new wine*, Ac. ii. 13.\*

**γλυκύς**, εἶα, ὅ, *sweet*, Ja. iii. 11, 12; Rev. x. 9, 10.\*

**γλῶσσα**, ἡς, ἡ, (1) *the tongue*, Mar. vii. 33, 35; 1 Jn. iii. 18 (2) *a language*, Ac. ii. 11; (3) *a nation or people distinguished by their language*, Rev. v. 9, vii. 9.

**γλωσσό-κομον**, οὐ, τό, *a little box or case for money*, Jn. xii. 6, xiii. 29 (orig. from holding the "tongue-pieces" of flutes, etc.).\*

**γναφεύς**, ἑως, ὁ, *a fuller, cloth-dresser*, Mar. ix. 3.\*

**γνήσιος**, α, ον (sync. from γενήσιος), *legitimate, genuine, true*, 1 Tim. i. 2; Tit. i. 4; Phil. iv. 3; τὸ γνήσιον, *sincerity*, 2 Cor. viii. 8.\*

**γνήσιος**, adv., *genuinely, sincerely*, Phil. ii. 20.\*

**γνόφος**, οὐ, ὁ, *darkness, gloom*, Heb. xii. 18.\*

**γνώμη**, ἡς, ἡ, (γνο- in γινώσκω), *opinion, judgement, intention*, 1 Cor. i. 10; 2 Cor. viii. 10.

**γνωρίζω**, ἴσω, or ἰῶ, (1) *to make known, to declare* (with acc.

and dat., ὅτι or τί, interrog., Col. i. 27); (2) intrans., *to know*, only Phil. i. 22.

**γνώσις**, ἑως, ἡ, (1) subj., *knowledge*, with gen. of obj. (gen. subj., Ro. xi. 33); (2) obj., *science, doctrine, wisdom*, as Lu. xi. 52. Syn.: see Trench, § lxxv.

**γνώστης**, οὐ, ὁ, *one who knows, an expert*, Ac. xxvi. 3. (S.)\*

**γνωστός**, ἡ, ὁν, verb. adj., *known*, as Ac. ii. 14, iv. 10; *knowable*, Ro. i. 19; *notable*, Ac. iv. 16; οἱ γνωστοί, *one's acquaintance*, Lu. ii. 44.

**γογγύζω**, ὥσω, *to murmur* in a low voice, Jn. vii. 32; discontentedly, *to grumble*, as 1 Cor. x. 10, with acc., or περί, gen., πρὸς, acc., κατά, gen. (S.).

**γογγυσμός**, οὐ, ὁ, *muttering*, Jn. vii. 12; *murmuring*, Ac. vi. 1; Phil. ii. 14; 1 Pet. iv. 9. (S.)\*

**γογγυστής**, οὐ, ὁ, *a murmurer, complainer*, Ju. 16. (N. T.)\*

**γόης**, ητος, ὁ (γοῶω, to moan), *an enchanter, an impostor*, 2 Tim. iii. 13.\*

**Γολγοθά** (W. H., some θᾶ), (Aram.), *Golgotha*, "the place of a skull" (prob. from its shape), *Calvary*, Mat. xxvii. 33; Mar. xv. 22; x. ix. 17. See κρανίον. (N. T.)\*

**Γόμορρα**, *as*, ἡ, and ὡν, τᾶ, *Gomorraha*, Ro. ix. 29.

**γόμος**, οὐ, ὁ (γέμω), (1) *a burden, e.g., of a ship*, Ac. xxi. 3; (2) *wares or merchandise*, Rev. xviii. 11, 12.\*

**γονεύς**, ἑως, ὁ (γεν- in γίγνομαι), *a parent*, only in plural, Lu. ii. 44; Ep. vi. 1.

**γόνυ**, ατος, τό, *the knee*; often in plur. after τιθέναι or κάμπτεω, *to put or bend the knees, to kneel*, in devotion, Lu. xxii. 41; Ro. xi. 4.

**γονυ-πετέω**, ὦ (πίπτω), *to fall on the knees, to kneel to* (acc.), Mar. x. 17.

**γράμμα**, ατος, τό (γράφω), (1) *a letter of the alphabet*, Gal. vi. 11, *in what large letters*, perhaps noting emphasis; *letter*, as opposed to spirit, Ro. ii. 29, etc.; (2) *a writing*, such as a *bill* or an *epistle*, as Lu. xvi. 6, 7; Ac. xxviii. 21; τὰ ἱερὰ γράμματα, 2 Tim.



iii. 15, *the holy writings*, or *the Scriptures*; (3) plur., *literature*, *learning* generally, Jn. vii. 15.

**γραμματεὺς**, *ἑως*, ὁ, (1) *a clerk*, *secretary*, *a scribe*, Ac. xix. 35; (2) one of that class among the Jews who copied and interpreted the O. T. Scriptures (see *νομικός*), Mat. xxiii. 34; (3) met., *a man of learning* generally, Mat. xiii. 52.

**γραπτός**, ἡ, ὄν, verb. adj., *written*, Ro. ii. 15.\*

**γραφή**, ἡς, ἡ, (1) *a writing*; (2) spec., ἡ *γραφὴ* or αἱ *γραφάι*, the *Scriptures*, *writings* of the O. T., 2 Pet. iii. 16; (3) a particular *passage*, Mar. xii. 10.

**γράψω**, *ψω*, γέγραφα, *to grave*, *write*, *inscribe*; ἐγράφη, γέγραπται, or γεγραμμένον ἐστὶ, a formula of quotation, *It is written*; often with dat. of pers., as Mar. x. 5.

**γραῶδης**, *ες* (γραῦς, εἶδος), *old-womanish*, *foolish*, 1 Tim. iv. 7.\*

**γρηγορέω**, ὦ (from ἐγρήγορα, perf. of ἐγείρω), *to keep awake*, *watch*, *be vigilant*, Mar. xiii. 35, 37; Rev. xvi. 15.

**γυμνάζω** (γυμνός), *to exercise*, *train*, 1 Tim. iv. 7; Heb. v. 14, xii. 11; 2 Pet. ii. 14.\*

**γυμνασία**, *ας*, ἡ, *exercise*, *training*, 1 Tim. iv. 8.\*

**γυμνητεῖον**, or τεῦδω (W. H.), *to be naked* or *poorly clad*, 1 Cor. iv. 11.\*

**γυμνός**, ἡ, ὄν, (1) *naked*, Mar. xiv. 52; Rev. iii. 17; *ill-clad*, Mat. xxv. 36, 48; *having only an inner garment*, Jn. xxi. 7; (2) *bare*, i.e., *open* or *manifest*, Heb. iv. 13; (3) *mere*, 1 Cor. xv. 37.

**γυμνότης**, *τητος*, ἡ, (1) *nakedness*, Rev. iii. 18; (2) *scanty clothing*, Ro. viii. 35; 2 Cor. xi. 27. (N. T.)\*

**γυναικάριον**, *ου*, τό (dim.), *a silly woman*, 2 Tim. iii. 6.\*

**γυναικεῖος**, *α*, ὄν, *womanish*, *female*; 1 Pet. iii. 7, the *weaker vessel*.\*

**γυνή**, *γυναικός*, *voc* γύναι, ἡ, (1) *a woman*, Mat. ix. 20; Ro. vii. 2; (2) *a wife*, Ac. v. 1, 7; Ep. v. 28. The *voc* is the form of ordinary address,

often used in reverence and honor; compare Jn. ii. 4 and xix. 26.

**Γῶγ**, ὁ, a proper name, *Gog*. In Ezek. xxxviii. 2, king of Magog, a land of the remote north; hence, in Rev. xx. 8, of a people far remote from Palestine.\*

**γωνία**, *ας*, ἡ, *a corner*, as Mat. vi. 5, xxi. 42 (from S.); met., *a secret place*, Ac. xxvi. 26.

## Δ

**Δ, δ, δέλτα**, *delta*, *δ*, the fourth letter of the Greek alphabet. As a numeral, δ' = 4; ;δ = 4000.

**Δαβίδ**, also Δαβίδ, Δαβιδ (W. H.), ὁ (Heb.), *David*, king of Israel; ὁ υἱὸς Δ., the *Son of David*, an appellation of the Messiah; ἐν Δ., in *David*, i.e., in the Psalms, Heb. iv. 7.

**δαιμονίζομαι** (see δαίμων), 1st aor. part., δαιμονισθῆς, *to be possessed by a demon*, Mat. iv. 24; Mar. i. 32.

**δαιμόνιον**, *ου*, τό (orig. adj.), *a deity*, Ac. xvii. 18; *a demon* or *evil spirit*; δαιμόνιον ἔχειν, *to have a demon* or *to be a demoniac*, Lu. iv. 33; Jn. vii. 20.

**δαιμονιώδης**, *ες*, *resembling a demon*, *demoniacal*, Ja. iii. 15. (N. T.)\*

**δαίμων**, *ονος*, ὁ, ἡ, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N. T., an *evil spirit*, *a demon* (W. H. have the word only in one passage, Mat. viii. 31); δαιμόνιον is generally used.

**δάκνω**, *to bite*, met., Gal. v. 15.\*

**δάκρυ**, *vos*, or δάκρυσον, *ου*, τό, *a tear*, Ac. xx. 19, 31; Heb. v. 7.

**δακρύω**, *σω*, *to weep*, Jn. xi. 35.\*

**δακτύλιος**, *ου*, ὁ (δάκτυλος), *a ring*, Lu. xv. 22.\*

**δάκτυλος**, *ου*, ὁ, *a finger*; ἐν δακτύλῳ θεοῦ, met., *by the power of God*, Lu. xi. 20, comp. Mat. xii. 28.

**Δαλμανουθά**, ἡ, *Dalmanutha*, a town or village near Magdala, Mar. viii. 10.\*

**Δαλματία**, *ας*, ἡ, *Dalmatia*, a

part of Illyricum near Macedonia, 2 Tim. iv. 10.\*

**δαμάζω**, *σω*, *to subdue*, *tame*, Mar. v. 4; Ja. iii. 7, 8.\*

**δάμαλις**, *εως*, ἡ, *a heifer*, Heb. ix. 13.\*

**Δάμαρις**, *ιδος*, ἡ, *Damaris*, Ac. xvii. 34.\*

**Δαμασκηνός**, ἡ, ὄν, *belonging to Damascus*, 2 Cor. xi. 32.\*

**Δαμασκός**, *ου*, ἡ, *Damascus*, Ac. ix. 2, 3.

**δανείζω**, *to lend money*, Lu. vi. 34, 35; mid., *to borrow*, Mat. v. 42.\*

**δάνειον**, *ον*, τό, *a loan*, *a debt*, Mat. xviii. 27.\*

**δανειστής**, *ου*, ὁ, *a money-lender*, *a creditor*, Lu. vii. 41.\*

**Δανιήλ**, ὁ (Heb.), *Daniel*, Mat. xxiv. 15; Mar. xiii. 14 (not W. H.).\*

**δαπανάω**, ὦ, ἡσω, *to spend*, Mar. v. 26; trans., *to bear expense* for (ἐπί, dat.), Ac. xxi. 24; (ὑπέρ, gen.), 2 Cor. xii. 15; *to consume in luxury*, *to waste*, Lu. xv. 14; Ja. iv. 3.\*

**δαπάνη**, *ης*, ἡ, *expense*, *cost*, Lu. xiv. 28.\*

**δέ**, an adversative and distinctive particle, *but*, *now*, *moreover*, etc. See Gr. § 404, ii, Wi. § 53, 7, Bu. 364 sq., and μέν.

**δέσῃς**, *εως*, ἡ, *supplication*, *prayer*, Ep. vi. 18; Ja. v. 16. Syn.: see ἀίτημα.

**δεῖ**, impers., see Gr. § 101, Wi. § 58, 9b, Bu. 147, 164, *it is necessary*, *one must*, *it ought*, *it is right* or *proper*, with inf. (expressed or implied), as Mat. xvi. 21; Ac. iv. 12; Mar. xiii. 14.

**δείγμα**, *ατος*, τό (δείκνυμι), *an example*, *a specimen*, Ju. 7.\*

**δειγματίζω**, *σω*, *to make an example* or *spectacle* of (as disgrace), Col. ii. 15; Mat. i. 19 (W. H.). (N. T.)\*

**δείκνυμι** and δεικνύω (see Gr. § 114, Bu. 45), (1) *to present* *to sight*, *to show*, *to teach* (acc. and dat.), Mat. iv. 18; 1 Cor. xii. 31; Rev. xvii. 1; (2) *to prove* (acc. and ἐκ), Ja. ii. 18, iii. 13, *to show* by words (δτι), Mat. xvi. 21; inf., Ac. x. 28.

**δειλία**, *ας*, ἡ, *timidity*, *cowardice*, 2 Tim. i. 7.\* Syn.: δειλία is always used in a bad sense; εὐλάβεια, regularly in a good

sense, *pious fear*; φόβος is general, denoting either bad or good.

**δειλιάω**, ὦ, *to be timid, fearful*, Jn. xiv. 27. (S.)\*

**δειλός**, ἡ, *timid, cowardly*, Mat. viii. 26; Mar. iv. 40; Rev. xxi. 8.\*

**δεῖνα**, ὁ, ἡ, τό, gen. *δεῖνος*, pron., *a certain person, such a one*, Mat. xxvi. 18.\*

**δεινός**, adv. (*δεινός, vehement*), *vehemently, terribly*, Mat. viii. 6; Lu. xi. 53.\*

**δειπνέω**, ὦ, *to take the δείπνον, to sup*, Lu. xvii. 8, xxii. 20; 1 Cor. xi. 25; met., of familiar intercourse, Rev. iii. 20.\*

**δείπνον**, ου, τό, *the chief or evening meal, supper* (see ἀριστον), Lu. xiv. 17, 24; Jn. xiii. 2, 4; κυριακὸν δείπνον, *the Lord's Supper*, 1 Cor. xi. 20.

**διδασκαλία**, as, ἡ, *religion*, in general, Ac. xxv. 19.\*

**δεδωκέναι**, ου, (δεῖω, *to fear*), *devoutly disposed, addicted to worship*, Ac. xvii. 22. See Gr. § 323 c.\* Syn.: see Trench, § xlvi.

**δέκα**, οἱ, αἱ, τά, *ten*; in Rev. ii. 10, *a ten days' tribulation*, i.e., brief.

**δεκά-δύο** (W. H. δώδεκα), *twelve*, Ac. xix. 7, xxiv. 11. (S.)\*

**δεκά-πέντε**, Jn. xi. 18; Ac. xxvii. 28; Gal. i. 18.\*

**Δεκά-πολις**, εως, ἡ, *Decapolis*, a district E. of Jordan comprising ten towns. It is uncertain what they all were, but they included Gadara, Hippo, Pella, and Scythopolis, Mat. iv. 25; Mar. v. 20, vii. 31.\*

**δεκά-τέσσαρες**, ων, οἱ, αἱ, -σαρα, τά, *fourteen*, Mat. i. 17; 2 Cor. xii. 2; Gal. ii. 1.\*

**δεκάτη**, ης, ἡ, *a tenth part, a tithe*, Heb. vii. 2, 4, 8, 9.\*

**δέκατος**, η, ον, *ordinal, tenth*, Jn. i. 39; Rev. xxi. 20; τὸ δέκατον, Rev. xi. 13, *the tenth part*.\*

**δεκατὼ**, ὦ, *to receive tithe of*, acc., Heb. vii. 6; pass., *to pay tithe*, Heb. vii. 9. (S.)\*

**δεκτός**, ἡ, ὅν, *verbal adj. from δέχομαι, accepted, acceptable*, Lu. iv. 19, 24; Ac. x. 35; 2 Cor. vi. 2; Phil. iv. 18. (S.)\*

**δελεάζω** (δέλεαρ, *a bait*), *to take*

or entice, as with a bait, Ja. i. 14; 2 Pet. ii. 14, 18.\*

**δένδρον**, ου, τό, *a tree*, Mat. vii. 17; Lu. xiii. 19.

**δεξιό-λαβος**, ου, ὁ, "holding in the right hand"; plur., *spear-men*, Ac. xxiii. 23. (N. T.)\*

**δεξιός**, ἁ, ὅν, *the right, opp. to ἀριστερός, the left*; ἡ δεξιὰ, *the right hand*; τὰ δεξιὰ, *the right-hand side*; ἐκ δεξιῶν, *on the right* (see Gr. § 293, 1, Wi. § 19, 1 a); δεξιὰς διδόναι, *to give the right hand, i.e., to receive to friendship or fellowship*.

**δέομαι**, 1st aor. ἔδεσθην, *to have need of* (gen.), as mid. of δέω (see δεῖ); *to make request of* (gen.); *to beseech, pray*, abs., or with εἰ, ἵνα, or ὅπως, of purpose.

**δέον**, οντος, τό (particip. of δεῖ, as subst.), *the becoming or needful*; with ἐστὶ = δεῖ, 1 Pet. i. 6; Ac. xix. 36; plur., 1 Tim. v. 13.\*

**δέος**, ους, τό (W. H.), *fear, awe*, Heb. xii. 28.\*

**Δερβαῖος**, ου, ὁ, *of Derbe*, Ac. xx. 4.\*

**Δέρβη**, ης, ἡ, *Derbe*, a city of Lycania, Ac. xiv. 6, 20, xvi. 1.\*

**δέρμα**, ατος, τό (δέρω), *an animal's skin*, Heb. xi. 37.\*

**δερμάτινος**, η, ον, *made of skin, leathern*, Mat. iii. 4; Mar. i. 6.\*

**δέρω**, 1st aor. ἔδειρα, 2d fut. pass. δαρήσομαι, *to scourge, to beat*, so as to flay off the skin; αέρα δέρων, 1 Cor. ix. 26, *beating air*.

**δεσμεύω**, σω, *to bind, put in chains* as a prisoner, Lu. viii. 29 (W. H.); Ac. xxii. 4; *to bind* as a bundle, Mat. xxiii. 4.\*

**δεσμέω**, ὦ, *to bind*, Lu. viii. 29 (Rec.)\*

**δέσμη**, ης, ἡ, *a bundle*, Mat. xiii. 30.\*

**δέσμιος**, ιου, ὁ, *one bound, a prisoner*, Ac. xvi. 25, 27; Ep. iii. 1.

**δεσμός**, ου, ὁ (δέω), *a bond*, sing. only in Mar. vii. 35, ὁ δεσμός τῆς γλώσσης, and Lu. xiii. 16; plur., *δεσμοί* or (τὰ) δεσμά, *bonds or imprisonment*, Lu. viii. 29; Phil. i. 13.

**δεσμο-φύλαξ**, ακος, ὁ, *a jailer*, Ac. xvi. 23, 27, 36.\*

**δεσμονήριον**, ιου, τό, *a prison*, Mat. xi. 2; Ac. v. 21, 23, xvi. 26.\*

**δεσμώτης**, ου, ὁ, *a prisoner*, Ac. xxvii. 1, 42.

**δεσπότης**, ου, ὁ, *a lord or prince, a master*, as 1 Tim. vi. 1; applied to God, Lu. ii. 29; Ac. iv. 24; Ju. 4; to Christ, 2 Pet. ii. 1; Rev. vi. 10. Syn.: δεσπότης indicates more absolute and unlimited authority than κύριος.

**δεῦρο**, adv., (1) of place, *here, hither*; used only as an imperative, *come hither*, as Mat. xix. 21; (2) of time, *hitherto*, only Ro. i. 13.

**δεῦτε**, adv., as if plur. of δεῦρο (or contr. from δεῦρ' ἵτε), *come, come hither*, as Mat. iv. 19, xi. 28.

**δευτεραίος**, αἶα, αἶον, *on the second day*, Ac. xxviii. 13. See Gr. § 319.\*

**δευτερό-πρωτος**, ον, *the second-first*, Lu. vi. 1 (W. H. omit). See Gr. § 148, Wi. § 16. 4, and note. (N. T.)\*

**δεύτερος**, α, ον, *ordinal, second* in number, as Mat. xxii. 26; in order, Mat. xxii. 39; τὸ δεύτερον or δεύτερον, *adverbially, the second time, again*, as 2 Cor. xiii. 2; so ἐκ δευτέρου, as Mar. xiv. 72; ἐν τῷ δευτέρῳ, Ac. vii. 13.

**δέχομαι**, 1st aor. ἔδεξάμην, dep., *to take, receive, accept, to receive kindly, to welcome*, persons, as Mar. vi. 11; things (a doctrine, the kingdom of heaven), as Mar. x. 15; 2 Cor. xi. 4.

**δέω**, *to want*. See δεῖ and δέομαι.

**δέω**, 1st aor., ἔδησα; perf., δέδεκα; pass., δέδεμαι; 1st aor. pass. inf., δεθῆναι, *to bind together*, bundles, as Ac. x. 11; *to swathe* dead bodies for burial, as Jn. xi. 44; *to bind* persons in bondage, as Mat. xxii. 13; Mar. vi. 17; 2 Tim. ii. 9; fig., Mat. xviii. 18; δεδεμένους τῷ πνεύματι, Ac. x. 22, *bound in the spirit*, under an irresistible impulse.

**δή**, a particle indicating *certainly* or *reality*, and so augmenting the vivacity of a

clause or sentence; *truly, indeed, by all means, therefore*. Used with other particles, *δήποτε, δήπου*, which see.

**δηλος**, η, ον, *manifest, evident*, Mat. xxvi. 73; neut., sc. *ἐστί*, it is evident, with *στι*, 1 Cor. xv. 27; Gal. iii. 11; 1 Tim. vi. 7 (W. H., R. V. omit).\*

**δηλώω**, ὦ, *to manifest, to reveal, to bring to light, to imply or signify*, 1 Cor. i. 11, iii. 13; Col. i. 8; Heb. ix. 8, xii. 27; 1 Pet. i. 11; 2 Pet. i. 14.\*

**Δημάς**, ᾧ, ὁ, *Demas*, Col. iv. 14; Philem. 24; 2 Tim. iv. 10.\*

**δημ-ηγορέω**, ὦ, *to deliver a public oration; with πρός*, Ac. xii. 21.\*

**Δημήτριος**, ου, ὁ, *Demetrius*. Two of the name are mentioned, Ac. xix. 24, 38; 3 Jn. 12.\*

**δημ-ουργός**, ου, ὁ ("a public worker"), an artisan, a builder, Heb. xi. 10.\* *Syn.*: *δημ-ουργός* emphasizes more the idea of *power*; *τεχνίτης*, that of *wisdom*.

**δῆμος**, ου, ὁ, *the people*, an organized multitude publicly convened, Ac. xii. 22, xvii. 5, xix. 30, 33.\*

**δημόσιος**, α, ον, *belonging to the people, public*, Ac. v. 18; dat. fem., as adv., *δημοσίᾳ*, publicly, Ac. xvi. 37, xviii. 28, xx. 20.\*

**δηνάριον**, του, τό, properly a Latin word (see Gr. § 154 a), *denarius*, Mat. xviii. 28; Rev. vi. 6.

**δῆ-ποτε**, adv. with ὥ, *whatsoever*, giving a generalizing force, Jn. v. 4 (W. H. omit).\*

**δῆ-που**, adv., *indeed, perhaps, verily*, Heb. ii. 16.\*

**δίᾳ**, prep. (cognate with *δύο*, two; *δύς*, twice), *through; (1) with gen., through, during, by means of; (2) with acc., through, on account of, for the sake of*. See Gr. §§ 147 a, 299, Wi. § 47 i, Bu. 182, 183, 187.

**δια-βαίνω**, *to pass through, trans.*, Heb. xi. 29; or *intrans.*, with *πρός* (person), Lu. xvi. 26; *εἰς* (place), Ac. xvi. 9.\*

**δια-βάλλω**, *to slander, accuse*, Lu. xvi. 1.\*

**δια-βεβαίω**, ὦ, in mid., *to affirm, assert strongly*, 1 Tim. i. 7; Tit. iii. 8.\*

**δια-βλέπω**, *to see through, to see clearly*, Mat. vii. 5; Lu. vi. 42; Mar. viii. 25 (W. H.).\*

**διάβολος**, ον (*διαβάλλω*), *prone to slander, slanderous*, 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3; ὁ διάβολος, *the accuser, the devil*, equivalent to the Hebrew *Satan*, Mat. iv. 1, 5; 2 Tim. ii. 26.

**δια-αγγέλλω**, *to announce everywhere, publish abroad*, Lu. ix. 60; Ac. xxi. 26; Ro. ix. 17.\*

**διά-γε**, or *διά γε* (W. H.), *yet on account of*, Lu. xi. 8.\*

**δια-γίνομαι**, *to pass, elapse, of time; in N. T. only 2d aor. part., gen. abs., having elapsed*, Mar. xvi. 1; Ac. xxv. 13, xxvii. 9.\*

**δια-γινώσκω**, *to distinguish, know accurately*, Ac. xxiii. 15; *to examine, decide*, Ac. xxiv. 22.\*

**δια-γνωρίζω**, *to publish abroad*, Lu. ii. 17 (W. H. *γνωρίζω*).\*

**διά-γνωσις**, εως, ἡ, *judicial examination, decision*, Ac. xxv. 21.\*

**δια-γογγύζω**, *to murmur greatly*, Lu. xv. 2, xix. 7. (S).\*

**δια-γρηγορέω**, ὦ, *to remain awake or to be fully awake*, Lu. ix. 32. (N. T.).\*

**δι-άγω**, *to lead or pass, as time, life*, 1 Tim. ii. 2 (*βίω*); Tit. iii. 3 (*βίον* omitted).\*

**δια-δέχομαι**, *to succeed to*, Ac. vii. 45.\*

**διά-δημα**, ατος, τό (*δέω*), a *diadem, crown*, Rev. xii. 3, xiii. 1, xix. 12.\* *Syn.*: *διάδημα* always indicates the fillet, the symbol of royalty; *στέφανος* is the festal garland of victory.

**δια-δίδωμι**, *to distribute, divide*, Lu. xi. 22, xviii. 22; Jn. vi. 11; Ac. iv. 35; Rev. xvii. 13 (W. H. *δίδωμι*).\*

**διά-δοχος**, ου, ὁ, ἡ, *a successor*, Ac. xxiv. 27.\*

**δια-δίννυμι**, *to gird*, Jn. xiii. 4, 5, xxi. 7.\*

**δια-θήκη**, ης, ἡ (*διατίθημι*), (1) *a will or testament, a disposition*, as of property, Gal. iii. 15; Heb. ix. 16, 17; (2) *a compact or covenant* between God and man (see Gen. vi,

ix, xv, xvii; Exod. xxiv; Deut. v, xviii). The two covenants mentioned, Gal. iv. 24; that of the O. T. is termed ἡ *πρωτῆ* δ., Heb. ix. 15; that of the N. T., ἡ *καινὴ* δ., Lu. xxii. 20. The O. T. itself (ἡ *παλαιὰ* δ., 2 Cor. iii. 14) as containing the first, and the N. T. as containing the second, are each called *διαθήκη*.

**δι-αίρεσις**, εως, ἡ, *difference, distinction*, as the result of distribution, 1 Cor. xii. 4, 5, 6.\*

**δι-αίρω**, ὦ, *to divide, distribute*, Lu. xv. 12; 1 Cor. xii. 11.\*

**δια-καθαρίζω**, ὦ, *to cleanse thoroughly*, Mat. iii. 12; Lu. iii. 17 (W. H. *διακαθαίρω*). (N. T.).\*

**δια-κατ-ελέγχωμαι**, *to confute entirely*, Ac. xviii. 28. (N. T.).\*

**διακονέω**, ὦ, *to serve or wait upon*, especially at table, Jn. xii. 26; Lu. iv. 39; *to supply wants, to administer or distribute alms, etc.* (dat., person; acc., thing; occasionally abs.), Mat. xxv. 44; Ro. xv. 25; specially, *to serve as a deacon*, 1 Tim. iii. 10, 13; of prophets and apostles who ministered the divine will, 1 Pet. i. 12; 2 Cor. iii. 3.

**διακονία**, ας, ἡ, *service, ministry*, in various senses, especially for Christ, 2 Cor. iii. 7; Ro. xi. 13; Ac. vi. 4; relief, Ac. xi. 29; *a serving*, Lu. x. 40; *the office of deacon*, Ro. xii. 7.

**διάκονος**, ου, ὁ, ἡ, *a servant*, viewed in relation to his work, specially at table, as Mat. xxiii. 11; Mar. x. 43; one in God's service, a minister, as Ro. xiii. 4, xv. 8; one who serves in the church, deacon or deaconess, Phil. i. 1; 1 Tim. iii. 8, 12; Ro. xvi. 1.

**διακόσιοι**, αι, α, card. num., *two hundred*, Mar. vi. 37; Jn. vi. 7.

**δι-ακούω**, *to hear thoroughly*, Ac. xxiii. 35.\*

**δια-κρίνω**, *to discern, to distinguish, make a distinction*, as Ac. xv. 9; 1 Cor. xi. 29. Mid. (aor. pass.), (1) *to doubt, to*



- hesitate*, as Mat. xxi. 21; Ja. i. 6; (2) *to dispute with*, Ac. i. 2; Ju. 9.
- δια-κρισις**, εως, ἡ, *the act of distinction, discrimination*, Ro. xiv. 1; 1 Cor. xii. 10; Heb. v. 14.\*
- δια-κωλύω**, *to hinder*, Mat. iii. 14.\*
- δια-λαλέω**, ὦ, *to converse together*, Lu. vi. 11; *to talk of*, Lu. i. 65.\*
- δια-λέγω**, in mid., *to reason, to discuss, to dispute*, as Mar. ix. 34; Ac. xx. 7; Ju. 9.
- δια-λείπω**, *to leave off, to cease*, Lu. vii. 45.\*
- διά-λεκτος**, ου, ἡ, *speech, dialect, language*, Ac. i. 19, ii. 6, 8, xxi. 40, xxii. 2, xxvi. 14.\*
- δι-αλλάσσω**, *to change, as the disposition; pass., to be reconciled to*, Mat. v. 24.\*
- δια-λογίζομαι**, *to reason, to deliberate, to debate*, as Mar. ii. 6, 8, viii. 16, ix. 33.
- διαλογισμός**, ου, ὁ, *reflection, thought*, as Lu. ii. 35; *reasoning, opinion*, as Ro. i. 21; *hesitation, doubt*, Lu. xxiv. 38; *dispute, debate*, as Phil. ii. 14; 1 Tim. ii. 8.
- δια-λύω**, *to disperse, to break up*, Ac. v. 36.\*
- δια-μαρτύρομαι**, dep. mid., *to testify, solemnly charge*, as Ac. ii. 40; 1 Tim. v. 21; *to testify to, solemnly affirm*, Ac. viii. 25; Heb. ii. 6.
- δια-μαρχομαι**, dep. mid., *to contend or dispute fiercely*, Ac. xxiii. 9.\*
- δια-μένω**, *to remain, continue*, Lu. i. 22, xxii. 28; Gal. ii. 5; Heb. i. 11; 2 Pet. iii. 4.\*
- δια-μερίζω**, (1) *to divide or separate into parts*, as Mat. xxvii. 35, etc.; *to distribute*, as Lu. xxii. 17; (2) *pass. with ἐντί, to be divided against, be at discord with*; acc., Lu. xi. 17; dat., xii. 52.
- δια-μερισμός**, ου, ὁ, *dissension*, Lu. xii. 51.\*
- δια-νέμω**, *to disseminate, to spread abroad*, Ac. iv. 17.\*
- δια-νέω**, *to make signs, prob. by nodding*, Lu. i. 22.\*
- δια-νόημα**, ατος, τό, *a thought*, Lu. xi. 17.\*
- διά-νοια**, ας, ἡ, *the mind, the intellect, or thinking faculty*, as Mar. xii. 30; *the understanding*, 1 Jn. v. 20; *the feelings, disposition, affections*, as Col. i. 21; plur., *the thoughts, as willful, depraved*, Ep. ii. 3 (in Ep. i. 18, A. V., *the eyes of your understanding* (διαβολας), W. H. and R. V. read καρδίας, *the eyes of your heart*).
- δι-αν-οίγω**, *to open fully, i.e., the ears*, Mar. vii. 34; *the eyes*, Lu. xxiv. 31; *the heart*, Ac. xvi. 14; *the Scriptures*, Lu. xxiv. 32.
- δια-νυκτερεύω**, *to pass the whole night*, Lu. vi. 12.\*
- δι-ανύω**, *to perform to the end, complete*, Ac. xxi. 7.\*
- δια-παντός**, adv., *always, continually* (W. H. always read διὰ παντός).
- δια-παρα-τριβή**, ἡς, ἡ, *contention, incessant wrangling*, 1 Tim. vi. 5 (W. H., Rec. has παραδιτριβή). (N. T.)\*
- δια-περάω**, ὦ, ἄσω, *to cross over*, as Mat. ix. 1.
- δια-πλέω**, εὔσω, *to sail across*, Ac. xxvii. 5.\*
- δια-πονέω**, ὦ, mid., aor. pass., *to grieve one's self, to be vexed*, Ac. iv. 2, xvi. 18.\*
- δια-πορεύομαι**, pass., *to go or pass through*, as Lu. xiii. 22.
- δι-απορέω**, ὦ, *to be in great doubt or perplexity*, Lu. ix. 7, xxiv. 4 (W. H. ἀπορέω); Ac. ii. 12, v. 24, x. 17.\*
- δια-πραγματεύομαι**, *to gain by business or trading*, Lu. xix. 15.\*
- δια-πρίω** (πρίω, *to saw*), in pass., *to be sawn through*; fig., *to be greatly moved with anger*, Ac. v. 33, vii. 54.\*
- δι-αρπάζω**, ἄσω, *to plunder*, Mat. xii. 29; Mar. iii. 27.\*
- δια-ρρήγνυμι** and **διαρρήσσω**, ξω, *to tear, as garments, in grief or indignation*, Mat. xxvi. 65; Mar. xiv. 63; Ac. xiv. 14; *to break asunder*, as a net, Lu. v. 6; as bonds, Lu. viii. 29.\*
- δια-σαφένω**, ὦ, *to make clear, to declare*, Mat. xiii. 36 (W. H.), xviii. 31.
- δια-σειώ**, *to treat with violence, so as to extort anything*, Lu. iii. 14.\*
- δια-σκορπίζω**, *to scatter, to winnow*, as Mat. xxv. 24; *to dis-*
- perse in conquest*; as Lu. i. 51; *to waste or squander*, Lu. xv. 13, xvi. 1.
- δια-σπάω**, 1st aor. pass. **διασπάσθην**, *to break asunder*, Mar. v. 4; *to tear in pieces*, Ac. xxiii. 10.\*
- δια-σπείρω**, 2d aor. pass. **διασπέρην**, *to scatter abroad, disperse*, Ac. viii. 1, 4, xi. 19.\*
- δια-σπορά**, ἄς, ἡ, *dispersion, state of being dispersed*; used of the Jews as scattered among the Gentiles, Jn. vii. 35; Ja. i. 1; 1 Pet. i. 1. (Ap.)\*
- δια-στέλλω**, in mid., *to give a command or injunction*, Mar. viii. 15; Ac. xv. 24; foll. by ἴνα, Mat. xvi. 20 (W. H. mrg.); Mar. v. 43, vii. 36, ix. 9; *pass. part., τὸ διαστελλόμενον*, Heb. xii. 20, *the command*.\*
- διά-στημα**, ατος, τό, *an interval of time*, Ac. v. 7.\*
- δια-στολή**, ἡς, ἡ, *distinction, difference*, Ro. iii. 22, x. 12; 1 Cor. xiv. 7.\*
- δια-στρέφω**, *to seduce, turn away*, Lu. xxiii. 2; Ac. xiii. 8; *to pervert, oppose*, Ac. xiii. 10; *perf. part. pass., διεστραμμένος, perverted, corrupt*, Mat. xvii. 17; Lu. ix. 41; Ac. xx. 30; Phil. ii. 15.\*
- διασώζω**, σω, *to save, to convey safe through*, Ac. xxiii. 24, xxvii. 43; 1 Pet. iii. 20; *pass., to reach a place in safety*, Ac. xxvii. 44, xxviii. 1, 4; *to heal perfectly*, Mat. xiv. 36; Lu. vii. 3.\*
- δια-ταγή**, ἡς, ἡ, *a disposition, arrangement, ordinance*, Ac. vii. 53; Ro. xiii. 2.\*
- διά-ταγμα**, ατος, τό, *a mandate, a decree*, Heb. xi. 23.\*
- δια-ταράσσω**, *to trouble greatly, to agitate*, Lu. i. 29.\*
- δια-τάσσω**, *to give orders to (dat.)*, arrange, prescribe, Mat. xi. 1; Lu. viii. 55; 1 Cor. xvi. 1; *mid., to appoint, to ordain*, as 1 Cor. vii. 17 (also with dat. person; acc., thing).
- δια-τελέω**, ὦ, *to continue*, Ac. xxvii. 33.\*
- δια-τηρέω**, ὦ, *to guard or keep with care*, Lu. ii. 51; with ἐαυτὸν, etc., *to guard one's self from, to abstain* (ἐκ or ἀπό), Ac. xv. 29.\*

**δια-τί** or **διὰ τί** (W. H.), *wherefore?*

**δια-τίθημι**, only mid. in N. T., *to dispose*, as (1) *to assign*, Lu. xxii. 29; (2) *with cog. acc.*, διαθήκη, *make a covenant* with (dat. or πρὸς, acc.), Ac. iii. 25; Heb. viii. 10, x. 16; *make a will*, Heb. ix. 16, 17. See διαθήκη.\*

**δια-τριβω**, *to spend or pass* (χρόνον or ἡμέρας), as Ac. xiv. 3, 28; abs., *to stay*, as Jn. iii. 22.

**δια-τροφή**, ἡς, ἡ, *food, nourishment*, 1 Tim. vi. 8.\*

**δια-αυγάω**, *to shine through, to dawn*, 2 Pet. i. 19.\*

**δια-φανής**, ἐς, *transparent*, Rev. xxi. 21 (W. H. διαγής in same signif.)\*

**δια-φέρω**, (1) *to carry through*, Mar. xi. 16; (2) *to spread abroad*, Ac. xiii. 49; (3) *to carry hither and thither*, Ac. xxvii. 27; (4) *to differ from* (gen.), 1 Cor. xv. 41; Gal. iv. 1; hence, (5) *to excel, surpass*, as Mat. vi. 26; (6) *impers.*, διαφέρει, with οὐδέν, *it makes no difference to* (dat.), *matters nothing to*, Gal. ii. 6.

**δια-φεύγω**, *to escape by flight*, Ac. xxvii. 42.\*

**δια-φημιζω**, *to report, publish abroad*, Mat. ix. 31, xxviii. 15; Mar. i. 45.\*

**δια-φθείρω**, *to corrupt*, 1 Tim. vi. 5; Rev. xi. 18; *to destroy utterly*, Lu. xii. 33; Rev. viii. 9, xi. 18; pass., *to decay, to perish*, 2 Cor. iv. 16; opp. *to ἀνακαίνω, to renew*.\*

**δια-φθορά**, ἄς, ἡ, *decay, corruption*, i.e., of the grave, Ac. ii. 27, 31, xiii. 34-37 (from S.).\*

**διά-φορος**, ον, (1) *diverse, of different kinds*, Ro. xii. 6; Heb. ix. 10; (2) *compar.*, *more excellent than*, Heb. i. 4, viii. 6.\*

**δια-φυλάσσω**, *to guard carefully, protect, defend*, Lu. iv. 10 (from S.).\*

**δια-χειρίζω**, mid. N. T., *to lay hands on, put to death*, Ac. v. 30, xxvi. 21.\*

**δια-χλενάζω**, see χλενάζω.

**δια-χωρίζω**, pass. N. T., "to be separated," *to depart from* (ἀπό), Lu. ix. 33.\*

**διδασκτικός**, ἡ, ον, *apt in teach-*

*ing*, 1 Tim. iii. 2; 2 Tim. ii. 24.\*

**διδασκός**, ἡ, ον, *taught, instructed*, Jn. vi. 45; 1 Cor. ii. 13.\*

**διδασκαλία**, ας, ἡ, *instruction, teaching*, as Ro. xii. 7; *the doctrine taught, precept, instruction*, as Mat. xv. 9, etc.

**διδάσκαλος**, ον, ὁ, *a teacher*, especially of the Jewish law, *master, doctor*, as Lu. ii. 46; often in voc. as a title of address to Christ, *Master, Teacher*.

**διδάσκω**, διδάξω, *to teach, to be a teacher*, abs., Ro. xii. 7; *to teach*, with acc. of person, generally also acc. of thing; also with inf. or ὅτι, Mat. v. 2; Ac. iv. 2.

**διδασχί**, ἡς, ἡ, *the act of teaching*, Ac. ii. 42; 2 Tim. iv. 2; *that which is taught, doctrine*, Mar. i. 27; Ac. xvii. 19; Rev. ii. 24; with obj. gen., perhaps in Heb. vi. 2, see Gr. § 260b, note, Wi. § 30, 1 a.

**δι-δραχμον**, ον, τό (prop. adj., sc. νόμισμα, *coin*), *a double drachma*, or silver half-shekel (in S. often the shekel), Mat. xvii. 24. (S.)\*

**Διδυμος**, ὡν, *double, or twin*; a surname of Thomas the apostle, Jn. xi. 16, xx. 24, xxi. 2.\*

**δίδωμι**, *to give* (acc. and dat.); hence, in various connections, *to yield, deliver, supply, commit*, etc. When used in a general sense, the dat. of person may be omitted, as Mat. xiii. 8. The thing given may be expressed by ἐκ or ἀπό, with gen. in a partitive sense instead of acc.; so Mat. xxv. 8; Lu. xx. 10. The purpose of a gift may be expressed by inf., as Mat. xiv. 16; Jn. iv. 7; Lu. i. 73.

**δι-εγείρω**, *to wake up thoroughly*, as Lu. viii. 24; *to excite*, Jn. vi. 18; fig., *to stir up, arouse*, 2 Pet. i. 13.

**δι-ενθυμέμαι**, οὔμαι (W. H.), *to reflect*, Ac. x. 19. (N. T.)\*

**δι-έξ-οδος**, ον, ἡ, *a meeting-place of roads, a public spot in a city*, Mat. xxii. 9.\*

**δι-ερμηνευτής**, οὔ, ὁ, *an interpreter*, 1 Cor. xiv. 28. (N. T.)\*

**δι-ερμηνεύω**, *to interpret*, Lu. xiv. 27; 1 Cor. xii. 30, xiv. 5, 13, 27; *to translate*, Ac. ix. 36.\*

**δι-έρχομαι**, *to pass through*, acc. or διά (gen.), *destination expressed by eis or ἔως; to pass over or travel*, abs., Ac. viii. 4; *to spread*, as a report, Lu. v. 15.

**δι-ερωτάω**, ὦ, *to find by inquiry*, Ac. x. 17.\*

**δι-ετής**, ἐς (δίσ), *of two years*, Mat. ii. 16.\*

**διετία**, ας, ἡ, *the space of two years*, Ac. xxiv. 27, xxviii. 30.\*

**δι-ηγέομαι**, οὔμαι, *to relate in full, describe*, Mar. v. 16; Ac. viii. 33, ix. 27.

**διήγησις**, εως, ἡ, *a narrative*, Lu. i. 1.\*

**δι-ηλεκτής**, ἐς, *continuous*; *eis τὸ διηλεκτές, continually*, Heb. vii. 3, x. 1, 12, 14.\*

**δι-θάλασσος**, ον (δίσ), *lying between two seas*, Ac. xxvii. 41.\*

**δι-ϊκνέομαι**, οὔμαι, *to pass through, pierce*, Heb. iv. 12.\*

**δι-ίστημι**, *to put apart, proceed*, Ac. xxvii. 28; 2 aor., intrans., Lu. xxii. 59, *one hour having intervened*; xxiv. 51, *he parted from them*.\*

**δι-ίσχυρίζομαι**, *to affirm confidently*, Lu. xxii. 59; Ac. xii. 15.\*

**δικαιο-κρισία**, ας, ἡ, *just judgment*, Ro. ii. 5. (S.)\*

**δίκαιος**, α, ον, *just, right, upright, righteous, impartial*; applied to things, to persons, to Christ, to God, Mat. i. 19; Heb. xi. 4; Ac. x. 22.

**δικαιοσύνη**, ἡς, ἡ, *righteousness, justice, rectitude*, Mat. iii. 15; Jn. xvi. 8, 10; Ro. v. 17, 21.

**δικαίωω**, ὦ, *to show to be righteous*, 1 Tim. iii. 16; Ro. iii. 4; usually in N. T. in the declarative sense, *to hold guiltless, to justify, to pronounce or treat as righteous*, as Mat. xii. 37; 1 Cor. iv. 4.

**δικαίωμα**, ατος, τό, *a righteous statute, an ordinance*, Lu. i. 6; Ro. i. 32, ii. 26; Heb. ix. 1, 10; especially *a judicial decree, of acquittal* (opp. to κατάκριμα, *condemnation*), Ro. v. 16; *of condemnation*,

Rev. xv. 4; *a righteous act*, Ro. v. 18; Rev. xix. 8.\*

**δικαίως**, adv., *justly*, 1 Pet. ii. 23; Lu. xxiii. 41; *properly*, 1 Cor. xv. 34; *uprightly*, 1 Th. ii. 10; Tit. ii. 12.\*

**δικαίωσις**, εως, ἡ, *acquittal, justification*, Ro. iv. 25, v. 18.\*

**δικαστής**, οὗ, ὁ, *a judge*, Lu. xii. 14 (W. H. κριτής); Ac. vii. 27, 35.\*

**δικη**, ης, ἡ, *a judicial sentence*, Ac. xxv. 15 (W. H. καταδίκη); *τινω* or *ὑπέχω δικην*, *to suffer punishment*, 2 Th. i. 9; Ju. 7; *Justice, the name of a heathen deity*, Ac. xxviii. 4.\*

**δικτυον**, ου, τό, *a fishing-net*, Jn. xxi. 6, 8, 11. *Syn.*: see ἀμφίβλητρον.

**δι-λόγος**, ον (δῖς), *double-tongued, deceitful*, 1 Tim. iii. 8. (N.T.)\*

**διό**, conj. (διά and ὅ), *on which account, wherefore*.

**δι-οδεύω**, *to journey through*, Ac. xvii. 1; *to go about*, Lu. viii. 1.\*

**Διονύσιος**, ου, ὁ, *Dionysius*, Ac. xvii. 34.\*

**διό-περ**, conj., *for which very reason*, 1 Cor. viii. 13, x. 14, xiv. 13 (W. H. διό).\*

**Διο-πετής**, ἐς, *fallen from Zeus, i.e., from heaven*, Ac. xix. 35.\*

**δι-όρθωμα**, see κατ'όρθωμα.

**δι-όρθωσις**, εως, ἡ, *reformation*, Heb. ix. 10.\*

**δι-ορύσσω**, ξω, *to dig through*, Mat. vi. 19, 20, xxiv. 43; Lu. xii. 39.\*

**Διόσ-κουροι**, ον, οἱ (children of Zeus), *Castor and Pollux*, Ac. xxviii. 11.\*

**δι-ότι**, conj. (= διὰ τοῦτο, ὅτι), *on this account, because, for*.

**Διο-τρεφής**, οὗς, ὁ, *Diotrephes*, 3 Jn. 9.\*

**διπλός**, οὗς, ἡ, οὖν, *double, two-fold*, 1 Tim. v. 17; Rev. xviii. 6; comp., διπλοῦτερος with gen., *twofold more than*, Mat. xxiii. 15.\*

**διπλῶς**, ὦ, *to double*, Rev. xviii. 6.\*

**δῖς**, adv., *twice*, Lu. xviii. 12. (Δῖς), obsolete nom. for Ζεὺς, gen. Διός, acc. Δία, *Zeus or Jupiter*, see Ζεὺς.

**διστάβη**, σω (δῖς), *to waver, to doubt*, Mat. xiv. 31, xxviii. 17.\*

**δισ-τομος**, ον (δῖς), *two-edged*, Heb. iv. 12; Rev. i. 16, ii. 12.\*

**δισ-χίλιοι**, αι, α, num., *two thousand*, Mar. v. 13.

**δι-υλίζω**, *to strain off, filter through*, Mat. xxiii. 24.\*

**διχάσω**, σω, *to set at variance, divide*, Mat. x. 35.\*

**διχο-στασία**, ας, ἡ, *division, dissension*, Ro. xvi. 17; 1 Cor. iii. 3 (not W. H.); Gal. v. 20.\*

**διχο-τομέω**, ὦ, ἡσω, *to cut in two*, perhaps meaning *to scourge severely*, Mat. xxiv. 51; Lu. xii. 46.\*

**διψάω**, ὦ, ἡσω, *to thirst for, to desire earnestly*, acc., Mat. v. 6; or abs., *to thirst*, Jn. iv. 15; 1 Cor. iv. 11.

**δίψος**, ους, τό, *thirst*, 2 Cor. xi. 27.\*

**δι-ψυχος**, ον (δῖς), *double-minded*, Ja. i. 8, iv. 8.\*

**διωγμός**, οὗ, ὁ, *persecution*, Mat. xiii. 21; Ro. viii. 35.

**διώκτης**, ου, ὁ, *a persecutor*, 1 Tim. i. 13. (N.T.)\*

**διώκω**, ξω, *to pursue*, in various senses according to context; *to follow, follow after, press forward, to persecute*.

**δόγμα**, ατος, τό (δοκέω), *a decree, edict, ordinance*, Lu. ii. 1; Ac. xvi. 4, xvii. 7; Ep. ii. 15; Col. ii. 14.\*

**δογματίζω**, σω, *to impose an ordinance; mid., to submit to ordinances*, Col. ii. 20.\*

**δοκέω**, ὦ, δόξω, (1) *to think*, acc. and inf., Lu. viii. 18; 2 Cor. xi. 16; (2) *to seem, appear*, Lu. x. 36; Ac. xvii. 18; (3) *δοκεῖ*, impers., *it seems*, Mat. xvii. 25; *it seems good to or pleases*, dat., Lu. i. 3; Ac. xv. 22. *Syn.*: φαίνομαι means *to appear on the outside*; *δοκέω*, *to appear to an individual to be true*.

**δοκιμάζω**, σω, *to try, scrutinize, prove*, as 2 Cor. viii. 22; Lu. xii. 56; *to judge fit, approve*, as 1 Cor. xvi. 3. *Syn.*: δοκιμάζω means *to test anything with the expectation of finding it good*; *πειράζω*, either with no expectation, or of finding it bad.

**δοκιμασία**, ας, ἡ, *the act of proving*, Heb. iii. 9 (W. H.)\*

**δοκιμή**, ἡς, ἡ, *a trial, 2 Cor. vii. 2; a proof, 2 Cor. xiii. 3; tried, approved character*, Ro. v. 4; 2 Cor. ix. 13. (N. T.)

**δοκίμιον**, ου, τό, *a test, trial*, 1 Pet. i. 7; Ja. i. 3.\*

**δόκιμος**, ον (δέχομαι), *approved, acceptable*, as Ro. xiv. 18, xvi. 10.

**δοκός**, οὗ, ἡ, *a beam*, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*

**δόλιος**, ἰα, ἰων, *deceitful*, 2 Cor. xi. 13.\*

**δολιόω**, ὦ, *to deceive*, impf., 3d pers. plur., ἐδολιόουσιν, *an Alexandrian form from S.*, Ro. iii. 13. (S.)\*

**δόλος**, ου, ὁ, *fraud, deceit, craft*, Mat. xxvi. 4; 2 Cor. xii. 16.

**δολῶω**, ὦ, *to adulterate, corrupt*, 2 Cor. iv. 2.\*

**δόμα**, ατος, τό (δίδωμι), *a gift*, Mat. vii. 11; Lu. xi. 13; Ep. iv. 8; Phil. iv. 17.\*

**δόξα**, ης, ἡ, *from δοκέω*, in two main significations: (1) *favorable recognition or estimation, honor, renown*, as Jn. v. 41, 44; 2 Cor. vi. 8; Lu. xvii. 18; and very frequently (2) *the appearance, the manifestation of that which calls forth praise*; so especially in the freq. phrase ἡ δόξα τοῦ θεοῦ, *glory, splendor*. Concrete plur. δόξαι, in 2 Pet. ii. 10; Ju. 8, dignities, angelic powers.

**δοξάζω**, σω, *to ascribe glory to, to honor, glorify*, Ro. xi. 13; 1 Cor. vi. 20.

**Δορκάς**, ἄδος, ἡ, *Dorcas*, Ac. ix. 36, 39.\*

**δόσις**, εως, ἡ, *a giving*, Phil. iv. 15; *a gift*, Ja. i. 17.\*

**δότης**, ου, ὁ, *a giver*, 2 Cor. ix. 7. (S.)\*

**δουλ-αγωγέω**, ὦ, *to bring into subjection*, 1 Cor. ix. 27.\*

**δουλεία**, ας, ἡ, *slavery, bondage*, Ro. viii. 15, 21; Heb. ii. 15.

**δουλεύω**, σω, (1) *to be a slave, absolutely*, Ep. vi. 7; Ro. ix. 12; (2) *to be subject to, to obey, dat.*, Ro. vii. 6; Gal. iv. 8.

**δούλος**, η, ον, adj. only Ro. vi. 19; as subst. ἡ δούλη, *a female slave*, Lu. i. 38, 48; ὁ δούλος, *a slave, bondman*, the lowest word for this idea (opp. to ἐλεύθερος), *a servant* (opp. to κύριος, δεσπότης), so in the freq. phrases δούλος τοῦ θεοῦ, δούλος Χριστοῦ.

**δουλῶω**, ὦ, ὥσω, *to reduce to*



*bondage* (acc. and dat.), Ac. vii. 6; 1 Cor. ix. 19; pass., *to be held subject to, be in bondage*, 1 Cor. vii. 15.

**δοχή**, ἡς, ἡ (δέχομαι), *a receiving of guests, a banquet*, Lu. v. 29, xiv. 13.\*

**δράκων**, οντος, ὁ, *a dragon or huge serpent*; symb. for Satan, Rev.

**δράμω**, obs., *to run*, see *τρέχω*.

**δράσσομαι**, dep., *to grasp, take*; acc., 1 Cor. iii. 19.\*

**δραχμή**, ἡς, ἡ, *a drachma*, an Attic silver coin nearly equal to the Roman denarius, or worth about sixteen cents of our money, Lu. xv. 8, 9.\*

**δρέπανον**, ου, τό, *a sickle or pruning-hook*, Mar. iv. 29; Rev. xiv. 14-19.\*

**δρόμος**, ου, ὁ, *a running*; fig., *course, career*, Ac. xiii. 25, xx. 24; 2 Tim. iv. 7.\*

**Δρουσίλλα**, ης, ἡ, *Drusilla*, Ac. xxiv. 24.\*

**δύναμαι**, dep. (see Gr. § 109b, 1), *to be able, abs., or with inf. (sometimes omitted) for acc.: to have a capacity for; to be strong*, as 1 Cor. iii. 2; *to have power to do, whether through ability, disposition, permission, or opportunity*.

**δύναμις**, εως, ἡ, (1) *power, might, absolutely or as an attribute*, Lu. i. 17; Ac. iii. 12; (2) *power over, expressed by εἰς or ἐπὶ* (acc.), *ability to do*; (3) *exercise of power, mighty work, miracle*, as Mat. xi. 20; (4) *forces, as of an army, spoken of the heavenly hosts*, as Mat. xxiv. 29; (5) *force, as of a word, i.e., significance*, 1 Cor. xiv. 11. *Syn.*: *τέρας* indicates a miracle as a wonderful portent or prodigy; *σημεῖον*, as a sign, authenticating the divine mission of the doer; *δύναμις*, as an exhibition of divine power.

**δυναμῶω**, ὦ, *to strengthen, confirm*, Col. i. 11; Heb. xi. 34 (W. H.). (S.)\*

**δυναστεύω**, ου, ὁ, (1) *a potentate, prince*, Lu. i. 52; 1 Tim. vi. 15; (2) *one in authority*, Ac. viii. 27.\*

**δυνατέω**, ὦ, *to be powerful, have power*, 2 Cor. xiii. 3; (inf.),

Ro. xiv. 4 (W. H.); 2 Cor. ix. 8 (W. H.). (N. T.)\*

**δυνατός**, ἡ, ὁν, *able, having power, mighty*, Lu. xiv. 31; 1 Cor. i. 26; ὁ *δυνατός*, *the Almighty*, Lu. i. 49; *δυνατόν*, *possible*, Ro. xii. 18; Gal. iv. 15.

**δύνω** or *δύω*, 2d aor. *ἔδυν*, *to sink*; *to set, as the sun*, Mar. i. 32; Lu. iv. 40.\*

**δύο**, indecl. num., except dat. *δυσί*, *two*.

**δυσ-**, an inseparable prefix, implying *adverse, difficult*, or *grievous*.

**δυσ-βάστακτος**, ου, *hard to be borne*, Mat. xxiii. 4 (not W. H.); Lu. xi. 46. (S.)\*

**δυσ-εντερία**, as, ἡ (W. H. *ιον*, τό), *dysentery*, Ac. xxviii. 8.\*

**δυσ-ερμήνευτος**, ου, *hard to explain*, Heb. v. 11.\*

**δύσ-κολος**, ου (lit., "difficult about food"), *difficult*, Mar. x. 24.\*

**δυσκόλως**, adv., *with difficulty, hardly*, Mat. xix. 23; Mar. x. 23; Lu. xviii. 24.\*

**δυσμῆ**, ἡς, ἡ (only plur., *δυσμαί*), *the setting of the sun, the west*, Rev. xxi. 13; Mat. viii. 11.

**δυσ-νόητος**, ου, *hard or difficult to be understood*, 2 Pet. iii. 16.\*

**δυσ-φημέω**, ὦ, *to speak evil, defame*, 1 Cor. iv. 13 (W. H.).\*

**δυσ-φημία**, as, ἡ, *evil report, defamation*, 2 Cor. vi. 8.\*

**δώδεκα**, indecl. num., *twelve*; οἱ *δώδεκα*, *the twelve, i.e., the Apostles*.

**δωδέκατος**, η, ου, ord. num., *twelfth*, Rev. xxi. 20.\*

**δωδεκά-φυλον**, ου, τό, *the twelve tribes, Israel*, Ac. xxvi. 7.\*

**δῶμα**, ατος, τό, *a house, a household*, Mat. xxiv. 17; Ac. x. 9.

**δωρεά**, ἀς, ἡ, *a gift*, Jn. iv. 10; Ro. v. 15; Ep. iv. 7.

**δωρεάν**, accus. of preced., as an adv., *freely*, as 2 Cor. xi. 7; *without cause, groundlessly*, Jn. xv. 25; Gal. ii. 21.

**δωρέομαι**, οὔμαι, *to present, bestow*, Mar. xiv. 45; pass., 2 Pet. i. 3, 4.\*

**δώρημα**, ατος, τό, *a gift, bounty*, Ro. v. 16; Ja. i. 17.\*

**δῶρον**, ου, τό, *a gift, present*, Ep. ii. 8; Rev. xi. 10.

## Ε

**Ε, ε, ἐπίλον**, *epsilon*, ε, the fifth letter. As a numeral, ε' = 5; ε = 5000.

**ἐα**, interj., expressing surprise or indignation, *ha! ah!* Mar. i. 24 (W. H. omit); Lu. iv. 34.\*

**ἐάν** or *άν*, conj. (for *εἰ άν*), *if*, usually construed with subjunctive verb. See Gr. § 383. Wi. § 41 b, 2, Bu. 221 sq. W. H. have the indic. fut. in Lu. xix. 40; Ac. viii. 31; pres. in 1 Th. iii. 8; 1 Jn. v. 15 (Rec. also). Sometimes equivalent to a particle of time, *when*, Jn. xii. 32; after the relative, with an indefinite force, *ὅς ἐάν*, *whosoever*, as Mat. v. 19, viii. 19; 1 Cor. xvi. 6; *ἐάν δὲ καί*, *and if also*; *ἐάν μὴ*, *except, unless*, Mat. v. 20; *but that*, Mar. iv. 22; *ἐάν πέρ*, *if indeed*, Heb. vi. 3.

**ἐαυτοῦ**, ἡς, οὔ, pron., reflex., 3d pers., *of one's self*; used also in 1st and 2d persons. See Gr. § 335. Wi. §§ 22, 5, 38, 6, Bu. 111 sq. Genitive often for possess. pron. λέγειν or εἰπεῖν ἐν ἐαυτῷ, *to say within one's self*; γίνεσθαι or ἐρχεσθαι ἐν ἐαυτῷ, *to come to one's self*; πρὸς ἐαυτόν, *to one's home*, Jn. xx. 10, or *privately*, as Lu. xviii. 11; ἐν ἐαυτοῖς, *among yourselves, i.e., one with another*; καθ' ἐαυτόν, *apart*; παρ' ἐαυτόν, *at home*.

**εἰώω**, ὦ, εἰώσω; impf., *εἶων*; 1st aor., *εἴασα*, (1) *to permit*, inf., or acc. and inf., Mat. xxiv. 33; Lu. iv. 41; (2) *to leave*, Ac. xxvii. 40.

**ἐβδομήκοντα**, indecl. num., *seventy*; οἱ *ἐβδομήκοντα*, *the seventy disciples*, Lu. x. 1, 17.

**ἐβδομηκοντάκις**, num. adv., *seventy times*, Mat. xviii. 22. (S.)\*

**ἐβδομος**, η, ου, ord. num., *seventh*, Jn. iv. 52; Heb. iv. 4.

**Ἐβερ**, ὁ, *Eber or Heber*, Lu. iii. 35.\*

**Ἑβραϊκός**, ἡ, ὁν (from Heb.), *Hebrew*, Lu. xxiii. 38 (W. H. omit). (N. T.)\*

**Ἑβραῖος** (W. H. 'E-), αἰα, αἰων (from Heb.), also subst., ὁ, ἡ, α *Hebrew*; designating (1) any

Jew, 2 Cor. xi. 22; Phil. iii. 5; (2) a Jew of Palestine, in distinction from οἱ Ἕλληνισταί, or Jews born out of Palestine, and using the Greek language, Ac. vi. 1; (3) any Jewish Christian, Heb. (heading). (S.)\* *Syn.*: Ἑβραῖος denotes a Jew who spoke Aramaic or Hebrew, in distinction from Ἑλληνιστής, a Greek-speaking Jew; Ἰουδαῖος, a Jew in distinction from other nations; Ἰσραηλίτης, one of the chosen people.

**Ἑβραῖς** (W. H. 'E-), (from Heb.), ἰδος, ἡ, *Hebrew*, i.e., the Aramaic language, vernacular in the time of Christ and the Apostles, Ac. xxi. 40, xxii. 2, xxvi. 14. See Gr. § 150, Wi. § 3a. (Ap.)\*

**Ἑβραϊστί** (W. H. 'E-), (from Heb.), adv., *in the Hebrew language*, i.e., *in Aramaic*, Jn. v. 2; Rev. ix. 11. (Ap.) **ἐγγίζω**, fut. att., ἐγγίω; pf., ἤγγικα, *to approach*, *to draw near*, *to be near*, abs., or with dat. or eis, or ἐπί (acc.), Lu. xviii. 40; Ac. ix. 3; Mar. xi. 1.

**ἐγ-γράφω** (W. H. ἐγ-), *to inscribe*, engrave, 2 Cor. iii. 2; Lu. x. 20 (W. H.)\*

**ἔγγυος**, ου, ὁ, ἡ, *a surety*, Heb. vii. 22.\*

**ἐγγύς**, adv., *near*; used of both place and time, with gen. or dat.

**ἐγγύτερον**, comp. of preceding, *nearer*, Ro. xiii. 11.\*

**ἐγείρω**, ἐγερῶ, pass. perf., ἐγήγευμαι, *to arouse*, *to awaken*, Ac. xii. 7; *to raise up*, as a Savior, Ac. xiii. 23 (Rec.); *to erect*, as a building, Jn. ii. 19, 20; mid., *to rise up*, as from sleep, or from a recumbent posture, as at table, Jn. xi. 29, xiii. 4; applied to raising the dead, Jn. v. 21; used also of *rising up against*, as an adversary, or in judgment, Mat. xxiv. 7.

**ἐγερσις**, εως, ἡ, *a rousing up*; of the resurrection, Mat. xxvii. 53.\*

**ἐγκ-**. In words beginning thus, W. H. generally write ἐνκ-. **ἐγ-κάθ-ετος**, ου, ὁ, ἡ (ἐγκαθήμε), *a spy*, Lu. xx. 20.\*

**ἐγκαίνια**, ἰων, τὰ, *a dedication*,

Jn. x. 22; of the feast commemorating the dedicating or purifying of the temple, after its pollution by Antiochus Epiphanes, 25 Chisleu, answering to mid-December. (S.)\*

**ἐγ-καινίζω**, *to dedicate*, Heb. ix. 18, x. 20. (S.)\*

**ἐγ-κακέω**, ὦ, and ἐνκακέω, *to grow weary*, *to faint* (W. H. in many passages for Rec. ἐκκακέω).

**ἐγ-καλέω**, ὠ, ἔσω, impf., ἐνεκάλουν, *to bring a charge against*, *accuse*, pers. dat., or κατὰ (gen.), *crime in gen.*, Ac. xix. 38, 40; Ro. viii. 33.

**ἐγ-κατα-λείπω**, ψω, (1) *to desert*, *to abandon*, Mat. xxvii. 46; 2 Tim. iv. 10, 16; (2) *to leave remaining*, Ro. ix. 29.

**ἐγ-κατ-οικέω**, ὦ, *to dwell among* (ἐν), 2 Pet. ii. 8.\*

**ἐγ-καυχάομαι**, *to boast in*, 2 Th. i. 4 (W. H.)\*

**ἐγ-κεντρίζω**, *to insert*, as a bud or graft, *to graft in*; fig., Ro. xi. 17, 19, 23, 24.\*

**ἐγ-κλήμα**, ατος, τό, *a charge or accusation*, Ac. xxiii. 29, xxv. 16.\*

**ἐγ-κομβόομαι**, οὔμαι, *to gird on*, as an outer garment, the badge of slavery, 1 Pet. v. 5. (N. T.)\*

**ἐγ-κοπή**, ἡς, ἡ (W. H. ἐνκ-), *a hindrance*, 1 Cor. ix. 12.\*

**ἐγ-κόπτω**, ψω, *to impede*, *to hinder* (acc., or inf. with τοῦ), Ro. xv. 22; 1 Th. ii. 18.

**ἐγκράτεια**, as, ἡ, *self-control*, *continence*, Ac. xxiv. 25; Gal. v. 23; 2 Pet. i. 6.\*

**ἐγκρατεύομαι**, dep., *to be self-controlled*, *continent*, especially in sensual pleasures, 1 Cor. vii. 9, ix. 25.\*

**ἐγ-κρατής**, ἐς, *self-controlled*, *continent*, Tit. i. 8.\*

**ἐγ-κρίνω**, *to adjudge* or *reckon*, *to a particular rank* (acc. and dat.), 2 Cor. x. 12.\*

**ἐγ-κρύπτω**, *to hide in*, *to mix with*, Mat. xiii. 33; Lu. xiii. 21 (W. H. κρύπτω)\*

**ἐγ-κνος**, ου, *pregnant*, Lu. ii. 5.\*

**ἐγ-κρίω**, *to rub in*, *anoint*, Rev. iii. 18.\*

**ἐγώ**, pers. pron., *I*; plur., ἡμεῖς, *we*. See Gr. § 53.

**ἐδαφίζω**, fut. (attic), ἐῶ, *to throw to the ground*, *to raze*, Lu. xix. 44.\*

**ἐδαφος**, ους, τό, *the base*, *the ground*, Ac. xxii. 7.\*

**ἐδραῖος**, αλα, αἰων, *steadfast*, *firm*, 1 Cor. vii. 37, xv. 58; Col. i. 23.\*

**ἐδραῖωμα**, ατος, τό, *a stay*, *support*, 1 Tim. iii. 15. (N. T.)\*

**Ἑζεκίας**, ου, ὁ, *Hezekiah*, Mat. i. 9, 10.\*

**ἐθελο-θηρσκειά**, as, ἡ, *voluntary*, *arbitrary worship*, Col. ii. 23. (N. T.)\*

**ἐθέλω**, see ἔλω.

**ἐθίζω**, *to accustom*; pass., perf. part., neut., τὸ εἰθισμένον, *the custom*, Lu. ii. 27.\*

**ἐθνάρχης**, ου, ὁ, *a prefect*, *ethnarch*, 2 Cor. xi. 32.\*

**ἐθνικός**, ἡ, βν, *of Gentile race*, *heathen*, as subst. ὁ ἐθνικός, *the pagan*, *the Gentile*, Mat. v. 47 (W. H.), vi. 7, xviii. 17; 3 Jn. 7 (W. H.)\*

**ἐθνικῶς**, adv., *like the Gentiles*, Gal. ii. 14. (N. T.)\*

**ἔθνος**, ους, τό, *a race*, *a nation*, Lu. xxii. 25; Ac. x. 35; τὰ ἔθνη, *the nations*, *the heathen world*, *the Gentiles*, Mat. iv. 15; Ro. iii. 29; by Paul, even *Gentile Christians*, Ro. xi. 13; Gal. ii. 12.

**ἔθος**, ους, τό, *a usage*, *custom*, Lu. i. 9; Ac. xxv. 16.

**ἐθω**, obs., pf. εἰωθα in pres. signif., *to be accustomed*, Mat. xxvii. 15; Mar. x. 1; τὸ εἰωθὸς αὐτῷ, *his custom*, Lu. iv. 16; Ac. xvii. 2.\*

**εἰ**, a conditional conjunction (see Gr. § 383), *if*, *since*, *though*. After verbs indicating emotion, εἰ is equivalent to ὅτι, Mar. xv. 44. As an interrogative particle, εἰ occurs in both indirect and direct questions, Mar. xv. 45; Ac. i. 6. In oaths and solemn assertions, it may be rendered by *that* . . . *not*. εἰ μὴ and εἰ μήτι, *unless*, *except*; εἰ δὲ μὴ, *but if not*, *otherwise*, Jn. xiv. 2; εἰ περ, *if so be*; εἰ πως, *if possibly*; εἴτε . . . εἴτε, *whether* . . . *or*.

**εἶδον**, see ὅραω, οἶδα.

**εἶδος**, ους, τό, *outward appearance*, *form*, Lu. iii. 22, ix. 29; Jn. v. 37; 2 Cor. v. 7; *species*, *kind*, 1 Th. v. 22.\*

ειδωλεῖον, ου, τό, *an idol-temple*, 1 Cor. viii. 10. (Ap.)\*  
 ειδωλό-θυτος, ου, *sacrificed to idols*; used of meats, as Ac. xv. 29. (Ap.)  
 ειδωλο-λατρεία, ας, ἡ, *idolatry*, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5; 1 Pet. iv. 3. (N. T.)\*  
 ειδωλο-λάτρης, ου, ὁ, *an idolater*, 1 Cor. x. 7; Rev. xxi. 8. (N. T.)  
 ειδωλον, ου, τό, *an idol, a false god worshipped in an image*, Ac. vii. 41; Ro. ii. 22.  
 εἰκῇ or εἰκῇ (W. H.), *adv., without purpose*, as Ro. xiii. 4; *in vain*, 1 Cor. xv. 2 (W. H. and R. V. omit in Mat. v. 22).  
 εἰκοσι, indecl. num., *twenty*.  
 εἰκω, to give way, to yield, Gal. ii. 5.\*  
 εἰκω, obs., whence 2d perf. εἰκα, to be like; with dat., Ja. i. 6, 23.\*  
 εἰκόν, ὅνος, ἡ, *an image, likeness*, Mar. xii. 16; 1 Cor. xi. 7. Syn.: see Trench, § xv.  
 εἰλικρίνεια, ας, ἡ, *clearness, sincerity*, 1 Cor. v. 8; 2 Cor. i. 12, ii. 17.\*  
 εἰλικρινής, ἐς (derivation doubtful), *sincere, pure*, Phil. i. 10; 2 Pet. iii. 1.\*  
 εἰλίσσω (W. H. ἐλίσσω), to roll together, as a scroll, Rev. vi. 14.\*  
 εἰμί (see Gr. § 110, Wi. § 14, 2, Bu. 49, 50), a verb of existence, (1) used as a predicate, to be, to exist, to happen, to come to pass; with an infin. following, ἔστι, it is convenient, proper, etc., as Heb. ix. 5; (2) as the copula of subject and predicate, simply to be, or in the sense of to be like, to represent, Jn. vi. 35; Mat. xxvi. 26; 1 Cor. x. 4. With participles, it is used to form the periphrastic tenses, as Lu. i. 22, iv. 16; Mat. xvi. 19, etc. With gen., as predicate, it marks quality, possession, participation, etc.; with dat., property, possession, destination, etc. The verb, when copula, is often omitted. Participle, ὢν, being; τὸ ὄν, that which is; οἱ ὄντες, τὰ ὄντα, persons or things that are.  
 εἰμι, to go, in some copies for

εἰμί, in Jn. vii. 34, 36 (not W. H.).\*  
 εἵνεκα, εν, see ἔνεκα, εν.  
 εἵπερ, εἰπῶς, see under εἰ.  
 εἶπον (see Gr. § 103, 7, Wi. § 15, Bu. 57), (W. H. εἶπα), from obs. εἶπω, or εἶπω, to say; in reply, to answer; in narration, to tell; in authoritative directions, to bid or command, as Lu. vii. 7.  
 εἰρηνεύω, to have peace, to be at peace, Mar. ix. 50; Ro. xii. 18; 2 Cor. xiii. 11; 1 Th. v. 13.\*  
 εἰρήνη, ης, ἡ, *peace*, the opposite of strife; *peace of mind*, arising from reconciliation with God. In N. T. (like the corresponding Heb. word in O. T.), εἰρήνη generally denotes a perfect well-being. Often employed in salutations, as in Hebrew.  
 εἰρηνικός, ἡ, ὁν, *peaceable*, Ja. iii. 17; *peaceful*, Heb. xii. 11.\*  
 εἰρηνο-ποιέω, ὦ, to make peace, reconcile, Col. i. 20. (S.)\*  
 εἰρηνο-ποιός, ὁν, *pacific, loving peace*, Mat. v. 9.\*  
 εἰς, prep. governing acc., into, to (the interior). See Gr. §§ 124, 298. In composition, it implies motion into or towards.  
 εἰς, μία, ἕν, a card. num., one; used distributively, as Mat. xx. 21; by way of emphasis, as Mar. ii. 7; and indefinitely, as Mat. viii. 19; Mar. xii. 42. As an ordinal, the first, Mat. xxviii. 1; Rev. ix. 12.  
 εἰς-άγω, 2d aor. εἰσάγαγον, to lead in, bring in, Lu. xxii. 54; Ac. viii. 45.  
 εἰς-ακούω, to listen to, to hear prayer, Mat. vi. 7; Lu. i. 13; Ac. x. 31; Heb. v. 7; to hear so as to obey (gen.), 1 Cor. xiv. 21.\*  
 εἰς-δέχομαι, ἔξομαι, to receive with favor (acc.), 2 Cor. vi. 17, from S.\*  
 εἰς-εἰμι, impf. εἰσθῆναι, inf. εἰσθῆναι (εἰμι), to go in, to enter (with εἰς), Ac. iii. 3, xxi. 18, 26; Heb. ix. 6.\*  
 εἰς-έρχομαι, 2d aor. εἰσῆλθον, to come in, to enter (chiefly with εἰς), Ac. xxiii. 16, 33; εἰσέρχομαι καὶ ἐξέρχομαι, to come and go in and out,

spoken of daily life and intercourse, Ac. i. 21; fig., of entrance into any state or condition, Mat. xix. 17; Heb. iii. 11, 18.  
 εἰς-καλέω, ὦ, only mid. in N. T., to call or invite in, Ac. x. 23.\*  
 εἰς-οδος, ου, ἡ, *an entrance, the act of entering*, Heb. x. 19; 2 Pet. i. 11.  
 εἰς-πηδάω, ὦ, to spring in, Ac. xiv. 14 (W. H. ἔκπ-), xvi. 29.\*  
 εἰς-πορεύομαι, dep., to go in, to enter; spoken of persons, as Mar. i. 21; of things, as Mat. xv. 17; εἰσπορεύομαι καὶ ἐκπορεύομαι, to go in and out in daily duties, Ac. ix. 28.  
 εἰς-τρέχω, 2d aor. εἰσέδραμον, to run in, Ac. xii. 14.\*  
 εἰς-φέρω (see Gr. § 103, 6, Wi. § 15, Bu. 68), to lead into (with εἰς), e.g., temptation, as Lu. xi. 4; to bring in, Ac. xvii. 20; 1 Tim. vi. 7.  
 εἶτα, adv., then, afterwards.  
 εἴτε, conj., see εἰ.  
 ἐκ, or, before a vowel, ἐξ, a prep. gov. gen., from, out of (the interior), used of place, time, and source. See Gr. § 293, Wi. § 47 b, Bu. 326 sq. In composition, ἐκ implies egress, removal, origin, publicity, unfolding, or is of intensive force.  
 ἕκαστος, η, ου, each, every one (with partitive gen.); εἰς ἕκαστος, every one.  
 ἐκάστοτε, adv., at every time, always, 2 Pet. i. 15.\*  
 ἑκατόν, card. num., a hundred, Mat. xiii. 8, xviii. 12.  
 ἑκατοντα-ἔτης, es, a hundred years old, Ro. iv. 9.\*  
 ἑκατονταπλασίω, ου, acc. ονα, a hundredfold, Mat. xix. 29 (not W. H.); Mar. x. 30; Lu. viii. 8.\*  
 ἑκατοντάρχης, ου, ὁ, captain over a hundred men, a centurion, Ac. x. 1, 22, xxiv. 23.  
 ἑκατονταρχος, ου, ὁ = preceding, Mat. viii. 5, 8, 13. In many passages a variant for preceding.  
 ἐκ-βαίνω, 2d aor. ἐξέβην, to go out, Heb. xi. 15 (W. H.).\*  
 ἐκ-βάλλω, βαλῶ, to cast out, Jn. vi. 37; to drive out, Mat. xxi. 12; to expel, Gal. iv. 30; to send away, dismiss, reject,



Mar. i. 43; Lu. vi. 22; to *extract*, *draw out*, Lu. vi. 42; Mat. xii. 35.

ἐκ-βάσις, εως, ἡ, a *way of escape*, 1 Cor. x. 13; *end*, *issue*, Heb. xiii. 7.\*

ἐκ-βολή, ἥς, ἡ, a *throwing out*, Ac. xxvii. 18.\*

ἐκ-γαμίζω (W. H. γαμίζω), to *give in marriage*, Mat. xxiv. 38 (Rec.); 1 Cor. vii. 38 (Rec.). (N. T.)

ἐκ-γαμίσκω = preceding, Lu. xx. 34, 35 (Rec.). (N. T.)\*

ἐκ-γονος, ον, *sprung from*; neut. plur., *descendants*, 1 Tim. v. 4.\*

ἐκ-δαπανᾶω, ὦ, to *spend entirely*; pass. reflex., to *expend one's energies for* (ὑπέρ), 2 Cor. xii. 15.\*

ἐκ-δέχομαι, to *expect* (ἐως), to *wait for* (acc. or εως), Ja. v. 7; Heb. x. 13.

ἐκ-δηλος, ον, *conspicuous*, *manifest*, 2 Tim. iii. 9.\*

ἐκ-δημέω, ὦ, to *go abroad*, to *be absent*, 2 Cor. v. 6, 8, 9.\*

ἐκ-δίδωμι, N. T. mid., to *let out for one's advantage*, Mat. xxi. 33, 41; Mar. xii. 1; Lu. xx. 9.\*

ἐκ-δι-ηγέομαι, οὔμαι, dep. mid., to *narrate at length*, to *declare*, Ac. xiii. 41, xv. 3.\*

ἐκ-δικέω, ὦ, to *do justice to*, *defend*, *avenge a person* (acc. and ἀπό), Lu. xviii. 3, 5; Ro. xii. 19; to *demand requit for*, *avenge a deed* (acc.), 2 Cor. x. 6; Rev. vi. 10, xix. 2.\*

ἐκ-δίκησις, εως, ἡ, an *avenging*, *vindication*, *punishment*, Ac. vii. 24; Ro. xii. 19; 1 Pet. ii. 14.

ἐκ-δικος, ον, ὁ, ἡ, an *avenger*, *one who adjudges a culprit* (dat.) to *punishment for* (πρὸς) a crime, Ro. xiii. 4; 1 Th. iv. 6.\*

ἐκ-διώκω, ὥσω, to *persecute*, to *expel by persecuting*, Lu. xi. 49 (not W. H.); 1 Th. ii. 15.\*

ἐκ-δοτος, ον, *delivered up*, Ac. ii. 23.\*

ἐκ-δοχή, ἥς, ἡ, a *waiting for*, *expectation*, Heb. x. 27.\*

ἐκ-δύω, to *unclot*, to *strip off* (two accs.), Mat. xxvii. 31; 2 Cor. v. 4.

ἐκεῖ, adv., *there*, *thither*.

ἐκεῖθεν, adv., *from that place*, *thence*.

ἐκεῖνος, ἦ, ο, pron., *demonst.*, *that*, *that one there*; used antithetically, Mar. xvi. 20; and by way of emphasis, Mat. xxii. 23. See Gr. §§ 338, 340, Wi. §§ 18, 4, 23, 1, Bu. 104, 120.

ἐκείσε, adv., *thither*, Ac. xxi. 3; in const. præg., Ac. xxii. 5.\*

ἐκ-ζητέω, ὦ, to *seek out* with diligence, Heb. xii. 17; 1 Pet. i. 10; to *seek after God*, Ac. xv. 17; Ro. iii. 11; Heb. xi. 6; to *require*, *judicially*, Lu. xi. 50, 51. (S.)\*

ἐκ-ζήτησις, εως, ἡ, a *subject of inquiry*, 1 Tim. i. 4 (W. H.)\*

ἐκ-θαμβέω, ὦ, N. T. pass., to *be amazed*, *greatly astonished*, Mar. ix. 15, xiv. 33, xvi. 5, 6.\*

ἐκ-θαμβος, ον, *greatly astonished*, *amazed*, Ac. iii. 11.\*

ἐκ-θαυμάζω, to *wonder greatly*, Mar. xii. 17 (W. H.)\*

ἐκ-θετος, ον, *cast out*, *exposed* to *perish*, Ac. vii. 19.\*

ἐκ-καθαίρω, 1st aor. ἐξεκάθαρα, to *cleanse thoroughly*, 1 Cor. v. 7; 2 Tim. ii. 4.\*

ἐκ-καίω, N. T. pass., to *burn vehemently*, as with lust, Ro. i. 27.\*

ἐκ-καίεω, ὦ, to *faint*, to *despond through fear* (Rec., for which W. H. have ἐγκ- and ἐνκ-).

ἐκ-κεντέω, ὦ, to *pierce through*, to *transfix*, Jn. xix. 37; Rev. i. 7.\*

ἐκ-κλάω, to *break off*, Ro. xi. 17, 19, 20 (W. H.)\*

ἐκ-κλείω, σω, to *shut out*, Gal. iv. 17; to *exclude*, Ro. iii. 27.\*

ἐκκλησία, ας, ἡ (ἐκκαλέω), an *assembly*, Ac. xix. 32, 39, 41; usually legally, sometimes tumultuously gathered. Espec. in N. T., an *assembly of Christian believers*, a church in one place, Ac. xi. 26; often plural, as Ac. xv. 41; the whole body of believers on earth, 1 Cor. xii. 28; Ep. i. 22; or in heaven, Heb. xii. 23. Syn.: see Trench, § 1.

ἐκ-κλίνω, to *turn away from* (ἀπό), Ro. iii. 12, xvi. 17; 1 Pet. iii. 11.\*

ἐκ-κολυμβᾶω, ὦ, to *swim out*, Ac. xxvii. 42.\*

ἐκ-κομίζω, to *carry out for burial*, Lu. vii. 12.\*

ἐκ-κόπτω, κόψω, to *cut off*, Mat. iii. 10, v. 30; 2 Cor. xi. 12 (in 1 Pet. iii. 7, W. H. read ἐνκόπτω, to hinder).

ἐκ-κρέμαμαι (mid. of ἐκκρεμάννυμι), to *hang upon*, of earnest attention, Lu. xix. 48.\*

ἐκ-λαλέω, ὦ, to *speak out*, to *disclose*, Ac. xxiii. 22.\*

ἐκ-λάμπω, to *shine forth*, Mat. xiii. 43.\*

ἐκ-λανθάνω, in mid., to *forget entirely*, Heb. xii. 5.\*

ἐκ-λέγω, mid. in N. T., 1st aor. ἐξελεξάμην, to *choose out for one's self*, to *elect*, Lu. x. 42; Ac. vi. 5, xiii. 17; 1 Cor. i. 27, 28.

ἐκ-λείπω, 2d aor. ἐξέλιπον, to *fail*, to *cease*, to *die*, Lu. xvi. 9, xxii. 32, xxiii. 45 (W. H.); Heb. i. 12.\*

ἐκλεκτός, ἡ, ὁν, (1) *chosen*, *elect*, Lu. xviii. 7, xxiii. 35; 1 Tim. v. 21; Ro. viii. 33; Rev. xvii. 14; (2) *choice*, *select*, 2 Jn. i. 13; 1 Pet. ii. 4.

ἐκλογή, ἥς, ἡ, a *choice*, *selection*, Ro. ix. 11; 1 Th. i. 4; Ac. ix. 15 (a vessel of choice, i.e., a chosen vessel); concr., the chosen ones, Ro. xi. 7

ἐκ-λύω, in pass., to *become weary* in body, or *despondent* in mind, Mar. viii. 3; Gal. vi. 9; Heb. xii. 5.

ἐκ-μάσσω, ξω, to *wipe*, to *wipe off*, Lu. vii. 38, 44; Jn. xi. 2, xii. 3, xiii. 5.\*

ἐκ-μυκτηρίζω, to *deride*, *scoff at* (acc.), Lu. xvi. 14, xxiii. 35. (S.)\*

ἐκ-νέω (lit., swim out), or ἐκνεύω (lit., turn by a side motion), to *withdraw*, Jn. v. 13.\*

ἐκ-νήφω, to *return to soberness* of mind, 1 Cor. xv. 34.\*

ἐκούσιος, ον (ἐκόν), *voluntary*, *spontaneous*, Philem. 14.\*

ἐκονούσιος, adv., *voluntarily*, of one's own accord, Heb. x. 26; 1 Pet. v. 2.\*

ἐκ-παλαι, adv., *from of old*, 2 Pet. ii. 3, iii. 5.\*

ἐκ-πειράζω, σω, to *put to the test*, to *make trial of*, to *tempt*, Mat. iv. 7; Lu. iv. 12, x. 25; 1 Cor. x. 9. (S.)\*

ἐκ-πέμπω, to send forth, Ac. xiii. 4, xvii. 10.\*  
 ἐκ-περισσώς, adv., *exceedingly*, Mar. xiv. 31 (W. H.). (N. T.)\*  
 ἐκ-πετάννυμι, 1st aor. ἐξέπε-  
 τασα, to stretch forth, Ro. x. 21.\*  
 ἐκ-πιδάω, ὦ, 1st aor. ἐξέπηδησα  
 (W. H.), to spring forth, Ac.  
 xiv. 14.\*  
 ἐκ-πίπτω, to fall from (ἐκ), Ac.  
 xii. 7; abs., to fall, Ja. i. 11;  
 of a ship driven from its  
 course, Ac. xxvii. 17; of love,  
 to fail, 1 Cor. xiii. 8; of  
 moral lapse, Gal. v. 4.  
 ἐκ-πιδάω, εὖσω, to sail away, Ac.  
 xv. 39, xviii. 18, xx. 6.\*  
 ἐκ-πληρόω, ὦ, to fill entirely,  
 fulfill, Ac. xiii. 32.\*  
 ἐκ-πλήρωσις, εὖς, ἡ, fulfillment,  
 Ac. xxi. 26.\*  
 ἐκ-πλήσσω, 2d aor. pass. ἐξε-  
 πλάγην, to strike with as-  
 tonishment, Mat. xiii. 54;  
 Ac. xiii. 12.  
 ἐκ-πνέω, εὖσω, to breathe out, to  
 expire, Mar. xv. 37, 39; Lu.  
 xxiii. 46.\*  
 ἐκ-πορεύομαι, dep., to go out  
 (ἀπό, ἐκ, παρά, and εἰς, ἐπί,  
 πρός); to proceed from, as  
 from the heart; or as a river  
 from its source, etc.  
 ἐκ-πορνεύω, to be given up to  
 fornication, Ju. 7. (S.)\*  
 ἐκ-πυλίσσω, to reject, to loathe, Gal.  
 iv. 14.\*  
 ἐκ-ριζώω, ὦ, to root out, root up,  
 Mat. xiii. 29, xv. 13; Lu.  
 xvii. 6; Ju. 12.\*  
 ἐκ-στασις, εὖς, ἡ, trance, Ac.  
 x. 10; amazement, Mar. v.  
 42.  
 ἐκ-στρέφω, perf. pass. ἐξέστραμ-  
 μαί, to change for the worse,  
 to corrupt, Tit. iii. 11.\*  
 ἐκ-ταράσσω, ξω, to agitate great-  
 ly, Ac. xvi. 20.\*  
 ἐκ-τείνω, νῶ, 1st aor. ἐξέτεινα,  
 to stretch out the hand, as  
 Lu. v. 13; to cast out, as  
 anchors, Ac. xxvii. 30.  
 ἐκ-τελέω, ὦ, εὖσω, to complete,  
 Lu. xiv. 29, 30.\*  
 ἐκτένεια, as, ἡ, intentness, Ac.  
 xxvi. 7.\*  
 ἐκ-τενής, ἐς, intense, fervent, in-  
 tent, 1 Pet. iv. 8; Ac. xii. 5  
 (W. H. -ὤς); ἐκτενέστερον,  
 comp. as adv., more earnest-  
 ly, Lu. xxii. 44 (W. H. omit).  
 ἐκτενῶς, adv., intently, earnest-

ly, 1 Pet. i. 22; Ac. xii. 5 (W.  
 H.).\*  
 ἐκ-τίθημι (see Gr. § 107, Wi.  
 § 14, 1 b, Bu. 45 sq.), (1) to  
 put out, expose an infant, Ac.  
 vii. 21; (2) to expound, Ac.  
 xi. 4, xviii. 26, xxviii. 23.\*  
 ἐκ-τινάσσω, ξω, to shake off,  
 Mat. x. 14; Mar. vi. 11; Ac.  
 xiii. 51; to shake out, Ac.  
 xviii. 6.\*  
 ἕκτος, ἡ, ον, ord. num., sixth.  
 ἕκτος, adv., generally as prep.,  
 with gen., without, besides,  
 except, 1 Cor. vi. 18; Ac.  
 xxvi. 22; ἕκτος εἰ μή, except,  
 1 Cor. xiv. 5; τὸ ἕκτος, the  
 outside, Mat. xxiii. 26.  
 ἐκ-τρέπω, pass. in mid. sense,  
 to turn from, to forsake, 1  
 Tim. i. 6, v. 15, vi. 20; 2  
 Tim. iv. 4; Heb. xii. 13.\*  
 ἐκ-τρέφω, to nourish, Ep. v. 29;  
 to bring up, Ep. vi. 4.\*  
 ἕκ-τρωμα, ατος, τό, an abortive  
 birth, an abortion, 1 Cor. xv.  
 8.\*  
 ἐκ-φέρω, ἐξοίσω, to bring forth,  
 carry out; espec. to burial,  
 Ac. v. 6, 9; to produce, of  
 the earth, Heb. vi. 8.  
 ἐκ-φεύγω, to flee out (abs., or  
 with ἐκ), Ac. xvi. 27, xix.  
 16; to escape, 1 Th. v. 3;  
 Ro. ii. 3.  
 ἐκ-φοβέω, ὦ, to terrify greatly,  
 2 Cor. x. 9.\*  
 ἕκ-φοβος, ον, greatly terrified,  
 Mar. ix. 6; Heb. xii. 21.\*  
 ἐκ-φύω, 2d aor. pass. ἐξεφύην,  
 to put forth, as a tree its  
 leaves, Mat. xxiv. 32; Mar.  
 xiii. 28.\*  
 ἐκ-χέω, also ἐκχύνω; fut. ἐκχεῶ,  
 1st aor. ἐξέχεα (see Gr. § 96 c,  
 Wi. § 13, 3 a, Bu. 68), to pour  
 out, as Rev. xvi. 1-17; mon-  
 ey, Jn. ii. 15; to shed blood,  
 Lu. xi. 50; fig., to shed a-  
 broad, love, Ro. v. 5; pass.,  
 to be wholly given up to, Ju. 11.  
 ἐκ-χωρέω, ὦ, to depart from, Lu.  
 xxi. 21.\*  
 ἐκ-ψύχω, to expire, Ac. v. 5, 10,  
 xii. 23.\*  
 ἐκών, οὔσα, βν, voluntary, will-  
 ing; used adverbially, Ro.  
 xvii. 20; 1 Cor. ix. 17.\*  
 ἐλαία, as, ἡ, an olive tree, Ro.  
 xi. 17, 24; its fruit, the olive,  
 Ja. iii. 12; τὸ ὄρος τῶν ἐλαιῶν,  
 the Mount of Olives, Mar.  
 xi. 1.

ἐλαιον, ον, τό, olive oil, Mat.  
 xxv. 3; Rev. vi. 6.  
 ἐλαιών, ὄνος, ὁ, an olive orchard,  
 i.e., the Mount of Olives, Ac.  
 i. 12. (S.)\*  
 Ἑλαμίτης, ον, ὁ, an Elamite,  
 i.e., inhabitant of the pro-  
 vince of Elymais, Ac. ii. 9.\*  
 ἐλάσσω or -ττων, ον, compar.  
 of ἐλαχὺς for μικρός, less;  
 in excellence, Jn. ii. 10; in  
 age, Ro. ix. 12; in rank, Heb.  
 vii. 7; ἑλαττον, as adv., less,  
 1 Tim. v. 9.\*  
 ἐλαττονέω, ὦ, to have less, to  
 lack, 2 Cor. viii. 15.\*  
 ἐλαττώω, ὦ, to make less or in-  
 ferior, Heb. ii. 7, 9; pass.,  
 to decrease, Jn. iii. 30.\*  
 ἐλαύνω, perf. part. ἐληλακώς, to  
 drive, Lu. viii. 29; Ja. iii. 4;  
 2 Pet. ii. 17; to drive a ship,  
 to row, Mar. vi. 48; Jn. vi.  
 19.\*  
 ἐλαφρία, as, ἡ, levity, incon-  
 stancy, 2 Cor. i. 17.\*  
 ἐλαφρός, ἄ, ὄν, light, as a bur-  
 den, Mat. xi. 30; 2 Cor. iv.  
 17.\*  
 ἐλάχιστος, ἡ, ον (superl. of ἐλα-  
 χὺς for μικρός), smallest, least,  
 in size, amount, or impor-  
 tance, Ja. iii. 4; Lu. xvi. 10;  
 1 Cor. vi. 2.  
 ἐλαχιστότερος, α, ον, a double  
 comparison, less than the  
 least, Ep. iii. 8. (N. T.)\*  
 ἐλάω, see ἐλαύνω.  
 Ἐλεάζαρ, ὁ, Eleazar, Mat. i.  
 15.\*  
 ἐλέω (W. H., Rec. ἐλεέω), Ro.  
 ix. 16; Ju. 22, 23.\*  
 ἐλεγμός, οὔ, ὁ, reproof, 2 Tim.  
 iii. 16 (W. H.). (S.)\*  
 ἐλεγξις, εὖς, ἡ, refutation, re-  
 buke, 2 Pet. ii. 16. (S.)\*  
 ἐλεγχος, ον, ὁ, evident demon-  
 stration, proof, Heb. xi. 1;  
 2 Tim. iii. 16 (not W. H.).\*  
 ἐλέγχω, ξω, to convict, refute,  
 reprove, 1 Cor. xv. 24; Jn.  
 iii. 20; 1 Tim. v. 20.  
 ἐλεεινός, ἡ, ὄν, pitiable, miser-  
 able, 1 Cor. xv. 19; Rev. iii.  
 17.\*  
 ἐλεέω, ὦ, to have mercy on, suc-  
 cor (acc.), Mat. ix. 27; Lu.  
 xvi. 24; pass., to obtain mercy,  
 Mat. v. 7.  
 ἐλεημοσύνη, ἡς, ἡ, mercy, pity;  
 in N. T., alms, sometimes  
 plur., Mat. vi. 4; Lu. xi. 41;  
 Ac. ix. 36.

ἐλεῖμων, *ov*, full of pity, merciful, Mat. v. 7; Heb. ii. 17.\*  
 ἔλεος, *ous*, τό (and *ov*, *o*, see Gr. § 32 a, Wi. § 9, note 2, Bu. 22), mercy, pity, especially on account of misery, Tit. iii. 5; Mat. ix. 13.

ἐλευθερία, *as*, ἡ, liberty, freedom, from the Mosaic yoke, as I Cor. x. 29; Gal. ii. 4; from evil, as Ja. ii. 12; Ro. viii. 21; license, 2 Pet. ii. 19.

ἐλεύθερος, *a, ov*, free, as opposed to the condition of a slave; delivered from obligation (often with ἐκ, ἀπό); at liberty to (inf.); once with dat. of reference, Ro. vi. 20.

ἐλευθερώ, *ω*, to set free (generally with acc. and ἀπό); with modal dative, Gal. v. 1.

ἐλευσις, *ews*, ἡ (ἐρχομαι), a coming, an advent, Ac. vii. 52.\*

ἐλεφάντινος, *η, ov*, made of ivory, Rev. xviii. 12.\*

Ἐλιακίμ, *o* (Heb.), Eliakim, Mat. i. 13; Lu. iii. 30.\*

ἔλιγμα, *atos*, τό, a roll, Jn. xix. 39 (W. H. for Rec. μύγμα).\*

Ἐλιέζερ, *o* (Heb.), Eliezer, Lu. iii. 29.\*

Ἐλιούδ, *o* (Heb.), Eliud, Mat. i. 14, 15.\*

Ἐλισάβετ, *η* (Heb. Elisheba), Elisabeth, Lu. i. 5, etc.

Ἐλισσαῖος, *ov*, *o*, Elisha, Lu. iv. 27.\*

ἐλίσσω, *ιξω*, as ἐίλισσω, to roll up, Heb. i. 12; Rev. vi. 14 (W. H.).\*

ἔλκος, *ous*, τό, a wound, an ulcer, a sore, Lu. xvi. 21; Rev. xvi. 2, 11.\*

ἐλκών, *ω*, to make a sore; pass., to be full of sores, Lu. xvi. 20.\*

ἐλκών, *σω*, to drag, Ac. xvi. 19; to draw, a net, Jn. xxi. 6, 11; a sword, Jn. xviii. 10; to draw over, to persuade, Jn. vi. 44, xii. 32.\* Syn.: σύρω always means to drag by force; ἐλκών only sometimes involves force, often not.

ἔλκω (old form of foregoing), impf. ἐίλκον, Ja. ii. 6; Ac. xxi. 30.\*

Ἑλλάς, *ados*, ἡ, Hellas, Greece, = Ἀχαΐα, Ac. xx. 2.\*

Ἑλλην, *pros*, *o*, a Greek, as distinguished (1) from βάρβαρος, barbarian, Ro. i. 14, and (2)

from Ἰουδαῖος, Jew, as Jn. vii. 35. Used for Greek proselytes to Judaism, Jn. xii. 20; Ac. xvii. 4.

Ἑλληνικός, *η, ov*, Grecian, Lu. xiii. 38 (W. H. omit); Rev. ix. 11.\*

Ἑλληνίς, *idos*, ἡ, a Greek or Gentile woman, Mar. vii. 26; Ac. xvii. 12.\*

Ἑλληνιστής, *ου, o* (ἐλληνίζω, to Hellenize, or adopt Greek manners and language), a Hellenist, Grecian Jew (R. V.); a Jew by parentage and religion, but born in a Gentile country and speaking Greek, Ac. vi. 1, ix. 29, xi. 20.\*

Ἑλληνιστί, *adv.*, in the Greek language, Jn. xix. 20; Ac. xxi. 37.\*

ἐλ-λογέω (ἐν; W. H. -άω), to charge to, to put to one's account, Ro. v. 13; Philem. 18. (N. T.)\*

Ἑλμωδάμ (W. H. -μα-), *o*, Elmodam, Lu. iii. 28.\*

ἐλπίζω, *att. fut. ἐλπιῶ*, 1st aor. ἤλπισα, to expect (acc. or inf., *o* δτι); to hope for (acc.); to trust in (ἐπί, dat.; ἐν, once dat. only); to direct hope towards (eis, ἐπί, acc.).

ἐλπίς, *idos*, ἡ, expectation, hope; especially of the Christian hope. Met., (1) the author, as 1 Tim. i. 1; (2) the object of hope, as Tit. ii. 13 (in Ro. viii. 20 W. H. read ἐφ' ἐλ-πίδι).

Ἑλύμας, *a, o* (from Aram.), Elymas, Ac. xiii. 8.\*

ἐλωί (prob. Aram. = Heb. הָלַל, my God! Mar. xv. 34; Mat. xxvii. 46 (W. H.); see הָלַל. (N. T.)\*

ἐμαυτοῦ, *ης, ου, of* myself, a reflexive pron., found only in the gen., dat., and acc. cases; ἀπ' ἐμαυτοῦ, from myself, Jn. v. 30.

ἐμ-βαίνω, 2d aor. ἐνέβην, part. ἐμβάς, to go upon, into (eis), always of entering a ship except Jn. v. 4 (W. H. omit). ἐμ-βάλλω, to cast into, Lu. xii. 5.\*

ἐμ-βάπτω, to dip into, Mat. xxvi. 23; Mar. xiv. 20; Jn. xiii. 26 (W. H. βάπτω).\*

ἐμ-βατεύω, to enter, to intrude, to pry into, Col. ii. 18.\*

ἐμ-βιβάζω, to cause to enter, to put on board, Ac. xxvii. 6.\*

ἐμ-βλέπω, to direct the eyes to anything, to look fixedly, to consider, to know by inspection (acc., dat., *o* eis), Mar. viii. 25; Mat. xix. 26; Ac. xxii. 11.

ἐμ-βριμάομαι, *ωμαι*, *dep.*, to snort, to be very angry, Mar. xiv. 5; Jn. xi. 33, 38; to charge sternly (dat.), Mat. ix. 30; Mar. i. 43.\*

ἐμέω, *ω*, 1st aor. inf. ἐμέσαι, to vomit forth, Rev. iii. 16.\*

ἐμ-μαίνομαι, to rage against (dat.), Ac. xxvi. 11.\*

Ἐμμανουήλ, *o* (Heb. God with us), Immanuel, a name of Christ, Mat. i. 23. (S.)\*

Ἐμμαυός, *η*, Emmaus, a village a short distance from Jerusalem, Lu. xxiv. 13.\*

ἐμ-μένω, to remain or persevere in (dat. *o* ἐν), Ac. xxviii. 30 (W. H.); Gal. iii. 10.

Ἐμμόρ, *o*, Emmor, or Hamor, Ac. vii. 16.\*

ἐμός, *η, ov*, mine, denoting possession, power over, authorship, right, etc. See Gr. § 336, Wi. § 22, 7, Bu. 115 sq.

ἐμπαιγμονή, *ης, η*, mockery, 2 Pet. iii. 3 (W. H.). (N. T.)\*

ἐμπαυγμός, *ου, o*, a mocking, scoffing, Heb. xi. 36. (S.)\*

ἐμ-παίζω, *ξω*, to mock (abs. or dat.), Mar. x. 34, xv. 20; to delude, Mat. ii. 16.

ἐμπαίκτης, *ov*, *o*, a mocker, 2 Pet. iii. 13; Ju. 18. (S.)\*

ἐμ-περιπατέω, *ω*, ἡσω, to walk about in (ἐν), 2 Cor. vi. 16. (S.)\*

ἐμ-πίπλημι and -πλάω, ἐμπλήσω, ἐνέπλησα, part. pres. ἐμ-πιπλῶν, to fill up, to satisfy, as with food, etc. (gen.), Lu. i. 53; Ro. xv. 24.

ἐμ-πίπτω, to fall into or among (eis), Lu. x. 36; fig., to incur, as condemnation or punishment, 1 Tim. iii. 6; Heb. x. 31.

ἐμ-πλέκω, 2d aor. pass. ἐνεπλάκην, to entangle, involve in, 2 Tim. ii. 4; 2 Pet. ii. 20 (dat. of thing).\*

ἐμ-πλοκή, *ης, η*, a plaiting, braiding, of hair, 1 Pet. iii. 3.\*

ἐμ-πνέω (W. H. ἐν-), to breathe in, inhale (gen.), Ac. ix. 1.\*



ἐμ-πορεύομαι, dep., to go about; hence, to trade, to traffic, abs., Ja. iv. 13; to use for gain (acc.), 2 Pet. ii. 3.\*

ἐμ-πορία, as, ἡ, trade, merchandise, Mat. xxii. 5.\*

ἐμ-πόριον, ov, τό, emporium, a place for trading, Jn. ii. 16.\*

ἐμ-πορος, ov, ὁ, a traveler, merchant, trader, Mat. xiii. 45; Rev. xviii. 3, 11, 15, 23.\*

ἐμ-πρήθω, σω, to set on fire, to burn, Mat. xxii. 7.\*

ἐμ-προσθεν, adv., before (ἐμ-προσθεν καὶ ὀπισθεν, in front and behind, Rev. iv. 6); as prep. (gen.), before, in presence of, Mat. x. 32; before, in rank, Jn. i. 15, 30.

ἐμ-πίττω, σω, to spit upon (dat. or eis), Mat. xxvii. 30; Mar. x. 34.

ἐμ-φανής, ἐς, manifest (dat.), Ac. x. 40; Ro. x. 20.\*

ἐμ-φανίζω, ἴσω, to make manifest (acc. and dat.), Jn. xiv. 22; Heb. ix. 24; to disclose, make known (ὅτι, or prepp. πρὸς, περὶ, etc.), Heb. xi. 14; Ac. xxv. 15.

ἐμ-φοβός, ov, terrified, afraid, Ac. x. 4, xxiv. 25.

ἐμ-φυσάω, ὦ, to breathe upon, acc., Jn. xx. 22.\*

ἐμ-φύτος, ov, implanted, Ja. i. 21.\*

ἐν, prep. gov. dat., in, generally as being or resting in; within, among. See Gr. § 295, Wi. § 48a, Bu. 328 sq. ἐν in composition has the force of in, upon, into. It is changed before γ, κ, ξ, and χ, into ἐγ-; before β, π, φ, ψ, and μ, into ἐμ-; and before λ, into ἐλ- (but W. H. prefer the unassimilated forms). The ν is, however, restored before the augment in verbs.

ἐν-αγκαλίζομαι, to take into the arms, Mar. ix. 36, x. 16.\*

ἐν-άλιος, ov (ἄλς), marine, plur., marine animals, Ja. iii. 7.\*

ἐν-αντι, adv., as prep. with gen., in the presence of, before, Lu. i. 8; Ac. viii. 21 (W. H.). (S.)\*

ἐν-αντίος, α, ov, over against, contrary, of the wind, as Ac. xxvii. 4; adverse, hostile, as Ac. xxvi. 9; ἐξ ἐναντίας, over against, Mar. xv. 39. Neut., ἐναντίον, adv. as prep. with

gen., in the presence of, as Lu. xx. 26; Ac. vii. 10.

ἐν-άρχομαι, to begin, Gal. iii. 3; Phil. i. 6.\*

ἐνατός, see ἐννατός.

ἐν-δέης, ἐς, in want, destitute, Ac. iv. 34.\*

ἐν-δειγμα, ατος, τό, proof, token, 2 Th. i. 5.\*

ἐν-δείκνυμι, N. T. mid., to show, to manifest, Ro. ix. 22; 2 Tim. iv. 14.

ἐνδειξίς, εως, ἡ, a proof, manifestation, Ro. iii. 25, 26; 2 Cor. viii. 24; a sign, token, Phil. i. 28.\*

ἐν-δεκα, οἱ, αἱ, τά, eleven; οἱ ἐνδεκα, the eleven, i.e., apostles, Mat. xxviii. 16; Ac. i. 26.

ἐν-δέκατος, η, ov, eleventh, Mat. xx. 6, 9; Rev. xxi. 20.\*

ἐν-δέχομαι, dep., to allow; only impersonally, οὐκ ἐνδέχεται, it is not admissible or possible, Lu. xiii. 33.\*

ἐν-δημέω, ὦ, to be at home, 2 Cor. v. 6, 8, 9.\*

ἐν-διδύσκω, to put on, clothe, Mar. xv. 17 (W. H.); mid., to clothe one's self with (acc.), Lu. viii. 27 (not W. H.), xvi. 19; Mar. xv. 17 (W. H.); see ἐνδύω. (S.)\*

ἐν-δικός, ov, righteous, just, Ro. iii. 8; Heb. ii. 2.\*

ἐν-δόμησις, εως, ἡ, the material of a building, a structure, Rev. xxi. 18.\*

ἐν-δοξάζω, σω, N. T. pass., to be glorified in, 2 Th. i. 10, 12. (S.)\*

ἐν-δοξός, ov, highly esteemed, 1 Cor. iv. 10; splendid, glorious, Lu. xiii. 17; of external appearance, splendid, Lu. vii. 25; fig., free from sin, Ep. v. 27.\*

ἐνδύμα, ατος, τό, a garment, raiment, Mat. iii. 4, xxviii. 3. (S.)\*

ἐν-δυναμώω, ὦ, to strengthen, Phil. iv. 13; 1 Tim. i. 12; pass., to acquire strength, be strengthened, Ac. ix. 22; Ro. iv. 20. (S.)\*

ἐν-δύνω (2 Tim. iii. 6) and ἐνδύω, to clothe or to invest with (two accs.); mid., to enter, insinuate one's self into (2 Tim. iii. 6), to put on, clothe one's self with (acc.); often fig., to invest with.

ἐν-δυσίς, εως, ἡ, a putting on of clothing, 1 Pet. iii. 3.\*

ἐν-έδρα, as, ἡ, an ambush, Ac. xxiii. 16 (W. H.), xxv. 3.\*

ἐν-εδρεύω, to lie in ambush for (acc.), Lu. xi. 54; Ac. xxiii. 21.\*

ἐν-εἰλώ, ὦ, 1st aor. ἐνείλησα, to roll up, wrap in (acc. and dat.), Mar. xv. 46.\*

ἐν-εἰμι, to be in, Lu. xi. 41, τὰ ἐνόντα, such things as are in (the platter, ver. 39), or the things within your power. For ἐνεσσι, impers., see ἐνι.\*

ἐνεκα or ἐνεκεν, sometimes ἐνεκεν, prep. with gen., because of, by reason of, on account of; οὐ ἐνεκεν, because, Lu. iv. 18; τίνας ἐνεκεν, for what cause? Ac. xix. 32.

ἐν-έργεια, as, ἡ, working, efficiency, Ep. i. 19, 20, iv. 16; 2 Th. ii. 9.

ἐν-εργέω, ὦ, to be operative, to work, as Gal. ii. 8; trans., to accomplish, as 1 Cor. xii. 11; mid., to work, to display activity, 2 Cor. i. 6; 1 Th. ii. 13; part., ενεργουμένη, Ja. v. 16 (see R. V.).

ἐν-έργημα, ατος, τό, working, effect; plur., 1 Cor. xii. 6, 10.\*

ἐν-εργής, ἐς, active, effectual, 1 Cor. xvi. 9; Heb. iv. 12; Philem. 6.\*

ἐν-εστώς, perf. participle of ἐνίστημι.

ἐν-ευ-λογέω, ὦ, to bless, to confer benefits on, Ac. iii. 25 (W. H. εὐλ-); Gal. iii. 8. (S.)\*

ἐν-έχω, (1) to hold in, entangle, only in pass. (dat.), Ac. v. 1; (2) to set one's self against (dat.), Mar. vi. 19; Lu. xi. 53.\*

ἐνθά-δε, adv., here, Lu. xxiv. 41; Ac. xvii. 6; hither, Jn. iv. 15; Ac. xxv. 17.

ἐν-θυμέομαι, οὔμαι, dep. pass., to revolve in mind, to think upon, Mat. i. 20, ix. 4; Ac. x. 19 (W. H. διεν-).\*

ἐν-θύμησις, εως, ἡ, thought, reflection, Mat. ix. 4, xii. 25; Ac. xvii. 29; Heb. iv. 12.\*

ἐνι, perhaps contracted from ἐνεσσι, impers., there is in, is present, 1 Cor. vi. 5 (W. H.); Gal. iii. 28; Col. iii. 11; Ja. i. 17.\*

ἐνιαυτός, οὗ, ὁ, a year, Ac. xi. 26; Ja. iv. 13.

**ἐν-ίστημι**, *to place in; in pf., plpf., and 2d aor., to be at hand, to threaten*, 2 Th. ii. 2; 2 Tim. iii. 1; perf. part. **ἐνεστηκώς**, sync. **ἐνεστώς**, *impending, or present*, 1 Cor. vii. 26; Gal. i. 4; Heb. ix. 9; τὰ **ἐνεστῶτα**, *present things*, opp. *to τὰ μέλλοντα*, *things to come*, Ro. viii. 38; 1 Cor. iii. 22.\*

**ἐν-ισχύω**, *to invigorate, to strengthen*, Lu. xxii. 43 (W. H. omit); Ac. ix. 19 (see W. H.).\*

**ἐννατος**, η, ον (W. H. **ἐνατος**), *ninth*, Lu. xxiii. 44; Rev. xxi. 20.

**ἐννέα**, οί, αἱ, τὰ, *nine*, Lu. xvii. 17.\*

**ἐννενηκοντα-εννέα** (W. H. as two words), *ninety-nine*, Mat. xviii. 12, 13; Lu. xv. 4, 7. (N. T.).\*

**ἐννεός**, ὁ, ὄν (W. H. **ἐνεός**), *dumb, speechless*, with amazement, Ac. ix. 7.\*

**ἐν-νεύω**, *to signify by a nod or sign* (dat.), Lu. i. 62.\*

**ἐν-νοια**, ας, ἡ (νοῦς), *way of thinking, purpose*, Heb. iv. 12; 1 Pet. iv. 1.\*

**ἐν-νομος**, ον, *bound by the law, lawful, regular*, Ac. xix. 39.\*

**ἐν-νυχος**, ον (νύξ), *in the night*, neut. as adv., Mar. i. 35 (W. H. **ἐννυχα**).\*

**ἐν-οικέω**, ὦ, ἡσώ, *to dwell in* (ἐν), Ro. viii. 11; Col. iii. 16.

**ἐνότης**, τῆτος, ἡ (εἰς), *unity, unanimity*, Ep. iv. 3, 13.\*

**ἐν-οχλέω**, ὦ, *to disturb, to occasion tumult*, Heb. xii. 15; Lu. vi. 18 (W. H.).\*

**ἐν-οχος**, ον, *guilty of* (gen. of the crime, or of that which is violated), 1 Cor. xi. 27; Mar. iii. 29; *liable to* (dat. of court, gen. of punishment, eis of the place of punishment), Mat. v. 21, 22; Mar. xiv. 64.

**ἐν-ταλμα**, ατος, τὸ, *a precept*, Mat. xv. 9; Mar. vii. 7; Col. ii. 22. (S.).\*

**ἐν-ταφιάζω**, *to prepare for burial*, as by washing, swathing, adorning, anointing the body, Mat. xxvi. 12; Jn. xix. 40.\*

**ἐνταφιασμός**, οὔ, ὁ, *preparation*

*of a body for burial*, Mar. xiv. 8; Jn. xii. 7. (N. T.).\*

**ἐν-τέλλω**, in N. T. only mid. and pass.; fut. mid. **ἐντελοῦμαι**; perf., **ἐντέταλμαι**, *to command, to enjoin* (dat. of pers., or πρὸς with acc.), Ac. i. 2; Heb. ix. 20.

**ἐντεῦθεν**, adv., *hence; from this place or cause; repeated* Jn. xix. 18, *on this side and that*.

**ἐν-τευξίς**, εως, ἡ, *prayer, intercession*, 1 Tim. ii. 1, iv. 5.\* Syn.: see αἴτημα.

**ἐν-τιμος**, ον, *held in honor; precious, highly esteemed*, Lu. vii. 2, xiv. 8; Phil. ii. 29; 1 Pet. ii. 4, 6.\*

**ἐντολή**, ἥς, ἡ, *a command or prohibition: of God's commands*, 1 Cor. vii. 19; *Christ's precepts or teachings*, 1 Cor. xiv. 37; 1 Tim. vi. 14; *traditions of the Rabbis*, Tit. i. 14; αἱ **ἐντολαί**, *the commandments, i.e., the ten*.

**ἐν-τόπιος**, ον, ὁ (prop. adj.), *a resident*, Ac. xxi. 12.\*

**ἐντός**, adv. as prep., with gen., *within*, Lu. xvii. 21; τὸ **ἐντός**, *the inside*, Mat. xxiii. 26.\*

**ἐν-τρέπω**, ψω, 2d fut. pass., **ἐντραπήσομαι**; 2d aor. pass., **ἐνετραπήην**, *to put to shame*, as 1 Cor. iv. 14; Tit. ii. 8; mid., *to reverence*, as Mat. xxi. 37.

**ἐν-τρέφω**, *to nourish in* (dat.); pass., fig., *to be educated in*, 1 Tim. iv. 6.\*

**ἐν-τρομος**, ον, *trembling through fear*, Ac. vii. 32, xvi. 29; Heb. xii. 21.\*

**ἐν-τροπή**, ἥς, ἡ, *shame*, 1 Cor. vi. 5, xv. 34.\* Syn.: see αἰδώς.

**ἐν-τροφάω**, ὦ, *to live luxuriously, to revel* (with ἐν), 2 Pet. ii. 13.\*

**ἐν-τυγχάνω**, *to meet with, to address*, Ac. xxv. 24; with ὑπέρ (gen.), *to intercede for*, Ro. viii. 27, 34; Heb. vii. 25; with κατά (gen.), *to plead against*, Ro. xi. 2.\*

**ἐν-τυλίσσω**, ξω, *to wrap in, to wrap up*, Mat. xxvii. 59; Lu. xxiii. 53; Jn. xx. 7.\*

**ἐν-τυπώω**, ὦ, *to engrave*, 2 Cor. iii. 7.\*

**ἐν-υβρίζω**, σω, *to treat contemptuously*, Heb. x. 29.\*

**ἐν-υπνιάζομαι**, dep. pass., *to*

*dream* (cognate acc.), Ac. ii. 17; *to conceive impure thoughts*, Ju. 8.\*

**ἐν-ύπνιον**, ον, τὸ, *a dream*, Ac. ii. 17.\*

**ἐνώπιον** (neut. of ἐνώπιος, from ἐν ὧπλ, *in view*), as prep., with gen., *before, in sight or presence of*, Lu. i. 17; Rev. iii. 9; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, Ro. xiv. 22; used in adoration, 1 Tim. v. 21; χάρις ἐνώπιον τοῦ θεοῦ (Ac. vii. 4), *favor with God*.

**Ἐνώς**, ὁ, Enos, Lu. iii. 38.\*

**ἐν-ωτίζομαι**, dep. mid. (ἐν ὠτίοις, in the ears), *to listen to*, Ac. ii. 14. (S.).\*

**Ἐνώχ**, ὁ, Enoch, Lu. iii. 37; Ju. 14.\*

**ἐξ**, prep., see ἐκ.

**ἐξ**, οί, αἱ, τὰ, card. num., *six*.

**ἐξ-αγγέλλω**, *to declare abroad, celebrate*, 1 Pet. ii. 9.\*

**ἐξ-αγοράζω**, *to redeem*, Gal. iii. 13 (ἐκ), iv. 5; τὸν καιρὸν, *to buy up, redeem the opportunity from being lost*, Ep. v. 16; Col. iv. 5.\*

**ἐξ-άγω**, 2d aor. ἐξήγαγον, *to lead out* (with ἐξω, ἐκ, eis).

**ἐξ-αἰρέω**, ὦ (see Gr. § 103, 1, Wi. § 15, Bu. 53), *to take out, pluck out*, Mat. v. 29, xviii. 9; mid., *to rescue, deliver*, Ac. vii. 10, 34, xii. 11, xxiii. 27, xxvi. 17; Gal. i. 4.\*

**ἐξ-αίρω** (see Gr. § 92), *to lift up; to remove*, 1 Cor. v. 2 (W. H. αἶρω), 13.\*

**ἐξ-αἰτέω**, ὦ, N. T., mid., *to demand of; to ask for*, Lu. xxii. 31.\*

**ἐξ-αίφνης** (W. H. ἐξέφ-, except in Ac. xxii. 6), adv., *suddenly, unexpectedly*, Mar. xiii. 36.

**ἐξ-ακολουθέω**, ὦ, *to follow after, to imitate*, 2 Pet. i. 16, ii. 2, 15.\*

**ἐξακόσιοι**, αἱ, α, *six hundred*, Rev. xiii. 18, xiv. 20.\*

**ἐξ-αλείφω**, *to wipe out, obliterate*, Rev. iii. 5; Col. ii. 14; Ac. iii. 19; *to wipe away* (ἀπό οἱ ἐκ), Rev. vii. 17, xxi. 4.\*

**ἐξ-άλλομαι**, *to leap up*, Ac. iii. 8.\*

**ἐξ-ανά-στασις**, εως, ἡ, *a resurrection*, Phil. iii. 11 (followed by ἐκ, W. H.).\*

**ἐξ-ανα-τέλλω**, *to spring up*, as plants or corn, Mat. xiii. 5, Mar. iv. 5.\*

**ἐξ-αν-ίστημι**, (1) trans., *to raise*

*up* offspring, Mar. xii. 19; Lu. xx. 28; (2) 2d aor. intrans., *to rise up*, Ac. xv. 5.\*

**ἐξ-απατάω**, *ω*, *to deceive thoroughly*, Ro. vii. 11; 2 Th. ii. 3.

**ἐξ-άπνια**, adv. (= ἐξαίφνης), *suddenly*, Mar. ix. 8. (S).\*

**ἐξ-απορέομαι**, *οὔμαι*, dep., *to be utterly without resource, to be in despair*, 2 Cor. i. 8, iv. 8.\*

**ἐξ-απο-στέλλω**, *to send forth, send away*, Ac. vii. 12, xi. 12, xvii. 14.

**ἐξ-αρτίζω**, (1) *to completely furnish* (πρός, acc.), 2 Tim. iii. 17; (2) *to complete*, Ac. xxi. 5.\*

**ἐξ-αστράπτω**, *to shine, as lightning*; of raiment, Lu. ix. 29. (S).\*

**ἐξ-αυτῆς**, adv. (sc. ὥρας), *from that very time, instantly*, as Mar. vi. 25; Ac. x. 33.

**ἐξ-εγείρω**, *to raise up*, Ro. ix. 17; 1 Cor. vi. 14.\*

**ἐξ-εἰμι** (εἶμι, see Gr. § III, Bu. 50), *to go out*, Ac. xiii. 42, xvii. 15, xx. 7, xxvii. 43.\*

**ἐξ-εἰμι** (εἶμι), see ἐξεστί.

**ἐξ-ελέγχω**, *to convict, to rebuke sternly, to punish*, Ju. 15 (W. H. ἐλέγχω).\*

**ἐξ-έλκω**, *to draw out from the right way*, Ja. i. 14.\*

**ἐξ-έραμα**, ατος, τό, vomit, 2 Pet. ii. 22.\*

**ἐξερευνάω** (W. H. -ραυ-), *ω*, *to search diligently*, 1 Pet. i. 10.\*

**ἐξ-έρχομαι** (see Gr. § 103, 2, Wi. p. 33, § 15, Bu. 58), *to go or to come out of* (with gen. or ἐκ, ἀπό, ἐξω, παρά); *to go away, to depart, to issue or to spring from; to go forth*; of a rumor, *to be divulged or spread abroad; to emanate*, as thoughts from the heart, healing power from the Savior; *to go out, i.e., vanish*, as expiring hope, Ac. xvi. 19.

**ἐξ-εστί**, part. neut. ἐξόν (impers. from ἐξεῖμι), *it is lawful*, as Mat. xiv. 4; *it is becoming*, as Ac. xvi. 21; *it is possible*, as Mat. xx. 15. The part. is used in the same sense, with or without subst. verb, Mat. xii. 4; 2 Cor. xii. 4 (dat. and inf.).

**ἐξ-ετάζω**, *to search out, to examine strictly*, Mat. ii. 8, x. 11; Jn. xxi. 12.\*

**ἐξ-ηγέομαι**, *οὔμαι*, dep. mid., *to narrate fully*, as Lu. xxiv. 35; *to declare, as a teacher*, as Jn. i. 18.

**ἐξ-ήκοντα**, οἱ, αἱ, τὰ, sixty.

**ἐξ-ἤς**, adv. (ἐχῶ), *next in order, only in the phrase τῇ ἐξ-ἤς* (sc. ἡμέρᾳ), *on the next day* (ἡμέρᾳ is expressed, Lu. ix. 37).

**ἐξ-ηχέω**, *ω*, N. T. only in pass., *to be sounded forth, promulgated widely*, 1 Th. i. 8.\*

**ἐξ-ἴς**, εως, ἡ (ἐχῶ), *habit, use*, Heb. v. 14.\*

**ἐξ-ιστήμι**, -ιστάω and -ιστάνω (see Gr. § 107, Wi. § 14, 1, Bu. 44 sq.), *to displace*; (1) trans., *to astonish*, Lu. xxiv. 22; Ac. viii. 9, 11; (2) 2d aor., perf. and mid., intrans., *to be astonished*, Mat. xii. 23; *to be insane*, 2 Cor. v. 13.

**ἐξ-ισχύω**, *to be perfectly able*, Ep. iii. 18.\*

**ἐξ-όδος**, ου, ἡ, *an exit, departure*, Heb. xi. 22; *departure*, as from life, Lu. ix. 31; 2 Pet. i. 15.\*

**ἐξ-ολοθρεύω**, *to destroy utterly*, Ac. iii. 23. (S).\*

**ἐξ-ομολογέω**, *ω*, *to confess fully, to make acknowledgment of*, as of sins, etc.; in mid., *to acknowledge benefits conferred, to praise* (with dat.). Once, *to promise*, Lu. xxii. 6. (S).

**ἐξ-ορκίζω**, *to adjure, put to oath*, Mat. xxvi. 63.\*

**ἐξ-ορκιστής**, οὔ, ὁ, *an exorcist, one who expels demons by conjuration*, Ac. xix. 13.\*

**ἐξ-ορύσσω**, *ξω*, *to dig out*, Gal. iv. 15; *to dig through*, Mar. ii. 4.\*

**ἐξ-ουθενέω** = ἐξουθενέω (οὐδείς), Mar. ix. 12 (W. H.).\*

**ἐξ-ουθενόω**, *ω* = preceding, Mar. ix. 12 (Rec.).\*

**ἐξουθενέω**, *ω*, *to make of no account, to despise utterly*, Lu. xviii. 9; Gal. iv. 14; perf. pass. part. ἐξουθενημένος, *contemned, despised*, 1 Cor. i. 28, vi. 4. (S).

**ἐξ-ουσία**, ας, ἡ (ἐξεστί), (1) *power, ability*, as Jn. xix. 11; (2) *liberty, license, privilege, right*, as Ro. ix. 21; (3) *commission, authority*, as Mat. xxi. 23; (4) αἱ ἐξουσίαι, *the powers, i.e., rulers, magis-*

*trates*, Lu. xii. 11; *angels, good and bad*, Ep. i. 21, vi. 12. In 1 Cor. xi. 10, ἐξουσίαν, *a sign of the authority of a husband over his wife, i.e., the veil*.

**ἐξ-ουσιάζω**, *to exercise authority over* (gen.), Lu. xxii. 25; 1 Cor. vii. 4; pass., *to be under the power of* (ὕπὸ), 1 Cor. vi. 12.\*

**ἐξ-οχή**, ἡς, ἡ, *eminence, distinction*; only in the phrase κατ' ἐξοχήν, *by way of distinction*, Ac. xxv. 23 (Gr. § 300β, 5).\*

**ἐξ-υπνίζω**, *σω*, *to wake from sleep*, Jn. xi. 11. (S).\*

**ἐξ-υπνος**, ου, *roused out of sleep*, Ac. xvi. 27.\*

**ἐξω**, adv., abs., or as prep. with gen., *without, outside*; οἱ ἐξω, *those without*, as Mar. iv. 11; 1 Cor. v. 12, 13. Used often after verbs of motion compounded with ἐκ.

**ἐξωθεν**, adv. of place, *from without*; τὸ ἐξωθεν, *the outside*, as Lu. xi. 39; οἱ ἐξωθεν, *those from without*, as 1 Tim. iii. 7; as prep. gen., Mar. vii. 15; Rev. xi. 2.

**ἐξ-ωθέω**, *ω*, *to drive out, expel*, Ac. vii. 45; *to propel*, as a vessel, Ac. xxvii. 39 (not W. H. text).\*

**ἐξώτερος**, α, ον (comp. of ἐξω), *outer, in the phrase "outer darkness"*, Mat. viii. 12, xxii. 13, xxv. 30. (S).\*

**ἐοικα**, see εἶκω.

**ἐορτάζω**, *to keep or celebrate a feast*, 1 Cor. v. 8.\*

**ἐορτή**, ἡς, ἡ, *a feast, a festival*; used of Jewish feasts, especially of the Passover, as Lu. ii. 41, xxii. 1.

**ἐπ-αγγελία**, ας, ἡ, (1) *a promise*, as 2 Cor. i. 20; Ac. xxiii. 21, generally plur.; *the promises, specially, e.g., to Abraham, or those of the Gospel*, as 2 Tim. i. 1; (2) met., *the thing promised*, as Ac. ii. 33; Heb. xi. 13, 33, 39.

**ἐπ-αγγέλλω**, mid. in N. T., except pass., Gal. iii. 19, (1) *to promise*, with dat., or acc. and dat., or inf., once cognate acc., 1 Jn. ii. 25; (2) *to make profession or avowal of* (acc.), 1 Tim. ii. 10, vi. 21.



ἐπ-ἄγγελμα, ατος, τό, *a promise*, 2 Pet. i. 4, iii. 13.\*  
 ἐπ-ἄνω, *to bring upon*, Ac. v. 28; 2 Pet. ii. 1, 5.\*  
 ἐπ-αγωνίζομαι, *to contend earnestly for* (dat.), Ju. 3.\*  
 ἐπ-αθροίζω, pass., *to gather together*, Lu. xi. 29.\*  
 Ἐπ-αἰνετος, ου, ὁ, *Epanetus*, Ro. xvi. 5.\*  
 ἐπ-αινέω, ὦ, ἔσω, 1st aor. ἐπήνεσα, *to commend, to praise*, Lu. xvi. 8; Ro. xv. 11; 1 Cor. xi. 2, 17, 22.\*  
 ἔπ-αινος, ου, ὁ, *commendation*, praise, Ro. ii. 29; Ep. i. 6, 12, 14; Phil. i. 11.  
 ἐπ-αίρω (see Gr. § 92), *to raise up*, as hoisting a sail, Ac. xxvii. 40; *to lift up*, as the eyes, the hands in prayer, the head in courage, the heel against, or in opposition; pass., *to be lifted up* 2 Cor. xi. 20, of the ascension of Christ, Ac. i. 9.  
 ἐπ-αἰσχύνομαι, *to be ashamed*, abs., 2 Tim. i. 12; *to be ashamed of* (acc. or ἐπὶ, dat.), Mar. viii. 38; Ro. vi. 21.  
 ἐπ-αἰτέω, ὦ, *to beg, to ask alms*, Lu. xvi. 3, xviii. 35 (W. H.).\*  
 ἐπ-ακολουθεῖω, ὦ, *to follow after* (dat.); fig., 1 Tim. v. 10, 24; 1 Pet. ii. 21; Mar. xvi. 20 (see W. H.).\*  
 ἐπ-ακούω, *to hearken to favorably* (gen. pers.), 2 Cor. vi. 2.\*  
 ἐπ-ακροάομαι, ὦμαι, *to hear, listen to* (gen. pers.), Ac. xvi. 25.\*  
 ἐπ-αν, conj. (ἐπεὶ ἄν), *after, when* (subj.), Mat. ii. 8; Lu. xi. 22, 34.\*  
 ἐπ-ἀναγκες, adv., *necessarily* (with art.), Ac. xv. 28.\*  
 ἐπ-αν-άγω, trans., *to put a vessel out to sea*, Lu. v. 3, 4; intrans., *to return*, Mat. xxi. 18.\*  
 ἐν-ανα-μνησέω, *to remind one again* (acc.), Ro. xv. 15.\*  
 ἐπ-ανα-παύομαι, *to rest upon* (ἐπὶ, acc.), Lu. x. 6; *to rely, to trust in* (dat.), Ro. ii. 17. (S).\*  
 ἐπ-αν-έρχομαι, *to come back again*, Lu. x. 35, xix. 15.\*  
 ἐπ-αν-ίστημι, N. T. mid., *to rise up against* (ἐπὶ, acc.), Mat. x. 21; Mar. xiii. 12.\*  
 ἐπ-ανα-θρῶσις, εως, ἡ, *correc-*

*tion, reformation*, 2 Tim. iii. 16.\*  
 ἐπ-άνω, adv., also used as prep. gen., *above, upon; more than*, in price or number; *superior to*, in authority.  
 ἐπ-άρατος, ον, *accursed*, Jn. vii. 49 (W. H.).\*  
 ἐπ-αρκέω, ὦ, ἔσω, *to aid, to relieve* (dat.), 1 Tim. v. 10, 16.\*  
 ἐπ-αρχία, ας, ἡ, *a province*, a region subject to a prefect, Ac. xxiii. 34, xxv. 1.\*  
 ἐπ-αυλις, εως, ἡ, *a dwelling*, Ac. i. 20.\*  
 ἐπ-αύριον, adv., *on the morrow*, τῇ ἐπαύριον (ἡμέρᾳ), *on the next day*, Mar. xi. 12. (S).  
 ἐπ-αυτο-φώρω = ἐπ' αὐτό-φώρω.  
 Ἐπαφρᾶς, ᾶ, ὁ, *Ephras* of Colossæ, Col. i. 7, iv. 12; Phil. 23.\*  
 ἐπ-αφρίζω, *to foam up or out* (acc.), Ju. 13.\*  
 Ἐπαφρόδιτος, ου, ὁ, *Ephroditus*, a Macedonian, Phil. ii. 25, iv. 18.\*  
 ἐπ-εγείρω, *to raise up, to excite against* (ἐπὶ, acc., or κατά, gen.), Ac. xiii. 50, xiv. 2.\*  
 ἐπεὶ, conj., (1) of time, *after*, only Lu. vii. 1 (W. H. ἐπειδὴ); (2) of reason, *since, because, seeing that*, Lu. i. 34; Jn. xiii. 29.  
 ἐπει-δή, conj., *since, inasmuch as*, Lu. xi. 6; Phil. ii. 26; of time, *after that*, only Lu. vii. 1 (W. H.).  
 ἐπει-δή-περ, conj., *since verily, forasmuch as*, Lu. i. 1.\*  
 ἐπ-εἶδον, see ἐφοράω.  
 ἐπ-εἰμι (εἶμι, Gr. § III, Bu. 50), *to come after, to follow*; only in part, ἐπιών, οὔσα, ὄν, *following*, Ac. vii. 26, xxiii. 11; τῇ ἐπιούσῃ (sc. ἡμέρᾳ), *on the following day*, Ac. xvi. 11, xx. 15, xxi. 18.\*  
 ἐπεὶ-περ, conj., *since indeed*, Ro. iii. 30 (W. H. εἴπερ).\*  
 ἐπ-εισ-αγωγή, ἡς, ἡ, *a bringing in besides*, Heb. vii. 19.\*  
 ἐπ-εἰτα, adv., *thereupon, thereafter*; marking succession of time, as Gal. i. 18; also of order, as 1 Cor. xv. 46; 1 Th. iv. 17.  
 ἐπ-έκεινα (sc. μέρη), adv. with gen., *beyond*, Ac. vii. 43.\*  
 ἐπ-εκ-τείνω, in mid., *to stretch forward to* (dat.), Phil. iii. 14.\*

ἐπενδύτης, ου, ὁ, *an upper garment*, Jn. xxi. 7.\*  
 ἐπ-εν-δύω, in mid., *to put on over*, as an upper garment, 2 Cor. v. 2, 4.\*  
 ἐπ-έρχομαι, *to come on, approach, overtake, impend*, Ep. ii. 7; Ac. viii. 24; *to attack*, Lu. xi. 22; τὰ ἐπερχομένα, *the things that are coming on* (dat.), Lu. xxi. 26.  
 ἐπ-ερωτάω, ὦ, (1) *to interrogate, to question* (two accs., or acc. and ppl., gen.), or with εἰ, τίς, etc.), Mat. xii. 10; Lu. ii. 46; Ac. xxiii. 34; *to inquire after God*, Ro. x. 20; (2) *to demand of* (acc. and inf.), Mat. xvi. 1.  
 ἐπ-ερώτημα, ατος, τό, probably *inquiry, or earnest desire*, 1 Pet. iii. 21; see R. V.\*  
 ἐπ-έχω, (1) *to apply* (the mind) *to* (dat.), *give attention to*, Lu. xiv. 7; Ac. iii. 5; 1 Tim. iv. 16; (2) *to hold out, to exhibit*, Phil. ii. 16; (3) *to delay, tarry*, Ac. xix. 22.\*  
 ἐπηρεάζω, *to insult, to treat abusively*, Mat. v. 44 (not W. H.); Lu. vi. 28; *to accuse falsely* (acc. of charge), 1 Pet. iii. 16.\*  
 ἐπὶ, a preposition governing gen., dat., or acc.; general signification, *upon*. For its various applications, see Gr. § 305, Wi. §§ 47g, 48c, 49l. 52, 4, 7). Bu. 336 sq. ἐπί-, in composition, signifies *motion upon, towards, or against; rest on, over, or at; addition, succession, repetition, renewal*; and it is often intensive.  
 ἐπὶ-βαίνω, *to go upon a ship, to mount a horse or ass, to come to or into a country* (ἐπὶ, acc., eis, or simple dat.), Mat. xxi. 5; Ac. xx. 18, xxi. 2, 4 (W. H.), 6 (W. H. ἐμβ-), xxv. 1, xxvii. 2.\*  
 ἐπὶ-βάλλω, (1) trans., *to cast upon*, as Mar. xi. 7; *to put on*, as a patch on a garment, Lu. v. 36; *to lay upon*, Lu. xx. 19; Jn. vii. 30; (2) intrans., *to rush upon*, Mar. iv. 37; *to fix the mind steadfastly on* (dat.), Mar. xiv. 72; (3) part., ἐπιβάλλων, *falling to his share*, Lu. xv. 12.  
 ἐπὶ-βαρέω, ὦ, *to burden*; fig., 2

Cor. ii. 5; 1 Th. ii. 9; 2 Th. iii. 8.\*  
**ἐπι-βιβάζω**, to cause to mount, to place upon, Lu. x. 34, xix. 35; Ac. xxiii. 24.\*  
**ἐπι-βλέπω**, to look upon with favor (with ἐπὶ), Lu. i. 48, ix. 38; Ja. ii. 3.\*  
**ἐπι-βλημα**, ατος, τό, a patch on a garment, Mat. ix. 16; Mar. ii. 21; Lu. v. 36.\*  
**ἐπι-βοάω**, ᾧ, to cry out, Ac. xxv. 24 (W. H. βοάω).\*  
**ἐπι-βουλή**, ἥς, ἡ, a design against, a plot, Ac. ix. 24, xx. 3, 19 (plur.), xxiii. 30.\*  
**ἐπι-γαμβρεύω**, to marry a deceased brother's wife (acc.), Mat. xxii. 24. (S.)\*  
**ἐπι-γείως**, ον, earthly, belonging to the earth, 2 Cor. v. 1; Phil. ii. 10; τὰ ἐπίγεια, earthly things, Phil. iii. 19.  
**ἐπι-γίνομαι**, to arise, spring up, as a wind, Ac. xxviii. 13.\*  
**ἐπι-γινώσκω**, (1) to know clearly, understand, discern; (2) to acknowledge; (3) to recognize; (4) to learn (δύω), become acquainted with (acc.).  
**ἐπι-γνώσις**, εως, ἡ, accurate knowledge, Ro. x. 2; Ep. i. 17; Heb. x. 26. Syn.: see γνῶσις.  
**ἐπι-γράφῃ**, ἥς, ἡ, an inscription, a title, as Lu. xx. 24, xxiii. 38.  
**ἐπι-γράφω**, ψω, to inscribe, write upon, as Mar. xv. 26; Rev. xxi. 12.  
**ἐπι-δείκνυμι** (see Gr. § 114, Bu. 45), (1) to show, exhibit, Mat. xxiv. 1; Lu. xvii. 14; (2) to demonstrate, prove by argument, Ac. xviii. 28; Heb. vi. 17.  
**ἐπι-δέχομαι**, to receive hospitably, 3 Jn. 10; to accept, admit, 3 Jn. 9.\*  
**ἐπι-δημέω**, ᾧ, to sojourn, as foreigners in a country, Ac. ii. 10, xvii. 21.\*  
**ἐπι-δια-τάσσομαι**, to ordain besides, Gal. iii. 15. (N. T.)\*  
**ἐπι-δίδωμι**, to deliver, to give up (acc. and dat.), as Mat. vii. 9; Ac. xv. 30; to give way to the wind, Ac. xxvii. 15.  
**ἐπι-δι-ορθόω**, to set in order besides, Tit. i. 5.\*  
**ἐπι-δύω**, to set, as the sun, Ep. iv. 26.\*  
**ἐπιείκεια**, as, ἡ, clemency, gen-

leness, Ac. xxiv. 4; 2 Cor. x. 1.\*  
**ἐπι-εικής**, ἐς, gentle, mild, Phil. iv. 5; 1 Tim. iii. 3; Tit. iii. 2; Ja. iii. 17; 1 Pet. ii. 18.\*  
**ἐπι-ζητέω**, ᾧ, to seek for, search for, Ac. xii. 19; to desire, Mat. vi. 32; Ac. xiii. 7; to demand, Mat. xii. 39, xvi. 4.  
**ἐπι-θανάτιος**, ον, condemned to death, 1 Cor. iv. 9.\*  
**ἐπι-θεσις**, εως, ἡ, a laying on of hands, Ac. viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2.\*  
**ἐπι-θυμέω**, ᾧ, to long for, to covet, to lust after, Ja. iv. 2; Ro. vii. 7; Ac. xx. 33. (On Lu. xxii. 15, see Gr. § 280b, Wi. § 54, 3, Bu. 184.)  
**ἐπι-θυμητής**, οὔ, ὁ, an eager desirer of, 1 Cor. x. 6.\*  
**ἐπι-θυμία**, as, ἡ, desire, eagerness for, 1 Th. ii. 17; generally in a bad sense, inordinate desire, lust, cupidity, Ja. i. 14, 15; 2 Pet. ii. 10.  
**ἐπι-καθίζω**, to sit upon, Mat. xxi. 7.\*  
**ἐπι-καλέω**, ᾧ, ἐσω, to call upon, to call by name, to invoke in prayer, Ac. vii. 59 (abs.); Ro. x. 12, 14 (acc.); mid., to appeal to (acc.), Ac. xxv. 11; pass., to be called or surnamed, Lu. xxii. 3; Ac. xv. 17.  
**ἐπι-κάλυμμα**, ατος, τό, a covering, a cloak, a pretext, 1 Pet. ii. 16.\*  
**ἐπι-καλύπτω**, to cover over, of sins, i.e., to pardon, Ro. iv. 7 (from S.)\*  
**ἐπι-κατ-άρατος**, ον, accursed, doomed to punishment or destruction, Jn. vii. 49 (W. H. ἐπάρατος); Gal. iii. 10, 13 (from S.)\*  
**ἐπι-κειμαι**, to lie upon (dat.), Jn. xi. 38, xxi. 9; so to press upon, as the multitude upon Christ, Lu. v. 1; as a tempest on a ship, Ac. xxvii. 20; fig., to be laid on, as necessity, 1 Cor. ix. 16; to be laid or imposed upon, as by a law, Heb. ix. 10; to be urgent with entreaties, Lu. xxiii. 23.\*  
**Ἐπικούριος**, ον, ὁ, an Epicurean, a follower of Epicurus, Ac. xvii. 18.\*

**ἐπι-κουρία**, as, ἡ (κοῦρος, help), help, aid, Ac. xxvi. 22.\*  
**ἐπι-κρίνω**, to decree, to give sentence (acc. and inf.), Lu. xxiii. 24.\*  
**ἐπι-λαμβάνω**, N. T. mid., to take hold of (gen.), in kindness, as Lu. ix. 47; Ac. ix. 27; Heb. ii. 16; to seize, as a prisoner, Ac. xxi. 30, 33; met., to lay hold of, so as to possess, 1 Tim. vi. 12, 19.  
**ἐπι-λανθάνομαι**, dep., to forget, neglect (inf., gen. or acc.), Mat. xvi. 5; Heb. vi. 10; part. perf. pass., ἐπιλελησμένος, forgotten, Lu. xii. 6.  
**ἐπι-λέγω**, in pass., to be named, Jn. v. 2; mid., to choose, Ac. xv. 40.\*  
**ἐπι-λείπω**, λείψω, not to suffice, to fail, Heb. xi. 32.\*  
**ἐπι-λείχω**, to lick over, Lu. xvi. 21 (W. H.). (N. T.)\*  
**ἐπι-λησμονή**, ἥς, ἡ, forgetfulness, Ja. i. 25; see Gr. § 257. (Ap.)\*  
**ἐπι-λοιπος**, ον, remaining over, 1 Pet. iv. 2.\*  
**ἐπι-λυσις**, εως, ἡ, an unloosing, interpretation, 2 Pet. i. 20. (See ἴδιος).\*  
**ἐπι-λύω**, to explain, interpret, Mar. iv. 34; to decide, as a debated question, Ac. xix. 39.\*  
**ἐπι-μαρτυρέω**, ᾧ, to testify earnestly, 1 Pet. v. 12.\*  
**ἐπι-μέλεια**, as, ἡ, care, attention, Ac. xxvii. 3.\*  
**ἐπι-μέλομαι** and ἐομαι, οὔμαι, fut. ἥσομαι, to take care of (gen.), Lu. x. 34, 35; 1 Tim. iii. 5.\*  
**ἐπι-μελῶς**, adv., carefully, diligently, Lu. xv. 8.\*  
**ἐπι-μένω**, μενῶ, (1) to remain, continue, 1 Cor. xvi. 8; Gal. i. 18; (2) met., to be constant, to persevere (dat.), Ro. vi. 1; 1 Tim. iv. 16.  
**ἐπι-νεύω**, to nod to, to assent, Ac. xviii. 20.\*  
**ἐπι-νοια**, as, ἡ, thought, purpose, Ac. viii. 22.\*  
**ἐπι-ορκέω**, ᾧ, ἡσω, to swear falsely, Mat. v. 33.\*  
**ἐπι-ορκος**, ον, perjured, 1 Tim. i. 10.\*  
**ἐπιούσιος**, ον, probably from ἐπιούσα (ἐπειμι), for the morrow, i.e., necessary or sufficient, Mat. vi. 11; Lu. xi. 3. (N. T.)\*

ἐπι-πίπτω, *to fall upon* (ἐπί, acc.), *rush upon*, Mar. iii. 10 (dat.); fig., *to come upon* (dat., or ἐπί, acc. or dat.), as an emotion, etc., Lu. i. 12; Ac. viii. 16.

ἐπι-πλήσσω, *to rebuke, to chide*, 1 Tim. v. 1.\*

ἐπι-ποθέω, ὦ, *to desire earnestly, to long for or after* (inf. or acc.), as 2 Cor. v. 2; *to lust, abs.*, Ja. iv. 5.

ἐπι-πόθησις, εως, ἡ, *longing*, 2 Cor. vii. 7, 11. (N. T.)\*

ἐπι-πόθητος, ον, *longed for*, Phil. iv. 1. (N. T.)\*

ἐπι-ποθία, ας, ἡ, like ἐπιπόθησις, *longing*, Ro. xv. 23. (N. T.)\*

ἐπι-πορεύομαι, dep., mid., *to journey to* (πρός), Lu. viii. 4.\*

ἐπι-ρράπτω, *to sew to, or upon*, Mar. ii. 21 (ἐπί, dat.). (N. T.)\*

ἐπι-ρρίπτω, *to cast, or throw upon*, Lu. xix. 35; *of care cast upon God*, 1 Pet. v. 7 (ἐπί, acc.)\*

ἐπι-σημῖος, ον, *remarkable, distinguished*, in either a bad or good sense, Mat. xxvii. 16; Ro. xvi. 7.\*

ἐπι-σιτισμός, οὔ, ὁ, *food, provisions*, Lu. ix. 12.\*

ἐπι-σκεπτόμαι, σκέψομαι, dep., *to look upon, to visit, as* Ac. vii. 23; Mat. xxv. 36, 43; *of God*, Ac. xv. 14; *to look out, to select*, Ac. vi. 3.

ἐπι-σκευάζομαι, see ἀποσκ.

ἐπι-σκηνώ, ὦ, *to fix a tent upon, to dwell, or remain on* (ἐπί, acc.), 2 Cor. xii. 9.\*

ἐπι-σκιάζω, ἄσω, *to overshadow* (acc. or dat.), Mat. xvii. 5; Mar. ix. 7; Lu. i. 35, ix. 34; Ac. v. 15.\*

ἐπι-σκοπεύω, ὦ, *to act as ἐπίσκοπος, to oversee, to care for*, 1 Pet. v. 2 (W. H. omit); *μή, lest*, Heb. xii. 15.\*

ἐπι-σκοπή, ἡς, ἡ, (1) *visitation for kind and gracious purposes*, Lu. xix. 44; 1 Pet. ii. 12; (2) *office, charge*, Ac. i. 20 (from S.); (3) *the office of a bishop*, 1 Tim. iii. 1. (S.)\*

ἐπι-σκοπος, ον, ὁ, (1) *one who inspects, or superintends*, of Christ, 1 Pet. ii. 25; (2) *an overseer of a church, bishop*, Ac. xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7.\*

ἐπι-σπᾶω, ὦ, *to become uncircumcised*, 1 Cor. vii. 18.\*

ἐπι-σπείρω, *to sow in addition*, Mat. xiii. 25 (W. H.)\*

ἐπι-ίσταμαι, dep., *to know well, to understand* (acc.), *to know*, with ὅτι, ὡς, etc.

ἐπι-σπασίς, εως, ἡ (W. H.), *approach, onset*, Ac. xxiv. 12; 2 Cor. xi. 28.\*

ἐπι-σπάτης, ου, ὁ, *superintendent, master*; only in Lu., in voc., ἐπιστάτα, addressed to Jesus, Master, v. 5, viii. 24, 45, ix. 33, 49, xvii. 13.\*

ἐπι-στέλλω, *to send by letter to, to write*, Ac. xv. 20, xxi. 25 (W. H. ἀποστ-); Heb. xiii. 22.\*

ἐπι-στήμων, ον, *skillful, experienced*, Ja. iii. 13.\*

ἐπι-στηρίζω, *to establish besides, confirm*, Ac. xiv. 22, xv. 32, 41, xviii. 23 (not W. H.)\*

ἐπι-στολή, ἡς, ἡ, *an epistle, a letter*, Ac. xv. 30; 2 Cor. x. 10.

ἐπι-στομίζω, *to stop the mouth of*, Tit. i. 11.\*

ἐπι-στρέφω, ψω, (1) trans., *to cause to turn* (acc. and ἐπί), as to God, or to the worship of God, Ac. ix. 35; (2) intrans., *to return, to turn back*, either to good or evil, Ac. xvii. 18; 2 Pet. ii. 21; *to return upon*, as a refused salutation, Mat. x. 13 (ἐπί, εἰς, πρὸς).

ἐπι-στροφή, ἡς, ἡ, *a turning, conversion*, Ac. xv. 3.\*

ἐπι-συν-άγω, ἄξω, *to gather together, into one place*, as Mat. xxiii. 37.

ἐπι-συν-αγωγή, ἡς, ἡ, *a gathering together, in one place*, 2 Th. ii. 1; Heb. x. 25. (Ap.)\*

ἐπι-συν-τρέχω, *to run together besides*, Mar. ix. 25. (N. T.)\*

ἐπι-σύ-στασις, εως, ἡ (W. H. ἐρίστασις), (1) *a seditious course*, Ac. xxiv. 12; (2) *a troublesome throng*, 2 Cor. xi. 28. (S.)\*

ἐπι-σφαλής, ἐς, *likely to fall, dangerous*, Ac. xxvii. 9.\*

ἐπι-ιχυζω, *to be more urgent*, Lu. xxiii. 5.\*

ἐπι-σπρεύω, εὔσω, *to heap up, to obtain a multitude of*, 2 Tim. iv. 3.\*

ἐπι-ταγή, ἡς, ἡ, *a command, an*

*injunction*, 2 Cor. viii. 8; Tit. ii. 15.

ἐπι-τάσσω, ξω, *to command* (abs.), Lu. xiv. 22; *enjoin upon* (dat. of pers., thing in acc. or inf.), Mar. ix. 25.

ἐπι-τελέω, ὦ, εἰσω, *to bring to an end, to perform, as a service*, Heb. ix. 6; mid., *to come to an end, to leave off*, Gal. iii. 3; pass., *of sufferings, to be imposed upon*, 1 Pet. v. 9.

ἐπιτήδειος, α, ον, *fit, needful*, Ja. ii. 16.\*

ἐπι-τίθω, θήσω, *to put, place, or lay upon* (with acc. and dat., or ἐπί, acc. or gen.), as the hands (to heal), as stripes, etc.; *of gifts, to load with*, Ac. xxviii. 10; mid., *to rush upon in hostility, to oppose*, Ac. xviii. 10.

ἐπι-τιμάω, ὦ, *to rebuke* (dat.), Lu. xvii. 3; *to admonish* (ἵνα), Mat. xii. 16.

ἐπι-τιμία, ας, ἡ, *punishment*, 2 Cor. ii. 6.\*

ἐπι-τρέπω, *to allow, permit*, Mat. viii. 21; Heb. vi. 3.

ἐπι-τροπή, ἡς, ἡ, *commission, full power*, Ac. xxvi. 12.\*

ἐπί-τροπος, ον, ὁ, *one who is intrusted with*; (1) *a steward*, Mat. xx. 8; Lu. viii. 3; (2) *a tutor*, Gal. iv. 2.\*

ἐπι-τυγχάνω, *to attain, acquire*, (gen. or acc.), Ro. xi. 7; Heb. vi. 15, xi. 33; Ja. iv. 2.\*

ἐπι-φαίνω, 1st aor. inf. ἐπιφάναι, 2d aor. pass. ἐπεφάνην, (1) *to appear, as stars*, Ac. xxvii. 20; (2) *to shine upon* (dat.), Lu. i. 79; (3) *met., to be clearly known*, Tit. ii. 11, iii. 4.\*

ἐπιφάνεια, ας, ἡ, *appearance, the advent of Christ, past and future*, 1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8; Tit. ii. 13; *manifestation*, 2 Th. ii. 8.\* Syn.: see ἀποκάλυψις.

ἐπιφανής, ἐς, *glorious, illustrious*, Ac. ii. 20.\*

ἐπι-φάω, or -φάσκω, fut. φω, *to shine upon, give light to* (dat.), Ep. v. 14. (S.)\*

ἐπι-φέρω (see Gr. § 103, 6), *to bring to* (ἐπί, acc.), Ac. xix. 12 (not W. H.); *to superadd*, Phil. i. 16; *to bring upon, inflict, as punishment*, Ro. iii. 5; *to bring against*, as an ac-



cusation, Ac. xxv. 18 (not W. H.); Ju. 9.\*

**ἐπι-φωνέω**, *ō*, to cry out, to shout, Lu. xxiii. 21; Ac. xii. 22, xxi. 34, xxii. 24 (W. H.).\*

**ἐπι-φύσσω**, to grow light, to dawn, Mat. xxviii. 1; Lu. xxiii. 54.\*

**ἐπι-χειρέω**, *ō*, to take in hand, undertake, Lu. i. 1; Ac. ix. 29, xix. 13.\*

**ἐπι-χέω**, to pour upon, Lu. x. 34.\*

**ἐπι-χορηγέω**, *ō*, to supply, 2 Pet. i. 5; 2 Cor. ix. 10; Gal. iii. 5; pass., to be furnished or supplied, Col. ii. 19; 2 Pet. i. 11.\*

**ἐπι-χορηγία**, *as, ἡ*, a supply, Phil. i. 19; Ep. iv. 16. (N. T.).\*

**ἐπι-χρίω**, to spread on, anoint (ἐπί, acc.), Jn. ix. 6 (not W. H.), 11.\*

**ἐπι-οικοδομέω**, *ō*, to build upon (ἐπί, acc. or dat.), fig., 1 Cor. iii. 10-14; Ep. ii. 20; to build up, edify, Ac. xx. 32 (not W. H.); Col. ii. 7; Ju. 20.\*

**ἐπι-οκέλλω**, to force forward, to run (a ship) aground, Ac. xxvii. 41 (ἐπικέλλω, W. H.).\*

**ἐπι-ονομάζω**, to name, or call by a name of honor, pass. only, Ro. ii. 17.\*

**ἐπι-οπτέω**, to look upon, view attentively, 1 Pet. ii. 12, iii. 2.\*

**ἐπι-όπτης**, *ov, ὁ*, an eye-witness, 2 Pet. i. 16.\*

**ἔπος**, *ovs, τό*, a word; *ὡς ἔπος εἰπείν*, so to speak, Heb. vii. 9.\*

**ἐπι-ουράνιος**, *ov*, heavenly, celestial, of God, Mat. xviii. 35 (W. H. οὐράνιος); of intelligent beings, Phil. ii. 10; of the starry bodies, 1 Cor. xv. 40; so of kingdom, country, etc.; neut. plur., τὰ ἐπουράνια, heavenly things, or places, Jn. iii. 12; Ep. i. 3, 20, ii. 6, iii. 10; Heb. viii. 5, ix. 23.

**ἐπτά**, *oi, ai, ta*, card. num., seven, Lu. ii. 36; Ac. vi. 3; often symbol in Revelation; *oi ἑπτά*, the seven deacons, Ac. xxi. 8.

**ἐπτάκις**, num. adv., seven times, Mat. xviii. 21, 22; Lu. xvii. 4.\*

**ἐπακισ-χίλιοι, αι, α**, card. num., seven thousand, Ro. xi. 4.\*

**ἔπω**, see εἶπον.

**Ἐραστός**, *ov, ὁ*, Erastus, (1) Ac. xix. 22; (2) Ro. xvi. 23. Which is meant in 2 Tim. iv. 20 is uncertain.\*

**ἐργάζομαι**, *σομαι*, dep., perf. in pass. sense, *ἐργασμαι*; (1) abs., to work, to trade, Lu. xiii. 14; Mat. xxv. 16; (2) to perform, do, Col. iii. 23; Jn. vi. 28; (3) to practice, as virtues, to commit, as sin, Ac. x. 35; Ja. ii. 9; (4) to acquire by labor, Jn. vi. 27.

**ἐργασία**, *as, ἡ*, (1) a working, performing, Ep. iv. 9; (2) effort, diligent labor, Lu. xii. 58; (3) work, gain by work, Ac. xvi. 16, 19; Ac. xix. 24; (4) occupation, business, Ac. xix. 25.\*

**ἐργάτης**, *ov, ὁ*, a worker, laborer, Mat. ix. 37; applied to workers in the church, 2 Tim. ii. 15; a doer, of iniquity, Lu. xiii. 27.

**ἔργον**, *ov, τό*, work, employment, Mat. xiii. 34; Jn. xvii. 4; 1 Cor. xv. 58; anything accomplished, Ac. vii. 41; Heb. i. 10; an act, deed, in various senses, Jn. ix. 3; Rev. ii. 6; Ja. ii. 14; 1 Pet. i. 17.

**ἐρεθίζω**, to stimulate, to provoke, 2 Cor. ix. 2; Col. iii. 21.\*

**ἐρεῖδω**, *σω*, to stick fast, Ac. xxvii. 41.\*

**ἐρευνόμαι**, *ξομαι*, to utter, Mat. xiii. 35.\*

**ἐρευνάω**, *ō*, ἡσω (W. H. ἐρυνάω), to search diligently, Jn. v. 39; Ro. viii. 27; Rev. ii. 23.

**ἐρέω**, obsolete, see φημί and εἶπον.

**ἐρημία**, *as, ἡ*, a solitude, a wilderness, Mat. xv. 33; Mar. viii. 4; Heb. xi. 38; 2 Cor. xi. 26.\*

**ἐρημος**, *ov*, deserted, desolate, waste, Ac. i. 20; Gal. iv. 27; used in the fem., as a subst., for a wilderness, Lu. i. 80; *ἐρημος τῆς Ἰουδαίας*, the wilderness of Judaea, the tract west of the Dead Sea, Mat. iii. 1; ἡ ἐρημος, the wilderness in which the Israelites wandered, Ac. vii. 30, 36, 38.

**ἐρημώω**, *ō*, to make desolate, Mat. xii. 25; Lu. xi. 17; to

reduce to naught, Rev. xvii. 16, xviii. 17, 19.\*

**ἐρήμωσις**, *ews, ἡ*, desolation, Mat. xxiv. 15; Lu. xxi. 20; Mar. xiii. 14. (S.).\*

**ἐρίζω**, *ισω (ἐρις)*, to contend, dispute, Mat. xii. 19.\*

**ἐριθεία**, *as, ἡ* (W. H. ἐριθία), self-seeking, a partisan and factious spirit, Ro. ii. 8; Phil. i. 16, ii. 3; Ja. iii. 14, 16; plur. in 2 Cor. xii. 20; Gal. v. 20.\*

**ἔριον**, *ov, τό*, wool, Heb. ix. 19; Rev. i. 14.\*

**ἐρις**, *ιδος, ἡ*, contention, strife, Ro. i. 29; Gal. v. 20.

**ἐρίφιον**, *ov, τό*, and *ἐριφος*, *ov, ὁ*, a goat, kid, Mat. xxv. 32, 33; Lu. xv. 29.\*

**Ἑρμᾶς**, *ἁ, ὁ*, Doric for Ἑρμῆς, Hermes, Ro. xvi. 14.\*

**ἐρμηνεία**, *as, ἡ*, interpretation, 1 Cor. xii. 10, xiv. 26.\*

**ἐρμηνεύω**, to interpret, translate, Jn. i. 38 (not W. H.), 42, ix. 7; Heb. vii. 2.\*

**Ἑρμῆς**, *οὐ, ὁ*, (1) the Greek deity Hermes (in Latin, Mercury), Ac. xiv. 12; (2) Hermes, Ro. xvi. 14.\*

**Ἑρμογένης**, *ovs, ὁ*, Hermogenes, 2 Tim. i. 15.\*

**έρπετόν**, *οὐ, τό*, a creeping creature, a reptile, Ac. x. 12, xi. 6; Ro. i. 23; Ja. iii. 7.

**ἐρυθρός**, *ἁ, ὁ, ὁ, ὁ*, red; ἡ ἐρυθρά θάλασσα, the Red Sea, Ac. vii. 36; Heb. xi. 29.\*

**ἐρχομαι**, ἐλεύσομαι (see Gr. § 103, 2, Wi. § 15, Bu. 58), to come, to go, of persons or of things; ὁ ἐρχόμενος, the coming one, i.e., the Messiah, Mat. xi. 3; Heb. x. 37; Rev. i. 4, 8, iv. 8; to come, after, before, to, against, etc., as determined by the preposition which follows; to come forth, as from the grave, 1 Cor. xv. 35; to come back, as the prodigal, Lu. xv. 30.

**ἐρωτάω**, *ō*, ἡσω, to question, Mat. xxi. 24; to ask, to beseech, Lu. vii. 36; Phil. iv. 3. Syn.: see αἰτέω.

**ἐσθής**, *ἡτος, ἡ* (ἐννυμι, 1st aor. ἐσθην), clothing, raiment, Lu. xxiii. 11; Ac. xii. 21.

**ἐσθησις**, *ews, ἡ*, clothing, Lu. xxiv. 4 (ἐσθής, W. H.).\*

**ἐσθίω**, 2d aor., ἐφαγον (see Gr. § 103, 3, Wi. § 15, Bu. 58).

- to eat, to partake of food, used abs. or with acc. of food, or *ἐκ*, a word like some being understood; with *μετά*, gen., to eat with; with dat. (as Ro. xiv. 6), to eat to the honor of; met., to devour, to consume, as rust does, Ja. v. 3; or fire, Heb. x. 27.
- ἔσθω** (W. H.) = *ἐσθίω*, Mar. i. 6; Lu. xxii. 30.
- Ἐσλί** (W. H. -ελ), ὁ, *Esli*, Lu. iii. 25.\*
- ἔσ-οπτρον**, ον, τὸ, a mirror (of polished metal), Ja. i. 23; 1 Cor. xiii. 12.\*
- ἑσπέρα**, ας, ἡ (prop. adj. with ὥρα), evening, Lu. xxiv. 29; Ac. iv. 3, xxviii. 23.\*
- Ἐσρώμ**, ὁ, *Esrom*, Mat. i. 3; Lu. iii. 33.\*
- ἔσχατος**, η, ον, (1) the last, remotest, in situation, dignity, or time, τὸ ἔσχατον, τὰ ἔσχατα, as subst., the extremity, last state; (2) used predicatively as an adverb, Mar. xii. 6, 22; absolutely, 1 Cor. xv. 8; (3) the end of what is spoken of, e.g., the feast, Jn. vii. 37; the world, Jn. vi. 39, 40; (4) spec. of the Christian dispensation as the last, or latter (days), Heb. i. 2; (5) the last (day), i.e., the day of judgment; (6) the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, Rev. i. 11, 17, ii. 8, the first and the last, describes the eternity of God.
- ἔσχάτως**, adv., extremely, *ἐσχάτῳ* χει, is at the last extremity, Mar. v. 23.\*
- ἔσω**, adv. of place, within, abs., Mat. xxvi. 58; with gen., Mar. xv. 16; with an article preced., the inner, Ro. vii. 22; οἱ ἔσω, those within the Christian fold, opp. to οἱ ἔξω, 1 Cor. v. 12.
- ἔσωθεν**, adv. of place, from within, within, Lu. xi. 7; Rev. iv. 8; τὸ ἔσωθεν, the interior, i.e., the mind or soul, Lu. xi. 39.
- ἑσώτερος**, α, ον (comp. of ἔσω), inner, Ac. xvi. 24; Heb. vi. 19.\*
- ἑταῖρος**, ου, ὁ, a companion, comrade, Mat. xi. 16 (ἑτερος, W. H.); ἑταῖρε, voc., friend, Mat. xx. 13, xxii. 12, xxvi. 50.\*
- ἑτερό-γλωσσος**, ου, ὁ, one of another tongue or language, 1 Cor. xiv. 21.\*
- ἑτερο-διδασκαλέω**, ὦ, to teach a different doctrine, 1 Tim. i. 3, vi. 3. (N. T.)\*
- ἑτερο-ἕνω**, ὦ, to be unequally yoked, fig., 2 Cor. vi. 14. (N. T.)\*
- ἑτερος**, α, ον, other, another; indefinitely, any other; definitely, the other; diverse, different from. Syn.: see ἄλλος.
- ἑτέρος**, adv., otherwise, differently, Phil. iii. 15.\*
- ἔτι**, adv., yet, still, even, Lu. i. 15; also, Heb. xi. 36; implying accession or addition, besides.
- ἐτοιμάω**, ἄσω, to prepare, make ready, Lu. xii. 47; Rev. xix. 7.
- ἐτοιμασία**, ας, ἡ, preparation, readiness, Ep. vi. 15.\*
- ἐτοιμος**, η, ον, and -ος, ον, prepared, ready, of things or persons, Mat. xxii. 4, 8; Lu. xii. 40; ἐν ἐτοιμῳ ἔχειν, to be in readiness, 2 Cor. x. 6.
- ἐτοιμώς**, adv., readily, in readiness, usually with ἔχω, Ac. xxi. 13; 2 Cor. xii. 14; 1 Pet. iv. 5.\*
- ἔτος**, ους, τὸ, a year, Lu. iv. 25; κατ' ἔτος, yearly, Lu. ii. 41.
- εὖ**, adv. (old neuter from εὖς), well, Ep. vi. 3; εὖ ποιεῖν (acc.), Mar. xiv. 7, to do good to; εὖ πρᾶσσειν, to fare well, to prosper, Ac. xv. 29; used in commendation, well! well done! Mat. xxv. 21, 23; Lu. xix. 17.\*
- Εὐα**, ας, ἡ, *Eve*, 2 Cor. xi. 3; 1 Tim. ii. 13.\*
- εὐ-αγγελίζω**, σω, εὐηγγέλισα, εὐηγγέλιμα, (1) act., to bring glad tidings to (acc. or dat.), Rev. x. 7, xiv. 6; (2) mid., to announce, to publish (acc. of message), to announce the gospel (abs.), to preach to, evangelize (acc. pers.); pass., to be announced, to have glad tidings announced to one. See Mat. xi. 5; Heb. iv. 2.
- εὐαγγέλιον**, ου, τὸ, good tidings, the gospel, Mar. i. 15; Ac. xv. 7; Ep. i. 13.
- εὐαγγελιστής**, ου, ὁ, a messenger of good tidings, an evangelist, Ac. xxi. 8; Ep. iv. 11; 2 Tim. iv. 5. (N. T.)\*
- εὐ-αρεστέω**, ὦ, to be well-pleasing to (dat.), Heb. xi. 5, 6; pass., to be pleased with, Heb. xiii. 16.\*
- εὐ-άρστος**, ον, acceptable, well-pleasing, Ro. xii. 12. (Ap.)
- εὐαρέστως**, adv., acceptably, Heb. xii. 28.\*
- Εὐβούλος**, ου, ὁ, *Eubulus*, 2 Tim. iv. 21.\*
- εὖ-γε**, well done! Lu. xix. 17 (W. H.)\*
- εὐγενής**, ἐς, well-born, noble, noble-minded, Lu. xix. 12; Ac. xvii. 11; 1 Cor. i. 26.\*
- εὐδία**, ας, ἡ (from εὖ and Ζεὺς, gen. Διός), fair weather, Mat. xvi. 2.\*
- εὐ-δόκεω**, ὦ, ἡσω, εὐδόκησα and ἠδόκησα, to think it good, decide, Iu. xii. 32; 1 Th. iii. 1; to be well pleased with, Mat. xvii. 5; 2 Pet. i. 17.
- εὐδοκία**, ας, ἡ, pleasure, goodwill, Phil. ii. 13; 2 Th. i. 11; Mat. xi. 26.
- εὐεργεσία**, ας, ἡ, a good deed to (gen.), a benefit, Ac. iv. 9; 1 Tim. vi. 2.\*
- εὐεργετέω**, ὦ, to do good, to bestow benefits, Ac. x. 38.\*
- εὐ-εργής**, ου, ὁ, a benefactor, Lu. xxii. 25.\*
- εὖ-θετος**, ον, well-placed, fit, useful, Lu. ix. 62, xiv. 35; Heb. vi. 7.\*
- εὐθέως**, adv., immediately, soon, Mat. iv. 20; Gal. i. 16; 3 Jn. 14.
- εὐθυ-δρομέω**, ὦ, to run in a straight course, Ac. xvi. 11, xxi. 1.\*
- εὐ-θυμέω**, ὦ, to be cheerful, Ac. xxvii. 22, 25; Ja. v. 13.\*
- εὖ-θυμος**, ον, cheerful, having good courage, Ac. xxiv. 10 (Rec.), xxvii. 36.\*
- εὐθύμως**, cheerfully, Ac. xxiv. 10 (W. H.)\*
- εὐθύνω**, to make straight, Jn. i. 23; to guide, to steer, as a ship, Ja. iii. 4.\*
- εὐθύς**, εἶα, ὅ, straight; met., right, true; also adv., of time, straight, i.e., immediately, forthwith, as εὐθέως (W. H. often εὐθύς for Rec. εὐθέως).
- εὐθύτης**, τητος, ἡ, rectitude, uprightness, Heb. i. 8 (from S.)\*
- εὐ-καιρέω**, ὦ, to have leisure or opportunity, Mar. vi. 31; Ac. xvii. 21; 1 Cor. xvi. 12.\*

**εὐκαιρία**, *as, ἡ, convenient time, opportunity*, Mat. xxvi. 16; Lu. xxii. 6.\*  
**εὐ-καιρος**, *on, well-timed, opportune*, Mar. vi. 21; Heb. iv. 16.\*  
**εὐκαιρως**, *adv., opportunely*, Mar. xiv. 11; *opposed to ἀκαιρως*, 2 Tim. iv. 2.\*  
**εὐ-κοπος**, *on, easy, neut. comp. only, εὐκοπώτερον, easier*, as Mat. ix. 5. (N.T.)  
**εὐ-λάβεια**, *as, ἡ, reverence, fear of God, piety*, Heb. v. 7, xii. 28.\* *Syn.*: see δειλία.  
**εὐ-λαβέομαι**, *οἶμαι, dep. pass., to fear*, Ac. xxiii. 10 (W. H. φοβέω); *with μή, to take precaution*, Heb. xi. 7.\*  
**εὐ-λαβής**, *és, cautious, God-fearing, religious*, Lu. ii. 25; Ac. ii. 5, viii. 2, xxii. 12 (W. H.).\* *Syn.*: see δεισιδαιμων.  
**εὐ-λογία**, *ᾧ, ἡσω, to praise, i.e., God*, Lu. i. 64; *to invoke blessings on, i.e., men*, Ro. xii. 14; *to bless or to ask blessing on, i.e., food*, Lu. ix. 16; *so of the Lord's Supper*, Mat. xxvi. 26; 1 Cor. x. 16; *used of what God does, to bless, to cause to prosper*, Ac. iii. 26; *hence, perf. pass. part. εὐλογημένος, blessed, favored of God*, Mat. xxv. 34.  
**εὐλογητός**, *on* (verbal adj. from preced.), *worthy of praise, of blessing*, used only of God, Mar. xiv. 61; Lu. i. 68; Ro. i. 25, ix. 5; 2 Cor. i. 3, xi. 31; Ep. i. 3; 1 Pet. i. 3. (S.)\*  
**εὐ-λογία**, *as, ἡ, adulation, flattery*, Ro. xvi. 18; *blessing, praise, to God*, Rev. vii. 12; *an invocation of blessings, benediction*, Heb. xii. 17; *blessing, benefit*, 2 Cor. ix. 5; 1 Pet. iii. 9.  
**εὐ-μετά-δοτος**, *on, ready to give, liberal*, 1 Tim. vi. 18. (N.T.)\*  
**Εὐνίκη**, *ἡ, ἡ, Eunice*, 2 Tim. i. 5.\*  
**εὐ-νοέω**, *ᾧ, to be well disposed to*, Mat. v. 25.\*  
**εὐ-νοια**, *as, ἡ, good-will*, 1 Cor. vii. 3 (not W. H.); Ep. vi. 7.\*  
**εὐνοουμένη**, *σω, εὐνοουχίσθη, to emasculate, make a eunuch, pass.*, Mat. xix. 12.\*  
**εὐνούχος**, *on, ὁ, a eunuch*, Mat. xix. 12; Ac. viii. 27-39.\*  
**Εὐοδία**, *as, ἡ, Euodia*, Phil. iv. 2.\*

**εὐ-οδόω**, *ᾧ, in N. T. pass. only, to be led in a good way, to prosper*, Ro. i. 10; 1 Cor. xvi. 2; 3 Jn. 2.\*  
**εὐ-πάρεδρος**, *on, see εὐπρόεδρος*. (N. T.)  
**εὐ-πειθής**, *és, easily obeying, compliant*, Ja. iii. 17.\*  
**εὐ-περί-στατος**, *on, skillfully surrounding, i.e., besetting*, Heb. xii. 1.\*  
**εὐ-ποιία**, *as, ἡ, well-doing, beneficence*, Heb. xiii. 16.\*  
**εὐ-πορέω**, *ᾧ, mid., to have means, to be prosperous*, Ac. xi. 29.\*  
**εὐ-πορία**, *as, ἡ, wealth*, Ac. xix. 25.\*  
**εὐ-πρέπεια**, *as, ἡ, beauty, gracefulness*, Ja. i. 11.\*  
**εὐ-πρόσ-δεκτος**, *on, acceptable*, Ro. xv. 16, 31; 2 Cor. vi. 2, viii. 12; 1 Pet. ii. 5.\*  
**εὐ-πρόσ-εδρος**, *on, assiduous, constantly attending on*, 1 Cor. vii. 35 (εὐπάρεδρος, W. H.). (N. T.)\*  
**εὐ-προσωπτεῖω**, *ᾧ, to make a fair appearance*, Gal. vi. 12. (N. T.)\*  
**εὐρ-ακὺλων**, *ωνος, ὁ, the Euraquilo, a N.E. wind*, Ac. xxvii. 14 (W. H.). (N. T.)\*  
**εὐρίσκω**, *εὐρήσω, εὐρηκα, εὑρον, εὐρέθην, (1) to find, to discover*, Lu. ii. 45; (2) *to ascertain, to find by computation, or by examination, as a judge*, Ac. xiii. 28; (3) *to obtain*, Heb. ix. 12; (4) *to contrive, find out how*, Lu. xix. 48.  
**εὐρο-κλύδων**, *ωνος, ὁ (from εὐρος, the S.E. wind, and κλύδων, wave), Euroclydon, a stormy wind, a hurricane*, Ac. xxvii. 14. (N. T.)\*  
**εὐρύ-χωρος**, *on, broad, spacious*, Mat. vii. 13.\*  
**εὐσεβεία**, *as, ἡ, piety, godliness*, Ac. iii. 12; 2 Tim. iii. 5.  
**εὐσεβεῖω**, *ᾧ, to show piety, to worship*, Ac. xvii. 23; 1 Tim. v. 4.\*  
**εὐ-σεβής**, *és, religious, pious*, Ac. x. 2, 7, xxii. 12 (W. H. εὐλαβής); 2 Pet. ii. 9.\* *Syn.*: see δεισιδαιμων.  
**εὐσεβῶς**, *adv., piously, religiously*, 2 Tim. iii. 12; Tit. ii. 12.\*  
**εὐ-σημος**, *on, distinct, intelligible*, 1 Cor. xiv. 9.\*  
**εὐ-σπλαγχνος**, *on, full of pity,*

*tender-hearted*, Ep. iv. 32; 1 Pet. iii. 8.\*  
**εὐ-σχημόνως**, *adv., in a seemingly manner, decently*, Ro. xiii. 13; 1 Cor. xiv. 40; 1 Th. iv. 12.\*  
**εὐ-σχημοσύνη**, *ἡ, ἡ, decorum, becomingness*, 1 Cor. ii. 23.\*  
**εὐ-σχήμων**, *on, reputable, decorous*, Mar. xv. 43; Ac. xiii. 50, xvii. 12; τὸ εὐσχήμων, *seemliness*, 1 Cor. vii. 35, xii. 24.\*  
**εὐ-τόνως**, *adv., vehemently, forcibly*, Lu. xxiii. 10; Ac. xviii. 28.\*  
**εὐ-τραπelia**, *as, ἡ, low jesting, ribaldry*, Ep. v. 4.\*  
**Εὐτυχος**, *ον, ὁ, Eutychus*, Ac. xx. 9.\*  
**εὐ-φημία**, *as, ἡ, commendation, good report*, 2 Cor. vi. 8.\*  
**εὐ-φημος**, *on, sounding well, spoken in a kindly spirit*, Phil. iv. 8.\*  
**εὐ-φορέω**, *ᾧ, to bear plentifully*, Lu. xii. 16.\*  
**εὐ-φραίνω**, *νῶ, εὐφράνθην and ὑψοφράνθην, act., to make glad*, 2 Cor. ii. 2; *pass., to be glad, to rejoice*, Lu. xii. 19; Ac. ii. 26; Rev. xviii. 20.  
**Εὐφράτης**, *ον, ὁ, the Euphrates*, Rev. ix. 14, xvi. 12.\*  
**εὐφροσύνη**, *ἡ, ἡ, joy, gladness*, Ac. ii. 28, xv. 17.\*  
**εὐ-χαριστέω**, *ᾧ, to thank, give thanks*, Ac. xxvii. 35; Ro. i. 8.  
**εὐχαριστία**, *as, ἡ, gratitude, thanksgiving*, as 2 Cor. ix. 11, 12. *Syn.*: see αἰτημα.  
**εὐ-χάριστος**, *on, thankful, grateful*, Col. iii. 15.\*  
**εὐχή**, *ἡ, ἡ, (1) prayer*, Ja. v. 15; (2) *a vow*, Ac. xviii. 18, xxi. 23.\* *Syn.*: see αἰτημα.  
**εὐχομαι**, *to pray*, Ac. xxvi. 29; 2 Cor. xiii. 7; Ja. v. 16 (for with ὑπέρ or περί, gen.); *to wish*, Ac. xxvii. 29; Ro. ix. 3; 2 Cor. xiii. 9; 3 Jn. 2.\*  
**εὐ-χρηστος**, *on, useful*, 2 Tim. ii. 21, iv. 11; Philem. 11.\*  
**εὐ-ψυχέω**, *ᾧ, to be in good spirits, to be cheerful*, Phil. ii. 19.\*  
**εὐ-ωδία**, *as, ἡ, fragrance, good odor*, 2 Cor. ii. 15; Ep. v. 2; Phil. iv. 18.\*  
**εὐώνυμος**, *on, left, hand*, Ac. xxi. 3; *foot*, Rev. x. 2; *ἐξ εὐωνύμων* (neut. plur.), *on the left*, Mat. xx. 21, 23.



ἐφ-άλλομαι, *to leap upon*, ἐπί, acc., Ac. xix. 16.\*

ἐφ-άπαξ, adv., *once for all*, Ro. vi. 10; Heb. vii. 27, ix. 12, x. 10; *at once*, 1 Cor. xv. 6.\*

Ἐφεσίνος, η, ον, *Ephesian, i.e., church*, Rev. ii. 1 (not W. H.).\*

Ἐφέσιος, α, ον, *Ephesian, belonging to Ephesus*, Ac. xix. 28, 34, 35, xxi. 29.\*

Ἐφεσός, ου, ἡ, *Ephesus*, Ac. xviii. 19, 21, 24.

ἐφ-ευνετής, οὔ, ὁ, *an inventor, contriver*, Ro. i. 30.\*

ἐφ-ημερία, ας, ἡ, *a course, a division of priests for interchange of service*, Lu. i. 5, 8. (S).\*

ἐφ-ήμερος, ον, *daily*, Ja. ii. 15.\*

ἐφ-ικνεῖσθαι, dep., 2d aor. inf. ἐφικεῖσθαι, *to come to, reach*, ἀχρι or εἰς, 2 Cor. x. 13, 14.\*

ἐφ-ίστημι, part. aor. ἐπέστην; perf. part. ἐφέστως; always intrans. or mid. in N. T., (1) *to stand by*, Lu. ii. 38; Ac. xii. 7; (2) *to be urgent*, 2 Tim. iv. 2; (3) *to befall one, as evil*, Lu. xxi. 34; (4) *to be at hand, to impend*, 2 Tim. iv. 6.

ἐφνίδιος, see αἰφνίδιος.

ἐφ-οράω, ᾶ, 2d aor. ἐπέιδον, *to look upon*, Lu. i. 25; Ac. iv. 29.\*

Ἐφραΐμ, ὁ, *Ephraim, a city*, Jn. xi. 54.\*

ἐφφαθά, an Aramaic verb, imperative, *be thou opened*, Mar. vii. 34. (N. T.).\*

ἐχθές, see χθές.

ἐχθρα, ας, ἡ, *enmity*, Gal. v. 20; Ep. ii. 15, 16.

ἐχθρός, ὁ, ὄν, *hated*, Ro. xi. 28; *hostile*, 1 Cor. xv. 25; used as subst., *an enemy*, Mat. x. 36; ὁ ἐχθρός, Lu. x. 19, *the enemy, i.e., Satan*.

ἐχιδνα, ης, ἡ, *a viper*, lit., Ac. xxviii. 3; fig., as Mat. iii. 7.

ἐχω, ἔξω, impf. εἶχον, 2d aor. ἔσχον, perf. ἔσχηκα; (1) *to have or possess, in general, physically or mentally, temporarily or permanently*; μὴ ἔχειν, *to lack, to be poor*, Lu. viii. 6; 1 Cor. xi. 22; (2) *to be able*, Mar. xiv. 8; Heb. vi. 13; 2 Pet. i. 15; (3) with adverbs, or adverbial phrases, elliptically, "to have

(one's self) in any manner," *to be, as κακῶς ἔχειν, to be ill; ἐσχατῶς ἔχειν, to be at the last extremity*; (4) *to hold*, 1 Tim. iii. 9; 2 Tim. i. 13; *to esteem*, Mat. xiv. 5; Phil. ii. 29; (5) mid., ἔχομαι, *to be near or next to*, Mar. i. 38; used of time, Ac. xxi. 26, *the day coming, the next day*; τὰ ἐχόμενα σωτηρίας, *things joined to or pertaining to salvation*, Heb. vi. 9.

ἔως, conj. and adv., (1) of time, *till, until*, used also as prep. with gen. ἔως οὗ, or ἔως οὗτου, *until when*, Lu. xiii. 8; (2) of place, *up to, or as far as*, also with gen., sometimes with εἰς or πρὸς (acc.), Mat. xxvi. 58; Lu. xxiv. 50; Ac. xxvi. 11; (3) spoken of a limit or term to anything, *up to the point of*, Mat. xxvi. 38; Lu. xxii. 51; Ro. ii. 12; (4) with particles, ἔως ἀρτι, ἔως τοῦ νῦν, *until now*; ἔως ὧδε, *to this place*; ἔως πότε; *how long?*; ἔως ἑπτάκις, *until seven times*; ἔως ἀνω, *up to the brim, etc.*

## Z

Ζ, ζ, ζῆτα, *zeta, z*, the sixth letter, orig. of a mixed or compound sound, as if δς, now generally pronounced *z* or *ts*. As a numeral, ζ' = 7; ζ' = 7000.

Ζαβουλών, ὁ (Heb.), *Zebulon*, Mat. iv. 13, 15; Rev. vii. 8.\*

Ζακχαῖος, ου, ὁ, *Zacchaeus*, Lu. xix. 2, 5, 8.\*

Ζαρά, ὁ (Heb.), *Zara or Zerah*, Mat. i. 3.\*

Ζαχαρίας, ου, ὁ, *Zacharias or Zachariah*, (1) the father of John the Baptist, Lu. i.; (2) the son of Barachiah, slain in the temple, Mat. xxiii. 35; Lu. xi. 51 (in 2 Chron. xxv. 20 the son of Jehoiada).\*

ζάω, ᾶ, ζῆς, ζῆ, inf. ζῆν (W. H. ζῆν), fut. ζήσω or -ομαι, 1st aor. ἔζησα, *to live*, as (1) *to be alive*; part. ὁ ζῶν, *the Living One, a description of God*, as Mat. xvi. 16; (2) *to receive or regain life*, Jn. iv. 50; Mar. xvi. 11; (3) *to spend life in any way*, Gal. ii. 14; 2 Tim. iii. 12; (4) *to live, in*

the highest sense, *to possess spiritual and eternal life*, Lu. x. 28; Heb. x. 38; (5) met., *as of water, living or fresh*, opposed to stagnant, as Jn. iv. 10.

Ζεβεδαῖος, ου, ὁ, *Zebedee*, Mat. iv. 21, x. 2.

ζεστός, ἡ, ὄν (ζέω), *boiling, hot*, fig., Rev. iii. 15, 16.\*

ζεύγος, ους, τό, (1) *a yoke* (ζεύγνυμι, *to join*), Lu. xiv. 19; (2) *a pair*, Lu. ii. 24.\*

ζευκτηρία, ας, ἡ, *a band, a fastening*, Ac. xxvii. 40. (N. T.).\*

Ζεὺς, Διός, acc. Δία, *Zeus* (Lat. *Jupiter*), the chief of the heathen deities, Ac. xiv. 12, 13.\*

ζέω, part. ζέων, *to boil*; fig., *to be fervent*, Ac. xviii. 25; Ro. xii. 11.\*

ζηλεύω, *to be zealous*, Rev. iii. 19 (W. H.).\*

ζῆλος, ου, ὁ, (1) *fervor, zeal*, Jn. ii. 17; (2) *rivalry, jealousy*, Ac. v. 17, xiii. 45; *fierceness*, Heb. x. 27.

ζηλόω, ᾶ, ὥσω, (1) *to have zeal for, to desire earnestly* (acc.), 1 Cor. xii. 31; 2 Cor. xi. 2; Gal. iv. 17; (2) *to be envious or jealous*, Ac. vii. 9; 1 Cor. xiii. 4; Ja. iv. 2.

ζηλωτής, οὔ, ὁ, (1) *one very zealous for* (gen.), Ac. xxi. 20; (2) *a Zealot, one of a class of Jews very zealous for the Mosaic law*, only Lu. vi. 15; Ac. i. 13. See Κανανίτης.

ζημία, ας, ἡ, *damage, loss*, Ac. xxvii. 10, 21; Phil. iii. 7, 8.\*

ζημιώω, ᾶ, pass., *to be damaged, to suffer loss of* (acc.), Mat. xvi. 26; Phil. iii. 8.

Ζηνᾶς, ᾶ, ὁ, *Zenas*, Tit. iii. 13.\*

ζητέω, ᾶ, ἥσω, (1) *to seek, absolutely*, as Mat. vii. 7; (2) *to seek for* (acc.), Mat. vi. 33; Jn. v. 30; (3) *to desire, to wish for*, Mat. xii. 46; Col. iii. 1; *to inquire into*, Lu. xii. 29; Jn. xvi. 19.

ζήτημα, ατος, τό, *a question, dispute* (gen., or περὶ, gen.); Ac. xv. 2, xviii. 15, xxiii. 29, xxv. 19, xxvi. 3.\*

ζήτησις, εως, ἡ, *question, debate, controversy*, Jn. iii. 25; Ac. xxv. 20.

ζιζάνιον, ου, τό (perh. Syriac), *zizanium, darnel, a kind of*

† bastard wheat, Mat. xiii. 25-40. (N. T.)\*

**Ζοροάβελ**, ὁ (Heb.), *Zerubabel*, Mat. i. 12, 13; Lu. iii. 27.\*

**ζόφος**, ου, ὁ, *darkness, thick gloom*, 2 Pet. ii. 4, 17; Ju. 6, 13; Heb. xii. 18 (W. H.)\*

**ζυγός**, ου, ὁ, *a yoke*, (1) met., of servitude, 1 Tim. vi. 1; (2) fig., of any imposition by authority, Mat. xi. 29, 30; Ac. xv. 10; Gal. v. 1; (3) *a balance, pair of scales*, Rev. vi. 5.\*

**ζύμη**, ης, ἡ, *leaven*, Mat. xvi. 6; fig., *corruptness*, 1 Cor. v. 6, 7, 8.

**ζυμός**, ὦ, *to ferment, to leaven*, Mat. xiii. 33; Lu. xiii. 21; 1 Cor. v. 6; Gal. v. 9.\*

**ζωγρέω**, ὦ (ζῶς, ἀγρέω), *to take alive, to catch, capture*, Lu. v. 10; 2 Tim. ii. 26.\*

**ζωή**, ης, ἡ (ζάω), *life*, literal, spiritual, eternal; ζῶη αἰώνιος, *eternal life*, used of Christ, as the source of life, Jn. v. 26. *Syn.*: see βίος.

**ζώνη**, ης, ἡ, *a girdle*, Ac. xxi. 11; used as a *purse*, Mar. vi. 8.

**ζώννυμι** or *-νύω*, see Gr. § 114, Bu. 45, *to gird*, Jn. xxi. 18; Ac. xii. 8 (W. H.)\*

**ζωο-γονέω**, ὦ, ἡσώ, *to preserve alive*, Lu. xvii. 33; Ac. vii. 19; *to give life to*, 1 Tim. vi. 13 (W. H.)\*

**ζῶον**, ου, τό, *a living creature, animal*, Heb. xiii. 11; 2 Pet. ii. 12.

**ζωο-ποιέω**, ὦ, ἡσώ, *to make alive, to give life to*, Jn. v. 21, vi. 63; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; Ro. iv. 17, viii. 11; 1 Pet. iii. 18.\*

## H

**Η, η, ἥτα**, *eta, e*, the seventh letter. As a numeral, *η' = 8*; *η = 8000*.

**ἥ**, a particle, disjunctive, *or*; interrogative, *whether* (see Gr. § 405, Wi. § 57, 1b, Bu. 249); or comparative, *than* (see Gr. § 320, Wi. § 35, 1, 2, Bu. 360). With other particles, *ἀλλ' ἥ, except*; *ἥ καί, or else*; *ἥ περ, than at all*, Jn. xiii. 43; *ἥτοι . . . ἥ, whether*

. . . *or* (excluding any other alternative), Ro. vi. 16.

**ἦ**, affirmative particle with *μήν, surely*, Heb. vi. 14 (W. H. εἰ).\*

**ἡγεμονεύω**, *to be governor, as proconsul*, Lu. ii. 2; *procurator*, Lu. iii. 1.\*

**ἡγεμονία**, ας, ἡ, *rule, as of an emperor*, Lu. iii. 1.\*

**ἡγεμών**, ὄνος, ὁ, *governor*, as the head of a district, Mat. x. 18; especially the procurator of Judæa, as Pilate, Felix, Festus, Lu. xx. 20; *a chief town*, Mat. ii. 6.

**ἡγέομαι**, οὔμαι, dep. mid., (1) *to be leader*, in N. T. only part., ὁ ἡγούμενος, *the leader or chief* (gen.), as Ac. xiv. 12; Heb. xiii. 7, 17, 24; (2) *to consider, reckon, count*, as Phil. iii. 7, 8.

**ἡδέως**, adv. (ἡδύς, *sweet*), *gladly*, Mar. vi. 20, xiii. 37; 2 Cor. xi. 19.\*

**ἡδη**, adv. of time, *now, already*, as Mat. iii. 10; of the immediate future, Ro. i. 10.

**ἡδιστα**, adv., *most gladly*, 2 Cor. xii. 9, 15.\*

**ἡδονή**, ης, ἡ, *pleasure, i.e., sensual, lust, strong desire*, Lu. viii. 14; Tit. iii. 3; Ja. iv. 3; 2 Pet. ii. 13; *lust*, Ja. iv. 1.\*

**ἡδύ-οσμον**, ου, τό (ἡδύς, ὁσμή), *mint*, Mat. xxiii. 23; Lu. xi. 42.\*

**ἥθος**, ους, τό, as *ἔθος, manner, custom*; plur. ἥθη, *morals*, 1 Cor. xv. 33.\*

**ἦκα**, ξω (perf. ἦκα, only Mar. viii. 3), *to have come, to be present* (see Gr. § 361 d, note, Wi. § 40, 4b, Bu. 203).

**ἥλι**, ὁ (Heb.), *Heli*, Lu. iii. 23.\*

**ἥλι** (W. H. ἑλωί), (Heb.), *my God*, Mat. xxvii. 46 (from Ps. xxii. 2). (N. T.)\*

**Ἠλίας**, ου, ὁ, *Elias, i.e., Elijah*, Mat. xi. 14, xvi. 14.

**ἡλικία**, ας, ἡ, (1) *age, adult age*; ἡλικίαν ἔχει, *he is of age*, Jn. ix. 21; so, prob., Mat. vi. 27 (R. V. mrg.); (2) *stature, size*, Lu. xix. 3.

**ἡλίκος**, η, ου, *how great, how small*, Col. ii. 1; Ja. iii. 5.\*

**ἡλιος**, ου, ὁ, *the sun, the light of the sun*, Mat. v. 45; Ac. xiii. 11.

**ἡλος**, ου, ὁ, *a nail*, Jn. xx. 25.\*

**ἡμεῖς**, gen. ἡμῶν, dat. ἡμῖν, acc. ἡμᾶς, plur. of ἐγώ.

**ἡμέρα**, ας, ἡ, *a day, i.e., from sunrise to sunset*, Lu. xviii. 7; Ac. ix. 24; *a day of twenty-four hours*, Mat. vi. 34; fig. in various senses.

**ἡμέτερος**, α, ου, *our, our own*, Ac. ii. 11, xxvi. 5.

**ἡμιθανής**, ἐς, *half dead*, Lu. x. 30.\*

**ἡμιους**, εια, υ, gen., ἡμισους, *half*; in neut. only, *half of*, (gen.) plur. (ἡμίση, W. H. ἡμισια), Lu. xix. 8; sing., Mar. vi. 23; Rev. xi. 9, 11, xii. 14.\*

**ἡμιόριον**, ου, τό, *a half-hour*, Rev. viii. 1.\*

**ἡνίκα**, adv., *when, whenever*, 2 Cor. iii. 15, 16.\*

**ἥπερ**, see ἦ.

**ἥπιος**, α, ου, *placid, gentle*, 1 Th. ii. 7 (W. H. νήπιος); 2 Tim. ii. 24.\*

**Ἡρ**, ὁ (Heb.), *Er*, Lu. iii. 28.\*

**ἡρεμος**, ου, *quiet, tranquil*, 1 Tim. ii. 2.\*

**Ἡρώδης** (W. H. -ψ-), ου, ὁ, *Herod*. Four of the name are mentioned: (1) *Herod the Great*, Mat. ii. 1; (2) *Herod Antipas*, or *H. the tetrarch*, Mat. xiv. 1, 3, 6; Lu. xxiii.; (3) *H. Agrippa*, Ac. xii.; (4) *H. Agrippa* the younger, called only *Agrippa*, Ac. xxv.

**Ἡρωδιανοί** (W. H. -ω-), ὧν, οἱ, *Herodians*, partisans of Herod Antipas, Mat. xxii. 16; Mar. iii. 6, xii. 13.\*

**Ἡρωδιάς** (W. H. -ω-), ἀδός, ἡ, *Herodias*, Mat. xiv. 3, 6.

**Ἡρωδίων** (W. H. -ω-), ὠνος, ὁ, *Herodion*, Ro. xvi. 11.\*

**Ἡσαίας**, ου, ὁ, *Esaias, i.e., Isaiah*, Mat. iii. 3, iv. 14.

**Ἡσαῦ**, ὁ, *Esau*, Ro. ix. 13; Heb. xi. 20, xii. 16.\*

**ἡσυχάζω**, σω, (1) *to rest from work*, Lu. xxiii. 56; (2) *to cease from altercation, to be silent*, Lu. xlv. 4; Ac. xi. 18, xxi. 4; (3) *to live quietly*, 1 Th. iv. 11.\*

**ἡσυχία**, ας, ἡ, (1) *silence*, Ac. xxii. 2; 1 Tim. ii. 11; (2) *tranquillity, quietness*, 2 Th. iii. 12.\*

**ἡσύχιος**, α, ου, *quiet, tranquil*, 1 Tim. ii. 2; 1 Pet. iii. 4.\*

**ἥτοι**, see ἦ.

ἡττάομαι, pass., (1) to be made inferior (abs.), 2 Cor. xii. 13; (2) to be overcome by (dat.), 2 Pet. ii. 19, 20.\*

ἡττημα, ατος, τό, inferiority, diminution, Ro. xi. 12; loss, 1 Cor. vi. 7. (S.)\* Syn.: see ἀνόνημα.

ἡττων or ἡσων (W. H.), ον, compar. of κακός, inferior, neut. as adv., 2 Cor. xii. 15; τὸ ἡττων, as subst., the worse, 1 Cor. xi. 17.\*

ἡχέω, ᾧ, to sound, as the sea, Lu. xxi. 25 (not W. H.); as brass, 1 Cor. xiii. 1.\*

ἡχος, ου, ὁ, and ους, τὸ, sound, noise, Lu. xxi. 25 (W. H.); Heb. xii. 19; Ac. ii. 2; rumor, report, Lu. iv. 37.\*

Θ

Θ, θ, θήτα, theta, th, the eighth letter. As a numeral, θ' = 9; θ = 9000.

Θαδδαῖος, ου, ὁ, Thaddæus, a surname of the apostle Jude (also called Lebbaeus), Mat. x. 3; Mar. iii. 18.\*

θάλασσα, ἡς, (1) the sea, Ro. ix. 27; (2) sea, as the Mediterranean, the Red Sea, Ac. vii. 36, x. 6, 32; (3) Hebraistically, for the lake Genesareth, Mat. viii. 24.

θάλλω, to cherish, nourish, Ep. v. 29; 1 Th. ii. 7.\*

Θάμαρ, ἡ, Tamar, Mat. i. 3.\*

θαμβέω, ᾧ, to be astonished, amazed, Ac. ix. 6 (W. H. omit); so pass., Mar. i. 27, x. 32; with ἐπὶ (dat.), Mar. x. 24.\*

θάμβος, ους, τό, amazement, Lu. iv. 36, v. 9; Ac. iii. 10.\*

θανάσιμος, ου, deadly, mortal, Mar. xvi. 18.\*

θανατη-φόρος, ον, death-bringing, Ja. iii. 8.\*

θάνατος, ου, ὁ, death, lit. or fig., Jn. xi. 4; 2 Cor. iii. 7; Ro. i. 32; the cause of death, Ro. vii. 13.

θανατώ, ᾧ, ὥσω, to put to death, pass., to be in danger of death, Ro. viii. 36; fig., to destroy, subdue, as evil passions, Ro. viii. 13; pass., to become dead to (dat.), Ro. vii. 4.

θάπτω, ψω, 2d aor. ἔταφον, to bury, Mat. viii. 21, 22.

Θάρα, ὁ, Terah, Lu. iii. 34.\*

θαρρέω, ᾧ, ἡσω, to be of good courage, to have confidence, εἰς or ἐν, 2 Cor. v. 6, 8, x. 1. In imperative, forms from θαρσέω are used, θάρσει, θαρσεῖτε, take courage.

θάρσος, ους, τό, courage, Ac. xxviii. 15.\*

θαύμα, ατος, τό, a wonder, 2 Cor. xi. 14 (W. H.); wonder, amazement, Rev. xvii. 6.\*

θαυμάζω, σω, or σομαι, to wonder, abs., with διά, acc., ἐπὶ, dat., περὶ, gen., or ὅτι, εἰ; to wonder at, admire, acc.; pass., to be admired or honored.

θαυμάσιος, α, ον, wonderful, Mat. xxi. 15.\*

θαυμαστός, ἡ, ὄν, wonderful, marvelous, Mat. xxi. 42; Mar. xii. 11; Jn. ix. 30; 2 Cor. xi. 14 (Rec.); 1 Pet. ii. 9; Rev. xv. 1, 3.\*

θεά, ἄς, ἡ, a goddess, Ac. xix. 27, and Rec. in 35, 37.\*

θεάομαι, ὦμαι, dep., 1st aor. ἑθεασάμην, pass. ἐθεάθην, to behold, to contemplate, to visit, Mat. xi. 7; Ro. xv. 24.

θεατρίζω, to make a spectacle of, expose to contempt, Heb. x. 33. (N. T.)\*

θέατρον, ου, τό, (1) a place for public shows, a theatre, Ac. xix. 29, 31; (2) a spectacle, 1 Cor. iv. 9.\*

θεῖον, ου, τό, sulphur (from the following, a divine incense), Rev. ix. 17, 18.

θεῖος, εἰα, εἶον, divine, 2 Pet. i. 3, 4; τὸ θεῖον, the deity, Ac. xvii. 29.\*

θειότης, τητος, ἡ, deity, divine nature, Ro. i. 20.\* Syn.: θεότης is deity, abstractly; θεότης, personally.

θειώδης, ἐς, sulphurous, Rev. ix. 17. (N. T.)\*

θέλημα, ατος, τό, will, Lu. xii. 47; Ep. i. 9; plur., commands, Ac. xiii. 22; desire, Ep. ii. 3. θέλεις, εως, ἡ, a willing, will, Heb. ii. 4. (S.)\*

θέλω, impf. ἤθελον, 1st aor. ἠθέλησα (ἐθέλω is not found in N. T.), to wish, delight in, prefer, to will, in the sense of assent, determination, or requirement.

θεμελίος, ον, belonging to a foundation; hence, masc. (sc. λίθος), a foundation, or τὸ θεμέλιον (Lu.), in the same

sense, 2 Tim. ii. 9; Lu. vi. 49; fig., for the elements of doctrine or life, 1 Cor. iii. 10, 12; Heb. vi. 1.

θεμελίω, ᾧ, ὥσω, to lay a foundation, to found, Heb. i. 10; fig., to make stable, Col. i. 23.

θεο-διδάκτος, ον, taught of God, 1 Th. iv. 9. (N. T.)\*

θεο-λόγος, ον, ὁ, one who treats of divine things, of the apostle John in the title to Rev. (W. H. omit).\*

θεο-μαχέω, ᾧ, to fight against God, Ac. xxiii. 9 (W. H. omit).\*

θεο-μάχος, ον, ὁ, a fighter against God, Ac. v. 39.\*

θεό-πνευστος, ον (πνέω), God-breathed, inspired by God, 2 Tim. iii. 16.\*

θεός, οὔ, ὁ, voc. once θεέ, Mat. xxvii. 46; (1) a god, generically, Ac. vii. 43, xii. 22; 2 Cor. iv. 4; Phil. iii. 19; Jn. x. 34 (quoted from S.); (2) God; ὁ θεός, the revealed God, Jn. i. 1; Ac. xvii. 24, etc.; (3) applied to Christ, Jn. i. 1, xx. 28.

θεο-σέβεια, ας, ἡ, fear of God, piety, 1 Tim. ii. 10.\*

θεο-σεβής, ἐς, God-worshipping, pious, Jn. ix. 31.\* Syn.: see δεισιδαιμων.

θεο-στυγής, ἐς, hateful to God, Ro. i. 30.\*

θεότης, τητος, ἡ, deity, Godhead, Col. ii. 9.\* Syn.: see θεϊότης.

Θεό-φίλος, ου, ὁ, Theophilus, Lu. i. 3; Ac. i. 1.\*

θεραπεία, ας, ἡ, (1) service; hence (abs. for concrete), servants, household, Lu. xii. 42; Mat. xxiv. 45 (not W. H.); (2) medical service, healing, Lu. ix. 11; Rev. xxii. 2.\*

θεραπεύω, εῶσω, (1) to serve, minister to, only Ac. xvii. 25; (2) to heal, acc. of pers., and ἀπὸ or acc. of disease, Mat. xii. 10; Mar. vi. 5.

θεράπων, οντος, ὁ, a servant, an attendant, Heb. iii. 5.\*

θερίζω, ίσω, to reap or gather, as grain, lit. or fig., Mat. vi. 26; Jn. iv. 37, 38.

θερισμός, οὔ, ὁ, harvest, lit. or fig., Jn. iv. 35; Lu. x. 2.

θεριστής, οὔ, ὁ, a reaper, Mat. xiii. 30, 39.\*

θερμάλινω, ανῶ, only mid. in N. T., to warm one's self, Mar.



xiv. 54, 67; Jn. xviii. 18, 25; Ja. ii. 16.\*  
**θέρμη**, ης, ἡ, *heat*, Ac. xxviii. 3.\*  
**θέρως**, ους, τό, *summer*, Mat. xxiv. 32; Mar. xiii. 28; Lu. xxi. 30.\*  
**Θεσσαλονικεύς**, έως, ό, *a Thessalonian*, Ac. xx. 4.  
**Θεσσαλονίκη**, ης, ἡ, *Thessalonica*, Ac. xvii. 1, 11, 13.  
**Θευδάς**, ά, ό, *Theudas*, Ac. v. 36.\*  
**θεωρέω**, ώ, *to be a spectator of, to behold, to see, to know by seeing, to experience*; abs., or with acc. or obj. clause.  
**θεωρία**, ας, ἡ, *a sight, a spectacle*, Lu. xxiii. 48.\*  
**θήκη**, ης, ἡ (τίθημι), *a receptacle, as a scabbard*, Jn. xviii. 11.\*  
**θηλάζω**, (1) *to give suck*, Mat. xxiv. 19; (2) *to suck*, Mat. xxi. 16.  
**θήλυς**, εια, v, *female*, fem., Ro. i. 26, 27; neut., Mat. xix. 4; Mar. x. 6; Gal. iii. 28.\*  
**θήρα**, ας, ἡ, *hunting, hence, a trap*, Ro. xi. 9.\*  
**θηρεύω**, σω, *to hunt, to catch*, Lu. xi. 54.\*  
**θηριο-μαχέω**, ώ, *to fight with wild beasts*, 1 Cor. xv. 32.\*  
**θηρίον**, ου, τό (prop. *a little beast*), *a wild beast*, as Ac. xi. 6; freq. in Rev.  
**θησαυρίζω**, σω, *to store up, reserve*, lit. and fig., Lu. xii. 21; 2 Pet. iii. 7.  
**θησαυρός**, ού, ό, *a treasure receptacle, treasure*, Lu. xii. 33, 34.  
**θιγγάνω**, 2d aor. ἔθιγον, *to touch, handle*, abs., Col. ii. 21; with gen., Heb. xii. 20; *to injure*, Heb. xi. 28.\* Syn.: see ἅπτω.  
**θλιβω**, ψω, *to press upon*, Mar. iii. 9; fig., *to afflict*, 2 Cor. i. 6; pass. perf. part. τεθλιμμένος, *contracted, narrow*, Mat. vii. 14.  
**θλίψις**, εως, ἡ, *pressure, affliction, tribulation*, Ac. vii. 11; 2 Th. i. 6.  
**θνήσκω**, 2d aor. ἔθανον, *to die*; in N. T. only perf. τέθνηκα, *to be dead*, Lu. viii. 49; 1 Tim. v. 6.  
**θνητός**, ἡ, όν, *liable to death, mortal*, Ro. vi. 12, viii. 11; 1 Cor. xv. 53, 54; 2 Cor. iv. 11, v. 4.\*

**θορυβάω**, *to disturb, trouble*, Lu. x. 41 (W. H.). (N. T.)\*  
**θορυβέω**, ώ, *to disturb*, Ac. xvii. 5; pass., *to be troubled, to wail*, Mat. ix. 23; Mar. v. 39; Ac. xx. 10.\*  
**θόρυβος**, ου, ό, *noise, uproar*, Mar. v. 38; Ac. xx. 1.  
**θραύω**, σω, *to break, shatter*, Lu. iv. 18.\*  
**θρέμμα**, ατος, το (τρέφω), *the young of cattle, sheep, etc.*, Jn. iv. 12.\*  
**θρηνέω**, ώ, ἥσω, abs., *to wail, lament*, Mat. xi. 17; Lu. vii. 32; Jn. xvi. 20; *to bewail*, acc., Lu. xxiii. 27.\*  
**θρήνος**, ου, ό, *a wailing*, Mat. ii. 18 (not W. H.).\*  
**θρησκεία**, ας, ἡ, *external worship, religious worship*, Ac. xxvi. 5; Col. ii. 18; Ja. i. 26, 27.\*  
**θρήσκος**, ου, ό (prop. adj.), *a devotee, religious person*, Ja. i. 26. (N. T.)\* Syn.: see δεισιδαίμων.  
**θριαμβεύω**, σω, *to triumph over, to lead in triumph*, 2 Cor. ii. 14; Col. ii. 15.\*  
**θρίξ**, τριχός, dat. plur. θρίξι, ἡ, *a hair, human or animal*, Jn. xi. 2; Rev. ix. 8.  
**θροέω**, ώ, *to disturb, terrify by clamor*; only pass. in N. T., Mat. xxiv. 6; Mar. xiii. 7; 2 Th. ii. 2.\*  
**θρόμβος**, ου, ό, *a clot, large drop, as of blood*, Lu. xxii. 44.\*  
**θρόνος**, ου, ό, *a seat, as of judgment*, Mat. xix. 28; *a throne, or seat of power*, Rev. iii. 21; met., *of kingly power*, Rev. xiii. 2; concrete, *of the ruler, or occupant of the throne*, Col. i. 16.  
**Θυάτειρα**, ων, τά, *Thyatira*, Ac. xvi. 14; Rev. i. 11, ii. 18, 24.\*  
**θυγάτηρ**, τρός, ἡ, *a daughter*, Mat. ix. 18; *a female descendant*, Lu. xiii. 16; met., *of the inhabitants of a place, collectively*, Mat. xxi. 5.  
**θυγάτριον**, ου, τό (dim. of θυγάτηρ), *a little daughter*, Mar. v. 23, vii. 25.\*  
**θύελλα**, ης, ἡ, *a tempest*, Heb. xii. 18.\*  
**θύϊνος**, ἡ, όν, *made of the citrus tree, a strongly aromatic tree of Africa*, Rev. xviii. 12.\*  
**θυμίαμα**, ατος, τό, *incense*, Lu.

i. 10, 11; Rev. v. 8, viii. 3, 4, xviii. 13.\*  
**θυμιατήριον**, ου, τό, *a censer, or an altar of incense*, Heb. ix. 4.\*  
**θυμιάω**, ώ, *to burn incense*, Lu. i. 9.\*  
**θυμομαχέω**, ώ, *to be very angry with* (dat.), Ac. xii. 20.\*  
**θυμός**, ού, ό, *passion, great anger, wrath*, Lu. iv. 28; Rev. xiv. 19. Syn.: θυμός is *impulsive, turbulent anger*; ὀργή is *anger as a settled habit*, both may be right or wrong; παροργισμός is the *bitterness of anger*, always wrong.  
**θυμώω**, ώ, *to provoke to great anger*; pass., *to be very angry with*, Mat. ii. 16.\*  
**θύρα**, ας, ἡ, *a door*, Lu. xi. 7; Mat. xxvii. 60; met., Jn. x. 7, 9.  
**θυρεός**, ού, ό, *a large (door shaped) shield*, Ep. vi. 16.\*  
**θύρις**, ίδος, ἡ (prop. *a little door*), *a window*, Ac. xx. 9; 2 Cor. xi. 33.\*  
**θυρωρός**, ού, ό, ἡ, *a door-keeper, porter*, Mar. xiii. 34; Jn. x. 3, xviii. 16, 17.\*  
**θυσία**, ας, ἡ, *a sacrifice*, lit. and fig., Ep. v. 2; 1 Pet. ii. 5.  
**θυσιαστήριον**, ου, τό, *an altar, for sacrifices*, Lu. i. 11, ii. 51; Ja. ii. 21. (S.) Syn.: see βωμός.  
**θύω**, σω, (1) *to slay in sacrifice*, Ac. xiv. 13; (2) *to kill animals, for feasting*, Mat. xxii. 4; (3) *to slay, generally*, Jn. x. 10.  
**Θωμάς**, ά, ό (from Heb. = διδύμος), *Thomas*, Mat. x. 3.  
**θώραξ**, ακος, ό, *a breast-plate*, Ep. vi. 14; 1 Th. v. 8; Rev. ix. 9, 17.\*

## I

**I, ι, ιωτα**, *iota*, *i*, the ninth letter. As a numeral, ι' = 10; ι = 10,000.  
**Ίάειρος**, ου, ό, *Jairus*, Mar. v. 22; Lu. viii. 41.\*  
**Ίακώβ**, ό (Heb.), *Jacob*, (1) the patriarch, Ac. vii. 8; (2) the father-in-law of Mary, Mat. i. 15.  
**Ίάκωβος**, ου, ό, Greek form of preced., *James*, (1) the son of Zebedee, Mat. iv. 21; (2)

the son of Alphæus, Mat. x. 3; (3) the Lord's brother, Mat. xiii. 55. Some identify (2) and (3).

ἱαμα, ατος, τό, *healing, cure*, plur., 1 Cor. xii. 9, 28, 30.\*

Ἰαμβρῆς, ὁ, *Jambres*, 2 Tim. iii. 8.\*

Ἰαννά, ὁ (W. H. -al), (Heb.), *Jannai*, Lu. iii. 24.\*

Ἰαννῆς, ὁ, *Jannes*, 2 Tim. iii. 8.\*

ἰάομαι, ὠμαι, ἰάσομαι, dep., mid. aor., but passive in aor., perf. and fut., *to heal, to restore to health*, of body or mind; with ἀπό, of malady, Mar. v. 29; Jn. xii. 40.

Ἰαρῆς, ὁ (Heb.), *Jared*, Lu. iii. 37.\*

ἱασις, εως, ἡ, *a cure, healing*, Lu. xiii. 32; Ac. iv. 22, 30.\*

ἱασπις, ἰδος, ἡ, *jasper*, a precious stone, Rev. iv. 3, xxi. 11, 18, 19.\*

Ἰάσων, ονος, ὁ, *Jason*, Ac. xvii. 5, 6, 7, 9; Ro. xvi. 21; perhaps two persons.\*

ἱατρός, οὔ, ὁ, *a physician*, Lu. iv. 23; (Col. iv. 14).

ἰδε, or ἰδέ (εἶδον), imper. act. as interj., *behold!* often followed by nominative.

ἰδέα (W. H. εἰ-), ας, ἡ, *form, outward appearance*, Mat. xxviii. 3.\* *Syn.*: see Trench, § lxx.

ἴδιος, α, ον, (1) *one's own*, denoting ownership, Mat. xxii. 5; Jn. x. 12; also what is peculiar to, Ac. i. 19 (W. H. omit); hence, τὰ ἴδια, *one's own things, home, nation or people, business or duty*; οἱ ἴδιοι, *one's own people, friends, companions*, neut. and masc. contrasted in Jn. i. 11; (2) *that which specially pertains to, and is proper for*, as 1 Cor. adiii. 8; Gal. vi. 9; (3) *adverbially, κατ' ἴδιαν, privately*; ἰδίᾳ, *individually*.

ἰδιώτης, ου, ὁ, *a private person, one unskilled in anything*, Ac. iv. 13; 1 Cor. xiv. 16, 23, 24; 2 Cor. xi. 6.\* *Syn.*: see ἀγράμματος.

ἰδοῦ (see ἰδε), imper. mid. as interj., *lo! behold!* used to call attention not only to that which may be seen, but also heard, or apprehended in any way.

Ἰδουμαία, ας, ἡ, *Idumæa*, the O. T. Edom, Mar. iii. 8.\*

ἰδρώς, ὠτος, ὁ, *sweat*, Lu. xxii. 44.\*

Ἰεζαβήλ, ἡ (Heb.), *Jezebel*, symbolically used, Rev. ii. 20.\*

Ἱερά-πολις, εως, ἡ, *Hierapolis*, in Phrygia, Col. iv. 13.\*

ἱερατεία (W. H. -τια), ας, ἡ, *the office of a priest, priesthood*, Lu. i. 9; Heb. vii. 5.\*

ἱεράτευμα, ατος, τό, *the order of priests, priesthood*, applied to Christians, 1 Pet. ii. 5, 9. (S.)\*

ἱερατεύω, σω, *to officiate as a priest*, Lu. i. 8.\*

Ἱερεμίας, ου, ὁ, *Jeremiah*, Mat. ii. 17, xvi. 14, xxvii. 9 (this quotation is from *Zechariah*).\*

ἱερεύς, έως, ὁ, *a priest*, Mat. viii. 4; sometimes *the High Priest*, Ac. v. 24 (not W. H.); of Christ, Heb. v. 6 (Ps. cx. 4); of Christians generally, Rev. i. 6, v. 10.

Ἱεριχώ, ἡ (Heb.), *Jericho*, Lu. x. 30.

ἱερόθυτος, ον, *offered in sacrifice*, 1 Cor. x. 28 (W. H.).\*

ἱερόν, οὔ, τό (prop. neut. of ἱερός), *a temple*, used of a heathen temple, as Ac. xix. 27; of the temple at Jerusalem, as Mat. xxiv. 1; and of parts of the temple, as Mat. xii. 5. *Syn.*: ἱερόν is the whole sacred enclosure; ναός, *the shrine itself*, the holy place and the holy of holies.

ἱερο-πρεπής, ές, *suitable to a sacred character* (reverent, R. V.), Tit. ii. 3.\*

ἱερός, á, ὁν, *sacred, holy*, of the Scriptures, 2 Tim. iii. 15; τὰ ἱερά, *sacred things*, 1 Cor. ix. 13.\* *Syn.*: see ἅγιος.

Ἱεροσόλυμα (W. H. 'I-), ων, τό, *the usual form in Mat., Mar., and Jn.*; see Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *one of Jerusalem*, Mar. i. 5; Jn. vii. 25.\*

ἱερο-συλέω, ὦ, *to commit sacrilege*, Ro. ii. 22.\*

ἱερό-συλος, ον, *robbing temples, sacrilegious*, Ac. xix. 37.\*

ἱεουργέω, ὦ (ἱερός, έργον), *to minister in holy things*, Ro. xv. 16.\*

Ἱερουσαλήμ (W. H. 'I-), ἡ (Heb.), (for form, see Gr. § 156, Wi. § 10, 2, Bu. 6, 16, 18, 21), *Jerusalem*, (1) *the city*; (2) *the inhabitants*. In Gal. iv. 25, 26, ἡ νῦν 'I. is *the Jewish dispensation*, and is contrasted with ἡ ἀνω 'I., *the ideal Christian community*; also called 'I. ἐπουράνιος, Heb. xii. 22; ἡ καινὴ 'I., Rev. iii. 12, xxi. 2.

ἱεροσύνη, ης, ἡ, *the priestly office*, Heb. vii. 11, 12, 14 (not W. H.), 24.\*

Ἰεσσαί, ὁ (Heb.), *Jesse*, Mat. i. 5, 6.

Ἰεφθάε, ὁ (Heb.), *Jephthah*, Heb. xi. 32.\*

Ἰεχονίας, ου, ὁ, *Jechoniah*, or *Jehoiachin*, Mat. i. 11, 12.\*

Ἰησοῦς, οὔ, ὁ (Heb.), (see Gr. § 25, Wi. § 10, 1, Bu. 21), (1) *Jesus*, the Savior, Mat. i. 21, 25; (2) *Joshua*, Ac. vii. 45; Heb. iv. 8; (3) *a fellow-laborer of Paul*, so named, Col. iv. 11; (4) *Barabbas* is so named in some early MSS., Mat. xxvii. 16; (5) *an ancestor of Joseph*, Lu. iii. 29 (W. H.).

ἱκανός, ὅ, ὄν, (1) *sufficient, competent to, inf., πρὸς (acc.) or ἵνα*; (2) *many, much*, of number or time.

ἱκανότης, τητος, ἡ, *sufficiency, ability*, 2 Cor. iii. 5.\*

ἱκανόω, ὦ, *to make competent*, 2 Cor. iii. 6; Col. i. 12. (S.)\*

ἱκετηρία, ας, ἡ, *supplication*, Heb. v. 7.\* *Syn.*: see αἴτημα.

ἱκμάς, áδος, ἡ, *moisture*, Lu. viii. 6.\*

Ἰκόνιον, ου, τό, *Iconium*, Ac. xiv. 1, 19, 21.

ἱλαρός, á, ὄν, *joyous, cheerful*, 2 Cor. ix. 7.\*

ἱλαρότης, τητος, ἡ, *cheerfulness*, Ro. xii. 8. (S.)\*

ἱλάσκειν, (1) *to be propitious to, dat.*, Lu. xviii. 13; (2) *to make atonement for, expiate, acc.*, Heb. ii. 17.\*

ἱλασμός, οὔ, ὁ, *a propitiation, atoning sacrifice*, 1 Jn. ii. 2, iv. 10. (S.)\* *Syn.*: see ἀπολύτρωσις.

ἱλαστήριος, α, ον, *atoning, neut., propitiation*, Ro. iii. 25; (sc. ἐπίθεμα, *covering*), *the mercy-seat*, Heb. ix. 5. (S.)\*

ἔλεως, ων (Attic for ἔλαος), *propitious, merciful*, Heb. viii. 12; ἰλεώς σοι, (God be) merciful to thee! *God forbid!* Mat. xvi. 22.\*

Ἰλλυρικόν, οὗ, τό, *Illyricum*, Ro. xv. 19.\*

ἰμάς, ἄντος, ὁ, *a thong* for scourging, Ac. xxii. 25; *thong, latchet* of a shoe, Mar. i. 7; Lu. iii. 16; Jn. i. 27.\*

ἱματίῳ, perf. pass. part. ἱματισμένος, *to clothe*, Mar. v. 15; Lu. viii. 35. (N. T.)\*

ἱμάτιον, οὗ, τό (dim. of ἱμα = εἶμα, from ἔννυμι), (1) *clothing*, Mat. ix. 16; (2) *the outer garment*, worn over the χιτῶν, Jn. xix. 2. *Syn.*: see Trench, § 1.

ἱματισμός, οὗ, ὁ, *clothing, raiment*, Lu. vii. 25. *Syn.*: see ἱμάτιον.

ἱμερόμαι, *to long for, to love earnestly*, 1 Th. ii. 8 (W. H. ὁμερόμαι).\*

ἵνα, conj., *that, to the end that*; ἵνα μὴ, *that not, lest*. See Gr. § 384, Wi. § 53, 9, Bu. 229 sq.

ἵνα-τί, or ἵνα τί (W. H.), conj., *in order that what (may happen?)* sc. γένηται, *to what end?*

Ἰόππη, ἧς, ἡ, *Joppa*, Ac. xi. 5, 13.

Ἰορδάνης, οὗ, ὁ, *the Jordan*, Mar. i. 5, 9.

ἰός, οὗ, ὁ, (1) *poison*, Ro. iii. 13; Ja. iii. 8; (2) *rust*, Ja. v. 3.\*

Ἰουδαία, ας, ἡ (really adj., fem., sc. γῆ), *Judaea*, Mat. ii. 1; including all Palestine, Lu. vii. 17.

Ἰουδαῖω (from Heb.), *to conform to Jewish practice, to "Judaize,"* in life or ritual, Gal. ii. 14. (S.)\*

Ἰουδαϊκός, ἡ, ὅν (from Heb.), *Jewish, or Judaical*, Tit. i. 14.\*

Ἰουδαϊκῶς, adv., *Jewishly*, in Jewish style, Gal. ii. 14.\*

Ἰουδαῖος, αἶα, αἶων, *Jewish*, Jn. iv. 9; Ac. x. 28. Often in plur., with subst. understood, οἱ Ἰουδαῖοι, *the Jews*. *Syn.*: see Ἐβραῖος.

Ἰουδαϊσμός, οὗ, ὁ (from Heb.), *Judaism, the religion of the Jews*, Gal. i. 13, 14. (Ap.)\*

Ἰούδας, α, ὁ, and Ἰούδα, ὁ,

indecl., *Judah*, (1) son of Jacob; (2, 3) other unknown ancestors of Christ, Lu. iii. 26, 30; (4) *Jude*, an apostle; (5) *Judas Iscariot*; (6) *Judas Barsabas*, Ac. xv. 22; (7) *Judas*, a Jew living in Damascus, Ac. ix. 11; (8) *Judas*, a leader of sedition, Ac. v. 37; (9) *Judas*, a brother of our Lord, Mat. xiii. 55. See Ἰάκωβος.

Ἰουλία, ας, ἡ, *Julia*, Ro. xvi. 15.\*

Ἰούλιος, οὗ, ὁ, *Julius*, Ac. xxvii. 1, 3.\*

Ἰουνίας, α, ὁ, *Junias*, Ro. xvi. 7.\*

Ἰούστος, οὗ, ὁ, *Justus*. Three of the name are mentioned, Ac. i. 23, xviii. 7; Col. iv. 11.\*

ἱππεύς, ἑως, ὁ, *a horseman*, Ac. xxiii. 23, 32.\*

ἱππικόν (prop. neut. adj.), οὗ, τό, *cavalry*, Rev. ix. 16.\*

ἵππος, οὗ, ὁ, *a horse*, Ja. iii. 3.

ἵρις, ἰδος, ἡ, *a rainbow*, Rev. iv. 3, x. 1.\*

Ἰσαάκ, ὁ (Heb.), *Isaac*, Ro. ix. 7, 10.

ἰσ-ἄγγελος, οὗ, *like angels*, Lu. xx. 36. (N. T.)\*

Ἰσασι, see οἶδα.

Ἰσαχάρ, or Ἰσασχάρ, or Ἰσσαχάρ (W. H.), (Heb.), *Issachar*, Rev. vii. 7.\*

Ἰσκαριώτης, οὗ, ὁ, *a man of Kerioth*, Mat. xxvi. 14, 25. See Josh. xv. 25.

ἴσος, ἡ, ὀν (or ἴσος), *equal* (dat.), Mat. xx. 12; Lu. vi. 34; Jn. v. 18; Ac. xi. 17; *alike, consistent*, as truthful witnesses, Mar. xiv. 56, 59; ἴσα, *adverbially, on an equality* Phil. ii. 6; Rev. xxi. 16.\*

ἰσότης, τητος, ἡ, *equality*, 2 Cor. viii. 13, 14; *equity*, Col. iv. 1.\*

ἰσό-τιμος, οὗ, *equally precious*, 2 Pet. i. 1.\*

ἰσό-ψυχος, οὗ, *like-minded*, Phil. ii. 20.\*

Ἰσραήλ, ὁ (Heb.), *Israel*, Ac. vii. 42, met., for the whole nation of the Israelites, Ro. xi. 2, 7, 26.

Ἰσραηλίτης, οὗ, ὁ, *an Israelite*, Ro. ix. 4. *Syn.*: see Ἐβραῖος.

ἴστε, see οἶδα.

ἴστημι (in Ro. iii. 31, Rec. has ἰστάω, W. H. ἰστάνω, see

Gr. § 107, Wi. § 15, Bu. 44), trans. in pres., imperf., fut., 1st aor.; *to cause to stand, to set up, to place, to fix a time, to confirm, to establish, to put in the balance, to weigh*; intrans. in perf., plup., and 2d aor., *to stand, to stand still or firm, to endure, to be confirmed or established, to come to a stand, to cease*.

ἰστορέω, ὦ, *to become personally acquainted with*, Gal. i. 18.\*

ἰσχυρός, ὁ, ὄν, *strong, mighty, powerful, vehement*, Mar. iii. 27; 1 Cor. i. 25; Rev. xix. 6.

ἰσχύς, ὅς, ἡ, *strength, power*, 2 Pet. ii. 11; Ep. i. 19.

ἰσχύω, ὥσω, *to be strong, sound, to prevail, to be able* (inf.), *to have ability for* (acc.), Mar. ii. 17; Rev. xii. 8.

ἴσως (ἴσος), adv., *perhaps*, Lu. xx. 13.\*

Ἰταλία, ας, ἡ, *Italy*, Ac. xviii. 2.

Ἰταλικός, ἡ, ὄν, *Italian*, Ac. x. 1.\*

Ἰτουραία, ας, ἡ, *Iturea*, Lu. iii. 1.\*

ἰχθύδιον, οὗ, τό (dim. of ἰχθύς), *a little fish*, Mat. xv. 34; Mar. vii. 7.\*

ἰχθύς, ὅς, ὁ, *a fish*, Lu. v. 6; Jn. xxi. 11.

ἰχθον, οὗς, τό, *a footstep*, fig., Ro. iv. 12; 2 Cor. xii. 18; 1 Pet. ii. 21.\*

Ἰωθάμ, ὁ (Heb.), *Jotham*, Mat. i. 9.\*

Ἰωάννα, ἧς, ἡ, *Joanna*, Lu. viii. 3, xxiv. 10.\*

Ἰωαννᾶς, ὁ, ὁ, *Joannas*, Lu. iii. 27.\*

Ἰωάννης, οὗ, ὁ, *John*, (1) the Baptist; (2) the apostle; (3) a member of the Sanhedrin, Ac. iv. 6; (4) *John Mark*, Ac. xii. 12.

Ἰώβ, ὁ (Heb.), *Job*, Ja. v. 11.\*

Ἰωβήδ, see Ὠβήδ.

Ἰωήλ, ὁ (Heb.), *Joel*, the prophet, Ac. ii. 16.\*

Ἰωνάν, ὁ (Heb.), *Jonan*, Lu. iii. 30.\*

Ἰωνᾶς, ᾶ, ὁ, *Jonas*, or *Jonah*, (1) the prophet, Mat. xii. 39-41; (2) the father of Peter, Jn. i. 42.

Ἰωράμ, ὁ (Heb.), *Joram*, or *Jehoram*, son of Jehoshaphat, Mat. i. 8.\*

Ἰωρέμ, ὁ (Heb.), *Jorim*, Lu. iii. 29.\*



**Ἰωσαφάτ**, *ó* (Heb.), *Jehoshaphat*, Mat. i. 8.\*

**Ἰωσήφ**, *ῆ* (or *ἦτος*, W. H.), *ó*, *Joses*. Four are mentioned: (1) Lu. iii. 29 (W. H. Ἰησοῦ); (2) Mar. vi. 3; Mat. xiii. 55 (W. H. Ἰωσήφ); (3) Mat. xxvii. 56 (W. H. mrg.), Mar. xv. 40, 47; (4) Ac. iv. 36 (W. H. Ἰωσήφ). Some think (2) and (3) identical.\*

**Ἰωσήφ**, *ó* (Heb.), *Joseph*, (1) the patriarch, Jn. iv. 5; (2, 3, 4) three among the ancestors of Jesus, Lu. iii. 24, 26 (W. H. Ἰωσήφ); (5) the husband of Mary, the mother of Jesus, Mat. ii. 13, 19; (6) Joseph of Arimathæa, Mar. xv. 43, 45; (7) Joseph, called also Barsabas, Ac. i. 23. See also under Ἰωσήφ.

**Ἰωσίας**, *οὐ, ó*, *Josiah*, Mat. i. 10, 11.\*

**ἰῶτα**, *τό, iota*, *yod*, the smallest letter of the Hebrew alphabet, Mat. v. 18.\*

## K

**K, κ, κάππα**, *καππα, k*, the tenth letter. As a numeral, *κ' = 20*; *κ = 20,000*.

**καγώ** (*κάμολ, κάμέ*), contr. for *καί ἐγώ* (*καί ἐμοί, καί ἐμέ*), and *I, I also, even I*.

**καθά, adv.**, contr. from *καθ' αὐ*, according as, Mat. xxvii. 10.\*

**καθ-αίρεσις**, *εὖς, ἡ*, *demolition, destruction* (opp. to *οικοδομή*, which see), 2 Cor. x. 4, 8, xiii. 10.\*

**καθ-αίρω**, *καθελῶ, καθεῖλον*, (1) to take down, Ac. xiii. 29; (2) to demolish, destroy, lit., Lu. xii. 18, or fig., 2 Cor. x. 5.

**καθαίρω**, *αῤῶ*, to cleanse, to prune, Jn. xv. 2; Heb. x. 2 (W. H. *καθαρίζω*)\*

**καθ-άπερ**, *adv.*, even as, just as, 1 Th. ii. 11.

**καθ-άπτω**, *ἀψω*, to fasten on, intrans., Ac. xxviii. 3 (gen.)\*

**καθαρίζω**, *att. fut. καθαρίσω*, to cleanse, lit., Lu. xi. 39; a leper, by healing his disease, Mat. viii. 2, 3; from moral pollution, Heb. ix. 22, 23; to declare clean, i.e., from ceremonial pollution, Ac. x. 15.

**καθαρισμός**, *οὐ, ó*, *cleansing, physical, moral, or ceremonial*, Mar. i. 44; Lu. ii. 22, v. 14; Jn. ii. 6, iii. 25; Heb. i. 3; 2 Pet. i. 9. (S.)\*

**καθαρός, á, óν**, *clean, pure, physically, morally, or ceremonially*, Mat. xxiii. 26; Tit. i. 15; Ro. xiv. 20.

**καθαρότης, τητος, ἡ**, *purity, i.e., ceremonial*, Heb. ix. 13.\*

**καθ-έδρα**, *as, ἡ, a seat, lit.*, Mat. xxi. 12; Mar. xi. 15; met., a chair of authority, Mat. xxiii. 2.\*

**καθ-έξομαι**, to sit down, *ἐν or ἐπί*, dat., Lu. ii. 46; Jn. iv. 6.

**καθ-εἰς** (W. H. *καθ' εἰς*), *adv.* (see Gr. § 300β, 4, Wi. § 37, 3, Bu. 30), one by one, Jn. viii. 9.

**καθ-εξῆς**, *adv.* (see Gr. § 126d), in orderly succession, Lu. i. 3; Ac. xi. 4, xviii. 23. With art., Lu. viii. 1, ἐν τῷ κ., soon afterwards; Ac. iii. 24, οἱ κ., those that come after.\*

**καθ-εὐδω**, to sleep, lit., Mat. viii. 24; fig., 1 Th. v. 6.

**καθηγητής**, *οὐ, ó*, a guide, master, Mat. xxiii. 8 (not W. H.), 10.\*

**καθ-ήκω**, used only impers., it is fit, it is becoming (acc., inf.), Ac. xxii. 22; τὸ καθήκον, the becoming, Ro. i. 28.\*

**καθ-ημαι**, 2d pers. κάθου for κάθησαι, imper., κάθου (see Gr. § 367, Wi. § 15, 4, Bu. 49), to be seated, to sit down, to sit, to be settled, to abide; with εἰς, ἐν, ἐπί (gen., dat., acc.).

**καθ-ημερινός, ἡ, óν**, *daily*, Ac. vi. 1.\*

**καθ-ίζω, ἴσω**, (1) trans., to cause to sit down, to set; (2) intrans., to seat one's self, preps. as κάθημαι; to sit down, to be sitting, to tarry; mid. in Mat. xix. 28; Lu. xxii. 30.

**καθ-ιστημι**, 1st aor. καθῆκα (see Gr. § 112, Bu. 46), to send or let down, Lu. v. 19; Ac. ix. 25, x. 11, xi. 5.\*

**καθ-ιστήμι** (and καθιστάω or -ανω), to appoint, constitute, make, ordain, to conduct, Ac. xvii. 15; to appoint as ruler over (ἐπί, gen., dat., acc.).

**καθ-ό**, *adv.* (for *καθ' ὅ*), as, according as, Ro. viii. 26; 2

Cor. viii. 12; 1 Pet. iv. 13.\*

**καθολικός, ἡ, óν**, *general, universal* (found in the inscriptions of the seven Epistles of James, Peter, John and Jude, but omitted by W. H.).\*

**καθ-όλου**, *adv.*, entirely; καθόλου μὴ, Ac. iv. 18, not at all.\*

**καθ-οπλίσω**, to arm fully, pass., Lu. xi. 21.\*

**καθ-οράω**, *ῶ*, to see clearly, pass., Ro. i. 20.\*

**καθ-ότι**, *adv.*, as, according as, Ac. ii. 45, iv. 35; because that, for, Lu. i. 7, xix. 9; Ac. ii. 24, xvii. 31 (W. H.).\*

**καθ-ώς**, *adv.*, according as, even as.

**καθώς-περ**, *adv.*, just as, Heb. v. 4 (W. H.).\*

**καί**, *conj.*, and, also, even. For the various uses of this conjunction, see Gr. § 403, Wi. § 53, 1-4, Bu. 360 sq.

**Καϊάφας, α, ό**, *Caiaphas*, Jn. xi. 49.

**Κάιν, ό** (Heb.), *Cain*, Heb. xi. 4.

**Καϊνάν, ό** (Heb.), *Cainan*. Two are mentioned, Lu. iii. 36, 37.\*

**καινός, ἡ, óν**, *new*, Lu. v. 38; Ac. xvii. 19. *Syn.*: νέος is new under the aspect of time; καινός, new in quality, of different character.

**καινότης, τητος, ἡ**, *newness* (moral and spiritual), Ro. vi. 4, vii. 6.\*

**καί-περ**, *conj.*, although, Phil. iii. 4; Heb. v. 8.

**καιρός**, *οὐ, ó*, a fixed time, season, opportunity, Lu. viii. 13; Heb. xi. 15; Ac. xiv. 17; Ro. viii. 18. *Syn.*: χρόνος is time in general, viewed simply as such; καιρός, definite, suitable time, the time of some decisive event, crisis, opportunity.

**Καῖσαρ, apos, ό**, *Cæsar*, a title assumed by Roman emperors, after Julius Cæsar, as Lu. ii. 1, xx. 22; Ac. xvii. 7; Phil. iv. 22.

**Καισάρεια, as, ἡ**, *Cæsarea*. Two cities of Palestine, one in Galilee (*Cæsarea Philippi*), Mat. xvi. 13; the other on the coast of the Mediterranean, Ac. viii. 40.

**καί-τοι**, conj., and yet, although, Heb. iv. 3; so *καίτοιγε*.  
**καίω**, perf. pass. *κέκαυμαι*, to kindle, light, Mat. v. 15; pass., to burn, Lu. xii. 35; to burn, consume, Jn. xv. 6; fig., Lu. xxiv. 32.  
**κάκει** (καί *έκει*), and there, Ac. xiv. 7.  
**κάκειθεν** (καί *έκειθεν*), and thence, Ac. vii. 4, xx. 15.  
**κάκεινος**, η, ο (καί *έκεινος*), and he, she, it, Lu. xi. 7; Ac. xv. 11.  
**κακία**, as, ή, badness, (1) of character, wickedness, Ac. viii. 22; (2) of disposition, malice, ill-will, Col. iii. 8; (3) of condition, affliction, evil, Mat. vi. 34.  
**κακο-ήθεια**, as, ή, malignity, Ro. i. 29.\*  
**κακο-λογέω**, *ω*, to speak evil of (acc.), Mar. ix. 39; Ac. xix. 9; to curse, Mat. xv. 4; Mar. vii. 10.\*  
**κακο-πάθεια**, as, ή, a suffering of evil, affliction, Ja. v. 10.\*  
**κακο-παθέω**, *ω*, to suffer evil, to endure affliction, 2 Tim. ii. 3 (W. H. *συνκακ*-), 9, iv. 5; Ja. v. 13.\*  
**κακοποιέω**, *ω*, abs., to do harm, Mar. iii. 4; Lu. vi. 9; to do wrong, 1 Pet. iii. 17; 3 Jn. 11.\*  
**κακοποιός**, *όν*, as subst., an evil-doer, Jn. xviii. 30 (not W. H.); 1 Pet. ii. 12, 14, iii. 16 (W. H. omit), iv. 15.\*  
**κακός**, ή, *όν*, evil, wicked; τὸ κακόν, wickedness, Mat. xxvii. 23; also affliction, Lu. xvi. 35.  
**κακ-ούργος**, *ον*, as subst., a malefactor, Lu. xxiii. 32, 33, 39; 2 Tim. ii. 9.\*  
**κακ-ουχέω**, *ω*, only in pass., part., treated ill, harassed, Heb. xi. 37, xiii. 3.\*  
**κακῶς**, *ω*, *ώσω*, to ill-treat, oppress, Ac. vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13; to embitter, Ac. xiv. 2.\*  
**κακῶς**, adv., badly, wickedly, Jn. xviii. 23; κακῶς *έχειν*, to be sick, or in trouble, Mat. iv. 24; Lu. v. 31.  
**κάκωσις**, *εως*, ή, affliction, ill-treatment, Ac. vii. 34.\*  
**καλάμη**, ης, ή, stubble, 1 Cor. iii. 12.\*

**κάλαμος**, *ου, ό*, a stalk, as (1) a reed, growing, Mat. xi. 7; (2) a reed, as a mock sceptre, Mat. xxvii. 29; (3) a pen, 3 Jn. 13; (4) a measuring-rod, Rev. xxi. 15.  
**καλέω**, *ω*, *έσω*, *κέκληκα*, to call; hence, (1) to summon, Lu. xix. 13; (2) to name, Mat. i. 21, x. 25; (3) to invite, Jn. ii. 2; (4) to appoint, or select, for an office, Heb. v. 4; (5) pass., to be called, or accounted, i.e., to be, Mat. v. 9, 19; Ja. ii. 23.  
**καλλι-έλαιος**, *ου, ή*, a cultivated olive tree, Ro. xi. 24.\*  
**καλλίων** (compar. of καλός), better; adv., κάλλιον, Ac. xxv. 10.\*  
**καλο-διδάσκαλος**, *ου, ό*, ή, a teacher of what is good, Tit. ii. 3. (N. T.)\*  
**Καλοὶ Διμένες**, Fair Havens, a harbor in the island of Crete, Ac. xxvii. 8.\*  
**καλο-ποιέω**, *ω*, to act uprightly, 2 Th. iii. 13. (S.)\*  
**καλός**, ή, *όν*, beautiful; (1) physically, Lu. xxi. 25; (2) morally beautiful, good, noble, Mat. v. 16; Heb. xiii. 18; (3) excellent, advantageous, Lu. vi. 43; 1 Cor. vii. 1.  
**κάλυμμα**, *ατος, τό*, a covering, veil, 2 Cor. iii. 13-16.\*  
**καλύπτω**, *ψω*, to cover, veil, Lu. xiii. 30; 2 Cor. iv. 3.  
**καλῶς**, adv., well, rightly, nobly, Jn. iv. 17; 1 Cor. xiv. 17.  
**κάμέ**, see κάγω.  
**κάμηλος**, *ου, ό*, ή, a camel, Mar. i. 6, x. 25.  
**κάμινος**, *ου, ή*, a furnace, Mat. xiii. 42, 50; Rev. i. 15, ix. 2.\*  
**καμ-μύω** (κατά and μύω), to shut, close the eyes, Mat. xiii. 15; Ac. xxviii. 27.\*  
**κάμνω**, καμῶ, *τὴν* *έκκληκα*, to be weary, to be sick, Heb. xii. 3; Ja. v. 15; Rev. ii. 3 (W. H. omit).  
**κάμοι**, see κάγω.  
**κάμπτω**, *ψω*, to bend the knee, bow, Ro. xi. 4, xiv. 11; Ep. iii. 14; Phil. ii. 10.\*  
**κάν** (καί *άν*), and if, Lu. xiii. 9; even if, though, Mat. xxvi. 35; if even, Heb. xii. 20; elliptically, if only, Mar. v. 28; Ac. v. 15.  
**Κανὰ**, ή, Cana, Jn. ii. 1, 11.  
**Κανανίτης**, *ου, ό*, a Zealot (from

the Aramaic, meaning the same as ζηλωτής), Mat. x. 4; Mar. iii. 18 (W. H. read Καναναίος, which has the same meaning). (N. T.)\*  
**Κανδάκη**, ης, ή, Candace, Ac. viii. 27.\*  
**κανών**, *ονος, ό*, prop. a rod; hence, (1) a rule of conduct, Gal. vi. 16; Phil. iii. 16 (W. H. omit); (2) a limit or sphere of duty, province (R. V.), 2 Cor. x. 13, 15, 16.\*  
**Καπερ-ναούμ**, or Καφαρ-ναούμ (W. H.), ή (Heb.), Capernaum, Jn. vi. 17, 24.  
**καπηλεύω**, to be a petty trader; hence (with acc.), to make merchandise of, or adulterate, corrupt, 2 Cor. ii. 17.\*  
**καπνός**, *ου, ό*, smoke, Ac. ii. 19; Rev. viii. 4.  
**Καπαδοκία**, as, ή, Cappadocia, Ac. ii. 9; 1 Pet. i. 1.\*  
**καρδία**, as, ή, the heart, met., as the seat of the affections, but chiefly of the understanding; fig., the heart of the earth, Mat. xii. 40.  
**καρδιο-γνώστης**, *ου, ό*, a knower of hearts, Ac. i. 24, xv. 8. (N. T.)\*  
**καρπός**, *ου, ό*, fruit, produce, Lu. xii. 17; met., for children, Ac. ii. 30; deeds, conduct, the fruit of the hands, Mat. iii. 8; effect, result, Ro. vi. 21. Praise is called the fruit of the lips, Heb. xiii. 15.  
**Κάρπος**, *ου, ό*, Carpus, 2 Tim. iv. 13.\*  
**καρποφορέω**, *ω*, *ήσω*, to bring forth fruit, Mar. iv. 28; mid., to bear fruit of one's self, Col. i. 6.  
**καρπο-φόρος**, *ον*, fruitful, Ac. xiv. 17.\*  
**καρτερέω**, *ω*, *ήσω*, to be strong, steadfast, Heb. x. 27.\*  
**κάρφος**, *ους, τό*, a dry twig, a straw, Mat. vii. 3, 4, 5; Lu. vi. 41, 42.\*  
**κατά**, prep., gov. the gen. and acc. down, down; hence, gen., down from, against, etc.; acc., according to, against, etc. (see Gr. §§ 124, 147 a, Wi. §§ 47 k, 49 d, Bu. 334 sq.). In composition, κατὰ may import descent, subjection, opposition, distribution, and with certain verbs (as of destruction, diminu-

tion, and the like) is *intensive* = "utterly."

**κατα-βαίνω**, βήσομαι, βέβηκα, 2d aor. κατέβην, to go or come down, descend, used of persons and of things, as gifts from heaven, of the clouds, storms, lightnings; also of anything that falls, Lu. xxii. 44; Rev. xvi. 21.

**κατα-βάλλω**, 1st aor. pass. κατέβληθην, to cast down, Rev. xii. 10 (W. H. βάλλω); 2 Cor. iv. mid., to lay, as a foundation, Heb. vi. 1.\*

**κατα-βαρέω**, ὦ, ὥσω, to weigh down, to burden, 2 Cor. xii. 16.\*

**κατα-βαρύνω**=καταβαρέω, Mar. xiv. 40 (W. H.).\*

**κατά-βασις**, εως, ἡ, descent, place of descent, Lu. xix. 37.\*

**κατα-βιβάζω**, to bring down, cast down, Mat. xi. 23 (W. H. καταβαίνω), Lu. x. 15 (Rec., W. H. mrg.).\*

**κατα-βολή**, ἡς, ἡ, a founding, laying the foundation of, Mat. xiii. 35; Heb. xi. 11.

**κατα-βραβεύω**, to give judgment against as umpire of the games, to deprive of reward, Col. ii. 18.\*

**κατ-αγγελεύς**, εως, ὁ, a proclaimer, a herald, Ac. xvii. 18. (N. T.).\*

**κατ-αγγέλλω**, to declare openly, to proclaim, to preach, Ac. xiii. 5, xv. 36.

**κατα-γελάω**, ὦ, to laugh at, deride, gen., Mat. ix. 24; Mar. v. 40; Lu. viii. 53.\*

**κατα-γινώσκω**, to condemn, blame, gen. of persons, Gal. ii. 11; 1 Jn. iii. 20, 21.\*

**κατ-άγνυμι**, fut. κατέξω, to break down, to break in pieces, Mat. xii. 20; Jn. xiii. 31-33.\*

**κατ-άγω**, to bring down, as Ac. ix. 30; Ro. x. 6; as a nautical term, to bring to land, Lu. v. 11; pass., to come to land, Ac. xxvii. 3, xxviii. 12.

**κατ-αγωνίζομαι**, dep., to contend against, subdue (acc.), Heb. xi. 33.\*

**κατα-δέω**, ὦ, to bind up, as wounds, Lu. x. 34.\*

**κατά-δηλος**, ον, thoroughly evident, Heb. vii. 15.\*

**κατα-δικάζω**, to condemn, to pronounce sentence against, Mat. xii. 7, 37; Lu. vi. 37; Ja. v. 6.\*

**κατα-δίκη**, ἡς, ἡ, a sentence of condemnation, Ac. xxv. 15 (W. H.).\*

**κατα-διώκω**, to follow closely, Mar. i. 36.\*

**κατα-δουλόω**, ὦ, ὥσω, to enslave, 2 Cor. xi. 20; Gal. ii. 4.\*

**κατα-δυναστεύω**, to exercise power over, to oppress, Ac. x. 38; Ja. ii. 6.\*

**κατά-θεμα**, W. H. for κατανάθεμα, Rev. xxii. 3. (N. T.).\*

**κατα-θεματίζω**, W. H. for κατανάθε, Mat. xxvi. 74. (N. T.).\*

**κατ-αϊσχύνω**, to make ashamed, 1 Cor. i. 27; to dishonor, 1 Cor. xi. 4, 5; to shame, as with disappointed expectation, 1 Pet. ii. 6; pass., to be ashamed, as Lu. xiii. 17.

**κατα-καίω**, αὔσω, to burn up, to consume entirely, as Mat. iii. 12; Heb. xiii. 11.

**κατα-καλύπτω**, in mid., to wear a veil, 1 Cor. xi. 6, 7.\*

**κατα-καυχόμαι**, ὦμαι, to rejoice against, to glory over (gen.), Ro. xi. 18; Ja. ii. 13, iii. 14. (S.).\*

**κατά-κειμαι**, to lie down, as the sick, Mar. i. 30; to recline at table, Mar. xiv. 3.

**κατα-κλάω**, ὦ, to break in pieces, Mar. vi. 41; Lu. ix. 16.\*

**κατα-κλείω**, to shut up, confine, Lu. iii. 20; Ac. xxvi. 10.\*

**κατα-κληρο-δοτέω**, ὦ, to distribute by lot, Ac. xiii. 19 (W. H. read the following). (S.).\*

**κατα-κληρο-νομέω**, ὦ, to distribute by lot, Ac. xiii. 19 (W. H.). (S.).\*

**κατα-κλίνω**, νῶ, to cause to recline at table, Lu. ix. 14, 15 (W. H.); mid., to recline at table, Lu. vii. 36 (W. H.), xiv. 8, xxiv. 30.\*

**κατα-κλύω**, σω, to inundate, deluge, pass., 2 Pet. iii. 6.\*

**κατα-κλυσμός**, οὗ, ὁ, a deluge, flood, Mat. xxiv. 38, 39; Lu. xvii. 27; 2 Pet. ii. 5.\*

**κατ-ακολουθέω**, ὦ, to follow after (abs. or dat.), Lu. xxiii. 55; Ac. xvi. 17.\*

**κατα-κόπτω**, ψω, to wound, Mar. v. 5.\*

**κατα-κρηνίζω**, σω, to cast down headlong, Lu. iv. 29.\*

**κατά-κριμα**, ατος, τό, con-

demnation, Ro. v. 16, 18, viii. 1.\*

**κατα-κρίνω**, νῶ, to judge worthy of punishment (gen. and dat.), to condemn, as Mat. xx. 18; Ro. ii. 1, viii. 3; in a more general sense, Lu. xi. 31, 32.

**κατά-κρισις**, εως, ἡ, the act of condemnation, 2 Cor. iii. 9, vii. 3. (N. T.).\*

**κατα-κυριεύω**, to exercise authority over, Mat. xx. 25; Mar. x. 42; 1 Pet. v. 3; to get the mastery of, Ac. xix. 16 (gen.).

**κατα-λαλέω**, ὦ, to speak against (acc.), Ja. iv. 11; 1 Pet. ii. 12, iii. 16.\*

**κατα-λαλιά**, ἀς, ἡ, evil-speaking, defamation, 2 Cor. xii. 20, 1 Pet. ii. 1. (N. T.).\*

**κατά-λαλος**, ου, ὁ, ἡ, an evil-speaker, a defamer, Ro. i. 30. (N. T.).\*

**κατα-λαμβάνω**, λήψομαι, to seize or lay hold of, as Mar. ix. 18; to grasp, to obtain, as the prize in public games, Phil. iii. 12, 13; to overtake, 1 Th. v. 4; mid., to comprehend, to perceive, ὅτι, or acc. and inf., Ep. iii. 18.

**κατα-λέγω**, to register, to enrol, pass., 1 Tim. v. 9.\*

**κατά-λειμμα**, ατος, τό, a remnant, a residue, Ro. ix. 27 (W. H. ὑπόλειμμα). (S.).\*

**κατα-λείπω**, ψω, to leave utterly, to forsake, Mar. x. 7; to depart from, Heb. xi. 27; to leave remaining, to reserve, Ro. xi. 4.

**κατα-λιθάω**, σω, to stone, to destroy by stoning, Lu. xx. 6. (N. T.).\*

**καταλλαγή**, ἡς, ἡ, reconciliation, Ro. v. 11, xi. 15; 2 Cor. v. 18, 19.\* Syn.: see ἀπολύτρωσις.

**κατ-αλλάσσω**, ξω, to reconcile (acc. and dat.), Ro. v. 10; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.\*

**κατά-λοιπος**, ον, plur., the rest, the residue, Ac. xv. 17.\*

**κατάλυμα**, ατος, τό, a lodging-place, an inn, Lu. ii. 7; a guest-chamber, Mar. xiv. 14; Lu. xxii. 11.\*

**κατα-λύω**, ὥσω, to unloose, (1) lit., of a building, to destroy, Mar. xiv. 58; (2) fig., of law or command, to render



*void*, Mat. v. 17; (3) *to pass the night, to lodge*, Lu. ix. 12, xix. 7.  
**κατα-μανθάνω**, 2d aor. *κατέμαθον*, *to consider carefully*, Mat. vi. 28.\*  
**κατα-μαρτυρέω**, *ω*, *to bear testimony against* (acc. of thing, gen. of pers.), Mat. xxvi. 62, xxvii. 13; Mar. xiv. 60, xv. 4 (not W. H.).\*  
**κατα-μένω**, *to remain, abide*, Ac. i. 13.\*  
**κατα-μόνας** (W. H. *κατὰ μόνας*), adv., *privately, alone*, Mar. iv. 10; Lu. ix. 18.\*  
**κατ-ανά-θεμα**, *ατος, τό*, *a curse*, Rev. xxii. 3; see *κατάθεμα*. (N. T.)\*  
**κατ-ανα-θεματίζω**, *to curse, devote to destruction*, Mat. xxvi. 74; see *καταθεματίζω*. (N. T.)\*  
**κατ-αν-αλίσκω**, *to consume, as fire*, Heb. xii. 29.\*  
**κατα-ναρκάω**, *ω*, *ήσω*, *to be burdensome to* (gen.), 2 Cor. xi. 9, xii. 13, 14.\*  
**κατα-νέω**, *to nod, to make signs to, dat.*, Lu. v. 7.\*  
**κατα-νοέω**, *ω*, (1) *to observe carefully, perceive*, Lu. vi. 41; (2) *to consider* (acc.), Ac. xi. 6.  
**κατ-αντάω**, *ω*, *to come to, to arrive at*, with *eis*, as Ac. xvi. 1; once with *ἀντικρύ*, Ac. xx. 15; met., *to attain to*, Phil. iii. 11.  
**κατάνυξις**, *εως, ή*, *stupor*, Ro. xi. 8. (S.)\*  
**κατα-νύσσω**, *ξω*, 2d aor., pass. *κατενύγην*, *to prick through, to agitate greatly*, pass., Ac. ii. 37. (S.)\*  
**κατα-αξιόω**, *ω*, *ώσω*, *to judge worthy of* (gen.), pass., Lu. xx. 35, xxi. 36; Ac. v. 41; 2 Th. i. 5.\*  
**κατα-πατέω**, *ω*, *to trample on, to tread under foot* (acc.), as Lu. viii. 5.  
**κατάπαυσις**, *εως, ή*, *a resting, rest*, Ac. vii. 49; Heb. iii. 11, 18, iv. 1, 3, 5, 10, 11.\*  
**κατα-παύω**, (1) trans., *to restrain, acc.* (also *τοῦ μή*, and inf.), Ac. xiv. 18; *to give rest*, Heb. iv. 8; (2) intrans., *to rest, ἀπό*, Heb. iv. 4, 10.\*  
**κατα-πέτασμα** (*πετάννυμι*), *ατος, τό*, *a veil, curtain, separating the holy place and the*

*holy of holies*, as Lu. xxiii. 45. (S.)  
**κατα-πίνω**, 2d aor. *κατέπιον*, 1st aor. pass. *κατεπόθην*, *to drink down, swallow*, Mat. xxiii. 24; Rev. xii. 16; fig., *to devour, destroy*, 1 Cor. xv. 54; 2 Cor. ii. 7, v. 4; Heb. xi. 29; 1 Pet. v. 8.\*  
**κατα-πίπτω**, 2d aor. *κατέπεσον*, *to fall down*, Lu. viii. 6 (W. H.); Ac. xxvi. 14, xxviii. 6.\*  
**κατα-πλέω**, *εύσομαι*, 1st aor. *κατέπλευσα*, *to sail to land*, Lu. viii. 26.\*  
**κατα-πονέω**, *ω*, in pass., *to be oppressed, distressed*, Ac. vii. 24; 2 Pet. ii. 7.\*  
**κατα-ποντίζω**, pass., *to sink down*, Mat. xiv. 30; *to be drowned*, Mat. xviii. 6.\*  
**κατ-άρα**, *ας, ή*, *a curse, cursing*, Gal. iii. 10, 13; Heb. vi. 8; 2 Pet. ii. 14; Ja. iii. 10.\*  
**κατ-αράομαι**, *ωμαι*, *to curse*, Mat. v. 44 (W. H. omit); Mar. xi. 21; Lu. vi. 28; Ro. xii. 14; Ja. iii. 9; pass., perf. part., *accursed*, Mat. xxv. 41.\*  
**κατ-αργέω**, *ω*, *ήσω*, *to render useless*, Lu. xiii. 7; *to cause to cease, abolish*, as Ro. iii. 3, 31, and frequently in Paul; *to sever from* (*ἀπό*), Ro. vii. 2; Gal. v. 4.  
**κατ-αριθμέω**, *ω*, *to number among*, Ac. i. 17.\*  
**κατ-αρτίζω**, *ισω*, *to refit, to repair*, Mat. iv. 21; *to restore from error or sin*, Gal. vi. 1; *to perfect, to complete*, 1 Th. iii. 10; 1 Pet. v. 10; pass., *to be restored to harmony*, 1 Cor. i. 10.  
**κατάρτισις**, *εως, ή*, *a perfecting*, 2 Cor. xiii. 9.\*  
**καταρτισμός**, *ου, ό*, *a perfecting*, Ep. iv. 12. (N. T.)\*  
**κατα-σειώ**, *σω*, *to shake the hand, to beckon*, Ac. xii. 17, xiii. 16, xix. 33, xxi. 40.\*  
**κατα-σκάπτω**, *ψω*, *to dig under, to demolish*, Ro. xi. 3; perf. part., pass., *ruins*, Ac. xv. 16 (not W. H.).\*  
**κατα-σκευάζω**, *άσω*, *to prepare, to build, to equip*, as Mat. xi. 10; Lu. i. 17; Heb. iii. 3, 4.  
**κατα-σκηνώω**, *ω*, *ώσω*, *to pitch one's tent, to dwell*, Mat. xiii.

32; Mar. iv. 32; Lu. xiii. 19; Ac. ii. 26.\*  
**κατα-σκήνωσις**, *εως, ή*, *a dwelling-place, a haunt*, as of birds, Mat. viii. 20; Lu. ix. 58.\*  
**κατα-σκιάζω**, *σω*, *to overshadow*, Heb. ix. 5.\*  
**κατα-σκοπέω**, *ω*, *to spy out, to plot against*, Gal. ii. 4.\*  
**κατά-σκοπος**, *ου, ό*, *a spy*, Heb. xi. 31.\*  
**κατα-σοφίζομαι**, *σομαι*, *to deal deceitfully with*, Ac. vii. 19.\*  
**κατα-στέλλω**, *λω*, 1st aor. *κατέστειλα*, *to appease, restrain*, Ac. xix. 35, 36.\*  
**κατά-στημα**, *ατος, τό*, *behavior, conduct*, Tit. ii. 3.\*  
**κατα-στολή**, *ης, ή*, *dress, attire*, 1 Tim. ii. 9.\*  
**κατα-στρέφω**, *ψω*, *to overthrow*, Mat. xxi. 12; Mar. xi. 15; Ac. xvi. 16 (W. H.).\*  
**κατα-στηνιάω**, *ω*, *άσω*, *to grow wanton to the loss of* (gen.), 1 Tim. v. 11. (N. T.)\*  
**κατα-στροφή**, *ης, ή*, *overthrow, destruction*, 2 Tim. ii. 14; 2 Pet. ii. 6 (W. H. omit).\*  
**κατα-στροννύμι**, *σπρώσω*, *to prostrate, slay*, 1 Cor. x. 5.\*  
**κατα-σύρω**, *to drag along by force*, Lu. xii. 58.\*  
**κατα-σφάζω**, *ξω*, *to slay*, Lu. xix. 27.\*  
**κατα-σφραγίζω**, *σω*, *to seal up*, as a book, Rev. v. 1.\*  
**κατά-σχέσις**, *εως, ή*, *a possession*, Ac. vii. 45. (S.)\*  
**κατα-τίθημι**, *θήσω*, 1st aor. *κατέθηκα*, *to deposit*, as a body in a tomb, Mar. xv. 46 (W. H. *τίθημι*); mid. *κατατίθεσθαι χάριν*, *to gain favor with* (dat.), Ac. xxiv. 27, xxv. 9.\*  
**κατα-τομή**, *ης, ή*, *mutilation, paronomasia with περιτομή*, Phil. iii. 2.\*  
**κατα-τοξεύω**, *to transfix*, Heb. xii. 20 (W. H. omit).\*  
**κατα-τρέχω**, 2d aor. *κατέδραμον*, *to run down* (*ἐπί*, acc.), Ac. xxi. 32.\*  
**κατα-φάγω**, see *κατεσθίω*.  
**κατα-φέρω**, *κατοίσω*, 1st aor. *κατήνεγκα*, pass. *κατηνέχθην*, *to cast down*, as an adverse vote, Ac. xxv. 7, xxvi. 10 (W. H.); pass., *to be borne down, to be overcome*, Ac. xx. 9.\*

κατα-φεύγω, 2d aor. κατέφυγον, *to flee for refuge*, with εἰς, Ac. xiv. 6; with inf., Heb. vi. 18.\*

κατα-φθείρω, pass., perf. κατέφθαρμαι, 2d aor. κατέφθάρην, *to corrupt*, 2 Tim. iii. 8; *to destroy*, 2 Pet. ii. 12 (W. H. φθεῖρω).\*

κατα-φιλέω, ὦ, *to kiss affectionately*, or repeatedly (acc.), as Mat. xxvi. 49; Lu. xv. 20.

κατα-φρονέω, ὦ, ἥσω, *to despise* (gen.), as Mat. vi. 24.

καταφρονήτης, οὗ, ὁ, *a despiser*, Ac. xiii. 41. (S).\*

κατα-χέω, εὐσω, 1st aor. κατέχεα, *to pour down upon*, Mat. xxvi. 7; Mar. xiv. 3.\*

κατα-χθόνιος, ον, *subterranean*, Phil. ii. 10.\*

κατα-χράομαι, ὦμαι, *to use fully*, 1 Cor. vii. 31, ix. 18 (dat.).\*

κατα-ψύχω, *to cool*, *to refresh*, Lu. xvi. 24.\*

κατ-εἰδωλός, ον, *full of idols* (R. V.), Ac. xvii. 16. (N.T.).\*

κατ-έναντι, adv., or as prep. with gen., *over against*, *before*, *in presence* or *in sight of*.

κατ-ενώπιον, adv., *in the presence of* (gen.). (S).

κατ-ἐξουσιάζω, *to exercise authority over* (gen.), Mat. xx. 25; Mar. x. 42. (N.T.).\*

κατ-εργάζομαι, ἀσσομαι, with mid. and pass. aor. (augm. ei-), *to accomplish*, *achieve*, Ro. xv. 18; Ep. vi. 13; *to work out*, *result in*, Ro. iv. 15, vii. 8.

κατ-έρχομαι, 2d aor. κατήλθον, *to come down*, Lu. iv. 31, ix. 37.

κατ-εσθίω and -έσθω (Mar. xii. 40, W. H.), fut. καταφάγομαι (Jn. ii. 17, W. H.), 2d aor. κατέφαγον, *to eat up*, *to devour entirely*, lit. or fig., Mat. xiii. 4; Jn. ii. 17; Gal. v. 15.

κατ-ευθύνω, νῶ, *to direct*, *to guide*, Lu. i. 79; 1 Th. iii. 11; 2 Th. iii. 5.\*

κατ-ευλογέω, *to bless greatly*, Mar. x. 16 (W. H.).\*

κατ-εφ-ίστημι, 2d aor. κατέπεστην, *to rise up against*, Ac. xviii. 12. (N.T.).\*

κατ-έχω, κατασχέσω, *to seize on*, *to hold fast*, *to retain*, *possess*, *to prevent from doing*

a thing (τοῦ μή, with inf.), *to repress*, Ro. i. 18; τὸ κατέχον, *the hindrance*, 2 Th. ii. 6; κατέχον εἰς τὸν αἰγιάλον, *they held for the shore*, Ac. xxvii. 40.

κατ-ηγورέω, ὦ, ἥσω, *to accuse*, *to speak against*, abs., or with person in gen.; *charge in gen.* alone or after περὶ or κατά; pass., *to be accused*; with ὑπό or παρά, of the accuser.

κατηγορία, as, ἡ, *an accusation*, *a charge*, pers. in gen. alone, or after κατά; *charge also in gen.*, 1 Tim. v. 19; Tit. i. 6.

κατήγορος, ον, ὁ, *an accuser*, Ac. xxiii. 30, 35.

κατήγορ, ὁ (Heb.?), *an accuser*, Rev. xii. 10 (W. H.). (N.T.).\*

κατήφεια, as, ἡ, *dejection*, *gloom*, Ja. iv. 9.\*

κατ-ηξέω, ὦ, ἥσω, perf., pass. κατήχημαι (ἥχος), *to instruct orally*, *to teach*, *inform*, Lu. i. 4; Ac. xviii. 25, xxi. 21, 24; Ro. ii. 18; 1 Cor. xiv. 19; Gal. vi. 6.\*

κατ' ἰδίαν, *separately*, *privately*, *by one's self* (see ἰδίος).

κατ-ιόω, ὦ (ίος), *to cover with rust*, Ja. v. 3. (Ap.).\*

κατ-ισχύω, *to prevail against*, *overpower* (gen.), Mat. xvi. 18; Lu. xxi. 36 (W. H.), xxiii. 23.\*

κατ-οικέω, ὦ, (1) intrans., *to dwell*, with ἐν, εἰς (const. praeg.), ἐπὶ, gen., or adverbs of place, Ac. i. 20, vii. 4; fig., of qualities or attributes, *to abide*, Col. ii. 9; (2) trans., *to dwell in*, *to inhabit* (acc.), Mat. xxiii. 21; Ac. i. 19.

κατοικήσις, εως, ἡ, *a dwelling*, *habitation*, Mar. v. 3.\*

κατοικητήριον, ον, τό, *a dwelling-place*, Ep. ii. 22; Rev. xviii. 2. (S).\*

κατοικία, as, ἡ, *a dwelling*, *habitation*, Ac. xvii. 26.\*

κατ-οικίζω, *to cause to dwell*, Ja. iv. 5 (W. H.).\*

κατοπτρίζω, mid., *to behold*, as in a mirror, 2 Cor. iii. 18.\*

κατ-όρθωμα, ατος, τό, *an honorable* or *successful achievement*, Ac. xxiv. 2 (W. H. διόρθωμα).\*

κάτω, adv., *downwards*, *down*,

Mat. iv. 6; *beneath*, Mar. xiv. 66; of age, comp., κατώτέρω, *under*, Mat. ii. 16.

κατώτερος, α, ον (κάτω), *lower*, Ep. iv. 9 (on which see Gr. § 259, Wi. § 11, 2 c, Bu. 28).\*

καῦμα, ατος, τό (καῶ), *heat*, *scorching heat*, Rev. vii. 16, xvi. 9.\*

καυματίζω, σω, *to scorch*, *burn*, Mat. xiii. 6; Mar. iv. 6; Rev. xvi. 8, 9.\*

καύσις, εως, ἡ, *a burning*, *burning up*, Heb. vi. 8.\*

κανσώω, ὦ, *to burn up*, pass., 2 Pet. iii. 10, 12. (N.T.).\*

καύσων, ωνος, ὁ, *scorching heat*; perhaps *a hot wind* from the E., Mat. xx. 12; Lu. xii. 55; Ja. i. 11 (see Hos. xii. 1, etc.). (S).\*

καυτηριάζω (W. H. καυστ-), *to brand*, as with a hot iron; fig., pass., 1 Tim. iv. 2.\*

καυχάομαι, ὦμαι, 2d pers. καυχᾶσαι, fut. ἥσομαι, *to glory*, *to boast*, both in a good sense and in a bad, 1 Cor. i. 29; Ep. ii. 9; followed with prep., ἐν, περὶ, gen.; ὑπέρ, gen.; ἐπὶ, dat.

καύχημα, ατος, τό, *the ground of glorying*, as Ro. iv. 2; *a glorying*, 1 Cor. v. 6.

καύχησης, εως, ἡ, *the act of boasting*, *glorying*, Ro. xv. 17; Ja. iv. 16. (S).

Καφαρναούμ (see Καπερναούμ), Capernaum.

Κεγχρεαί, ὠρ, αἱ, *Cenchrea*, a port of Corinth, Ac. xviii. 18; Ro. xvi. 1.\*

κέδρος, ον, ἡ, *a cedar*, Jn. xviii. 1; perhaps a mistaken reading for following.\*

Κεδρών, ὁ (Heb. dark or turbid), *Cedron*, a turbid brook between the Mount of Olives and Jerusalem, a variant reading in Jn. xviii. 1.\*

κείμει,σαι,ται; impf. ἐκέλεην, σο, το; *to lie*, *to recline*, *to be laid*, Lu. xxiii. 53; 1 Jn. v. 19; met., *to be enacted*, as laws, 1 Tim. i. 9.

κειρία, as, ἡ, *a band* or *bandage* of linen, Jn. xi. 44.\*

κείρω, κερῶ, *to shear*, as sheep, Ac. viii. 32; mid., *to have the head shorn*, Ac. xviii. 18; 1 Cor. xi. 6.\*

κέλευσμα, ατος, τό, *a command*, *a loud cry*, 1 Th. iv. 16.\*

κελεύω, σω, to command, to order, Ac. iv. 15, v. 34.  
 κενοδοξία, as, ἡ, vainglory, empty pride, Phil. ii. 3.\*  
 κενόδοξος, ου, vainglorious, Gal. v. 26.\*  
 κενός, ἡ, ὅν, empty, vain, Ep. v. 6; Col. ii. 8; empty-handed, Lu. i. 53; Ja. ii. 20; fruitless, ineffectual, I Cor. xv. 10, 58. Syn.: κενός, empty, refers to the contents; μάταιος, aimless, purposeless, to the result.  
 κeno-φωνία, as, ἡ, empty disputings, useless babblings, 1 Tim. vi. 20; 2 Tim. ii. 16. (N. T.)\*  
 κενώω, ὦ, ὥσω, with εαυτόν, to empty one's self, divest one's self of rightful dignity, Phil. ii. 7; to make useless or false, Ro. iv. 14; I Cor. i. 17, ix. 15; 2 Cor. ix. 3.\*  
 κέντρον, ου, τό, a sting, Rev. ix. 10; I Cor. xv. 55, 56; a goad, Ac. ix. 5 (W. H. omit), xxvi. 14.\*  
 κεντυρίων, ντος, ὁ, Latin (see Gr. § 154c), a centurion, the commander of a hundred foot-soldiers, Mar. xv. 39, 44, 45.\*  
 κενῶς, adv., in vain, Ja. iv. 5.\*  
 κεραία, or κερέα (W. H.), as, ἡ, a little horn (the small projecting stroke by which certain similar Hebrew letters are distinguished, as 7 and 7); met., the minutest part, Mat. v. 18; Lu. xvi. 17.\*  
 κεραμεύς, ἑως, ὁ, a potter, Mat. xxvii. 7, 10; Ro. ix. 21.\*  
 κεραμικός, ἡ, ὅν, made of clay, earthen, Rev. ii. 27.\*  
 κεράμιον, ου, τό, an earthen vessel, a pitcher, Mar. xiv. 13; Lu. xxii. 10.\*  
 κέραμος, ου, ὁ, a roofing tile, Lu. v. 19.\*  
 κεράννυμι (see Gr. §§ 113, 114, Wi. § 15, Bu. 60), to mix, to pour out for drinking, Rev. iv. 10, xviii. 6.\*  
 κέρας, ατος, τό, a horn, as Rev. v. 6; fig., for strength, only Lu. i. 69; a projecting point, horn of the altar, only Rev. ix. 13.  
 κεράτιον, ου, τό, a little horn, the name of the fruit of the carob tree, Lu. xv. 16.\*  
 κερδαίνω, ανῶ, 1st aor. ἐκέρδησα,

to gain, acquire, Mat. xxv. 16 (W. H.), 22; Ja. iv. 13; to gain, win, Phil. iii. 8; to gain over to a cause, I Cor. ix. 19-22.  
 κέρδος, ους, τό, gain, advantage, Phil. i. 21, iii. 7; Tit. i. 11.\*  
 κέρμα, ατος, τό (κείρω), a small piece of money, Jn. ii. 15.\*  
 κερματιστής, οῦ, ὁ, a money-changer, Jn. ii. 14.\*  
 κεφάλαιον, ου, τό, a sum of money, Ac. xxii. 28; the sum, main point of an argument, Heb. viii. 1 (see R. V. and mrg.).\*  
 κεφαλαίος (W. H. -λίω), ὦ, ὥσω, to smite on the head, Mar. xii. 4.\*  
 κεφαλῇ, ἧς, ἡ, the head, of human beings or animals; for the whole person, Ac. xviii. 6; the head of a corner (with γωνία), corner-stone, Lu. xx. 17; met., implying authority, head, lord, I Cor. xi. 3; Ep. i. 22; Col. i. 18.  
 κεφαλῆς, ἰδος, ἡ (prop. τοῦ), a roll, a volume, Heb. x. 7.\*  
 κημῶω, to muzzle, I Cor. ix. 9 (W. H. mrg.).\*  
 κήνσος, ου, ὁ, Latin (Gr. § 154d, Bu. 16), a tax, a poll-tax, Mat. xvii. 25, xxii. 17, 19; Mar. xii. 14.\*  
 κήπος, ου, ὁ, a garden, Lu. xiii. 19; Jn. xviii. 1, 26, xix. 41.\*  
 κηπ-ουρός, οῦ, ὁ, a gardener, Jn. xx. 15.\*  
 κηρίον, ου, τό, a honeycomb, Lu. xxiv. 42 (W. H. omit).\*  
 κήρυγμα, ατος, τό, a proclaiming, preaching, as Mat. xii. 41; I Cor. i. 21; 2 Tim. iv. 17.  
 κήρυξ, υκος, ὁ, a herald, a preacher, 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.\*  
 κηρύσσω, ξω, (1) to proclaim, to publish, Mar. vii. 36; (2) specially, to preach the Gospel, abs., or acc. and dat., Mar. i. 38; Lu. xii. 3; 1 Pet. iii. 19.  
 κήτος, ους, τό, a sea monster, a whale, Mat. xii. 40.\*  
 Κηφᾶς, ᾶ, ὁ (Aramaic, a rock), Cephas, i.e., Peter, I Cor. i. 12, iii. 22.  
 κιβωτός, οῦ, ἡ, a wooden chest, used of the ark of the covenant, Heb. ix. 4; Rev. xi. 19;

of Noah's ark, Lu. xvii. 27; Heb. xi. 7.  
 κιθάρα, as, ἡ, a harp, I Cor. xiv. 7; Rev. xv. 2.  
 κιθαρίζω, to play upon a harp, I Cor. xiv. 7; Rev. xiv. 2.\*  
 κιθαρ-ψόδος, οῦ, ὁ, a harper, singer to the harp, Rev. xiv. 2, xviii. 22.\*  
 Κιλικία, as, ἡ, Cilicia, Ac. vi. 9, xxi. 39.  
 κιννάμωμον (W. H. κιννά-), ου, τό, cinnamon, Rev. xviii. 13.\*  
 κινδυνεύω, σω, to be in danger, Lu. viii. 23; Ac. cix. 27, 40; I Cor. xv. 30.\*  
 κίνδυνος, ου, ὁ, danger, peril, Ro. viii. 35; 2 Cor. xi. 26.\*  
 κινέω, ὦ, ἥσω, to move, to stir, Mat. xxiii. 4; Ac. xvii. 28; to shake the head in mockery, Mat. xxvii. 39; Mar. xv. 29; to remove, Rev. ii. 5, vi. 14; to excite, Ac. xvii. 28, xxi. 30, xxiv. 5.\*  
 κίνησις, εως, ἡ, a moving, agitation, Jn. v. 3 (W. H. omit).\*  
 Κίς (W. H. Κεῖς), ὁ (Heb.), Kīsh, father of Saul, Ac. xiii. 21.\*  
 κίχρημι, to lend, Lu. xi. 5.\*  
 κλάδος, ου, ὁ, a branch, as Mat. xiii. 32; met., Ro. xi. 16-19.  
 κλαίω, αῖσω, (1) abs., to wail, to lament, Lu. xix. 41; (2) trans., to weep for (acc.), Mat. ii. 18.  
 κλάσις, εως, ἡ, a breaking, Lu. xxiv. 35; Ac. ii. 42.\*  
 κλάσμα, ατος, τό, a broken piece, a fragment, as Mat. xiv. 20.  
 Κλαύδη (W. H. Καῦδα), ης, ἡ, Claudia or Cauda, a small island near Crete, Ac. xviii. 16.\*  
 Κλαυδία, as, ἡ, Claudia, 2 Tim. iv. 21.\*  
 Κλαύδιος, ου, ὁ, Claudius, the Roman emperor, Ac. xi. 28, xviii. 2; a military tribune (Lysias), Ac. xxiii. 26.\*  
 κλαυθμός, οῦ, ὁ (κλαίω), weeping, lamentation, as Mat. ii. 18.  
 κλάω, ἄσω, only with ἄπρον, to break bread, in the ordinary meal, Mat. xiv. 19; or in the Lord's Supper, xxvi. 26; fig., of the body of Christ, I Cor. xi. 24 (W. H. omit).  
 κλείς, κλειδός, acc. sing. κλειδῶ



or κλειῶν, acc. plur. κλειῶν or κλειῶν, ἡ, a key, as a symbol of power and authority, Mat. xvi. 19; Rev. i. 18, iii. 7, ix. 1, xx. 1; met., Lu. xi. 52.\*  
**κλειώω**, σω, to shut, shut up, Mat. vi. 6; Lu. iv. 25.

**κλέμματα**, ατος, τό (κλέπτω), theft, Rev. xi. 21.\*

**Κλεόπας**, α, ὁ, Cleopas, Lu. xxiv. 18.\*

**κλέος**, ους, τό, glory, praise, 1 Pet. ii. 20.\*

**κλέπτης**, ου, ὁ, a thief, as Mat. vi. 19; met., of false teachers, Jn. x. 8. *Syn.*: κλέπτῃς, a thief, who steals secretly; ληστής, a robber, who plunders openly, by violence.

**κλέπτω**, ψω, to steal, abs., Mat. xix. 18; or trans. (acc.), Mat. xxvii. 64.

**κλήμα**, ατος, τό (κλάω), a tender branch, a shoot, of a vine, etc., Jn. xv. 2, 4, 5, 6.\*

**Κλήμης**, εντος, ὁ, Clement, Phil. iv. 3.\*

**κληρονομέω**, ὦ, ἡσω, to inherit, Gal. iv. 30; to obtain, generally, Lu. x. 25.

**κληρονομία**, ας, ἡ, an inheritance, Lu. xii. 13; a possession, Gal. iii. 18.

**κληρο-νόμος**, ου, ὁ, an heir, Mat. xxi. 38; applied to Christ, Heb. i. 2; in general, one who obtains a possession, Heb. vi. 17.

**κλήρος**, ου, ὁ, (1) a lot, Mat. xxvii. 35; hence, (2) that which is allotted, a portion, Ac. i. 17, 25, viii. 21, xxvi. 18; Col. i. 12; plur., persons assigned to one's care, 1 Pet. v. 3.\*

**κληρώω**, ὦ, to make a heritage, Ep. i. 11.\*

**κλήσις**, εως, ἡ, a calling, invitation, in N. T. always of the divine call, as Ro. xi. 29; Ep. iv. 4.

**κλητός**, ὅς, ὁν, verb. adj. (καλέω), called, invited, Mat. xxii. 14; of Christians, the called, Ro. i. 6, 7, viii. 28; called to an office, Ro. i. 1; 1 Cor. i. 1.

**κλίβανος**, ου, ὁ, an oven, a furnace, Mat. vi. 30; Lu. xii. 28.\*

**κλίμα**, ατος, τό, a tract of country, a region, Ro. xv. 23; 2 Cor. xi. 10; Gal. i. 21.\*

**κλινάριον**, ου, τό, a small bed, Ac. v. 15 (W. H.).\*

**κλίνη**, ης, ἡ, a bed, Mar. vii. 30; a portable bed, Mat. ix. 2, 6; a couch for reclining at meals, Mar. iv. 21.

**κλινίδιον**, ου, τό (dim.), a small bed, a couch, Lu. v. 19, 24.\*

**κλίνω**, νῶ, perf. κέκλικα, (1) trans., to bow, in reverence, Lu. xxiv. 5; in death, Jn. xix. 30; to recline the head for rest, Mat. viii. 20; to turn to flight, Heb. xi. 34; (2) intrans., to decline, as the day, Lu. ix. 12.

**κλισία**, ας, ἡ, a company reclining at a meal, Lu. ix. 14.\*

**κλοπή**, ης, ἡ, theft, Mat. xv. 19; Mar. vii. 21.\*

**κλύδων**, υνος, ὁ, a violent agitation of the sea, a wave, Lu. viii. 24; Ja. i. 6.\*

**κλυδωνίζομαι**, to be agitated, as waves by the wind, Ep. iv. 14. (S.)\*

**Κλωπᾶς**, ᾱ, ὁ, Clopas, Jn. xix. 25.\*

**κνίθω**, to tickle; pass., to be tickled, to itch, 2 Tim. iv. 3.\*

**Κνίδος**, ου, ἡ, Cnidus, Ac. xxvii. 7.\*

**κοδράντης**, ου, ὁ, Lat. (see Gr. § 154a, Bu. 17), a quadrans, farthing, the fourth part of the Roman as, Mat. v. 26; Mar. xii. 42. (N. T.)\*

**κοιλία**, ας, ἡ, (1) the belly, Mat. xv. 17; (2) the womb, Mat. xix. 12; (3) fig., the inner man, the heart, Jn. vii. 38.

**κοιμάω**, ὦ, pass., to fall asleep, Lu. xxii. 45; met., to die, Jn. xi. 12.

**κοιμησις**, εως, ἡ, repose, taking rest, Jn. xi. 13.\*

**κοινός**, ὅς, ὁν, common, i.e., shared by many, Ac. iv. 32; unclean, ceremonially, Ac. x. 15; Heb. x. 29.

**κοινῶω**, ὦ, ὥσω, to make common or unclean, to profane, Mat. xv. 11; Ac. xxi. 28.

**κοινωνέω**, ὦ, ἡσω, to have common share in, to partake in, Ro. xv. 27; to be associated in, Gal. vi. 6.

**κοινωνία**, ας, ἡ, participation, communion, fellowship, as 1 Cor. x. 16; 2 Cor. xiii. 13; 1 Jn. i. 3, 6, 7; a contribution, Ro. xv. 26; Heb. xiii. 16.

**κοινωνικός**, ὅς, ὁν, ready to communicate, liberal, 1 Tim. vi. 18.\*

**κοινωνός**, ὅς, ὁν, as subst., a partner, Lu. v. 10; a sharer with, gen. obj., 2 Cor. i. 7.

**κοίτη**, ης, ἡ, a bed, Lu. xi. 7; met., marriage bed, Heb. xiii. 4; sexual intercourse (as illicit), Ro. xiii. 13; κοίτην ἔχειν, to conceive, Ro. ix. 10.\*

**κοιτών**, υνος, ὁ, a bed-chamber, Ac. xii. 20.\*

**κόκκος**, ης, ὁν, dyed from the κόκκος, crimson, Heb. ix. 19; Rev. xvii. 4. (S.)

**κόκκος**, ου, ὁ, a kernel, a grain, Lu. xiii. 19, xvii. 6.

**κολάζω**, σω, mid., to chastise, to punish, Ac. iv. 21; pass., 2 Pet. ii. 9.\*

**κολακαία** (W. H. -κία), ας, ἡ, flattery, 1 Th. ii. 5.\*

**κόλασις**, εως, ἡ, chastisement, punishment, Mat. xxv. 46; 1 Jn. iv. 18.\*

**Κολασσαί**, ὦν, αἱ, see Κολοσσαί.

**κολαφίζω**, σω, to strike with the fist, to maltreat, Mar. xiv. 65. (N. T.)

**κολλάω**, ὦ, ἡσω, pass., to cleave to, to join one's self to, Lu. x. 11; Ac. viii. 29.

**κολούριον**, or κολλύριον, ου, τό, collyrium, eye-salve, Rev. iii. 18.\*

**κολλυβιστής**, ου, ὁ (κόλλυβος, small coin), a money-changer, Mat. xxi. 12; Mar. xi. 15; Jn. ii. 15.\*

**κολοβόω**, ὦ, ὥσω, to cut off, to shorten, Mat. xxiv. 22; Mar. xiii. 20.\*

**Κολοσσαεύς**, εως, ὁ, plur. Κολοσσαεῖς (W. H. Κολασσαεῖς), Colossians, only in the heading and subscription (Rec.) to the Epistle.

**Κολοσσαί**, or Κολασσαί, ὦν, αἱ, Colossae, Col. i. 2.\*

**κόλπος**, ου, ὁ, the bosom, the chest, (1) of the body; ἐν τῷ κόλπῳ (or τοῖς κόλποις) εἶναι, ἀνακείσθαι, to be in the bosom of, i.e., recline next to, at table; Lu. xvi. 22, 23 (of the heavenly banquet); Jn. xiii. 23; the phrase in Jn. i. 18 implies a still closer fellowship; (2) of the dress, used as a bag or pocket, Lu. vi.

38; (3) *a bay, a gulf of the sea*, Ac. xxvii. 39.\*  
**κολυμβάω**, ὡ, ἡσω, *to swim*, Ac. xxvii. 43.\*  
**κολυμβήθρα**, ας, ἡ, *a swimming-place, a pool*, Jn. v. 2, 4 (Rec.), 7, ix. 7, 11 (Rec.).\*  
**κολώνια**, or **κολωνία** (W. H.), ας, ἡ (Lat.), *a colony*; Philippi is so called, Ac. xvi. 12. (N. T.)\*  
**κομάω**, ὦ, *to wear the hair long*, 1 Cor. xi. 14, 15.\*  
**κόμη**, ης, ἡ, *hair of the head*, 1 Cor. xi. 15.\*  
**κομίζω**, σω, mid. fut. κομίσομαι or κομοίσομαι, *to bear, to bring*, Lu. vii. 37; mid., *to bring for one's self, i.e., to obtain*, Heb. x. 36; *to receive again, to recover*, Heb. xi. 19.  
**κομψότερον** (comp. of κομψός), *better, of convalescence, adverbially with ἔχω*, Jn. iv. 52.\*  
**κονιάω**, ὦ, *to whitewash*, Mat. xxiii. 27; pass., Ac. xxiii. 3.\*  
**κονι-ορτός**, οὔ, ὁ (δρυμι), *dust*, Mat. x. 14.  
**κοπάω**, σω, *to grow weary, to cease*, of the wind, Mat. xiv. 32; Mar. iv. 39, vi. 51.\*  
**κοπετός**, οὔ, ὁ (κόπτω), *vehement lamentation*, Ac. viii. 2.\*  
**κοπή**, ης, ἡ, *cutting, slaughter*, Heb. vii. 1.\*  
**κοπιάω**, ὦ, ἄσω, *to be weary*, Mat. xi. 28; *to labor, to toil*, Lu. v. 5; in the Gospel, Ro. xvi. 6, 12; 1 Cor. xv. 10.  
**κόπος**, οὔ, ὁ, *labor, toil, trouble*, Lu. xi. 7; 2 Th. iii. 8.  
**κοπρία**, ας, ἡ, *dung, manure*, Lu. xiii. 8 (not W. H.), xiv. 35.\*  
**κόπριον**, ου, τό, *dung*, Lu. xiii. 8 (W. H.).\*  
**κόψω**, mid. fut. κόψομαι, *to cut off*, as branches, trees, etc., Mat. xxi. 8; mid., *to beat or cut one's self in grief, to bewail*, as Mat. xi. 17.  
**κόραξ**, ακος, ὁ, *a raven*, Lu. xii. 24.\*  
**κοράσιον**, ου, τό (prop. dim. from κόρη), *a girl*, as Mar. vi. 28.  
**κορβάν** (W. H. κορβάν), (indecl.), and κορβανᾶς, ᾶ, ὁ (from Heb.), (1) *a gift, an offering to God*, Mar. vii. 11; (2) *the sacred treasury*, Mat. xxvii. 6.\*

**Κορέ**, ὁ (Heb.), *Korah*, Ju. ii.\*  
**κορέννυμι**, ἔσω, pass. perf. κεκόρεσμαι, *to satiate, satisfy*, Ac. xxvii. 38; 1 Cor. iv. 8.\*  
**Κορίνθιος**, ου, ὁ, *a Corinthian*, Ac. xviii. 8; 2 Cor. vi. 11.\*  
**Κόρινθος**, ου, ἡ, *Corinth*, Ac. xviii. 1, xix. 1.  
**Κορνήλιος**, ου, ὁ, *Cornelius*, Ac. x.\*  
**κόρος**, ου, ὁ (from Heb.), *a cor, the largest dry measure, equal to ten βάτοι, or ten Attic medimni*, Lu. xvi. 7. (S.)\*  
**κοσμέω**, ὡ, ἡσω, *to put in order, to prepare*, Mat. xxv. 7; *to adorn*, Mat. xxiii. 29; 1 Tim. ii. 9; met., *with honor*, Tit. ii. 10; 1 Pet. iii. 5.  
**κοσμικός**, ἡ, ὅν, (1) *earthly*, opp. to ἐπουράνιος, Heb. ix. 1; (2) *worldly, i.e., corrupt*, Tit. ii. 12.\*  
**κόσμος**, ου, *orderly, modest*, 1 Tim. ii. 9, iii. 2.\*  
**κοσμο-κράτωρ**, οπος, ὁ, *lord of this world, world-ruler* (R. V.), Ep. vi. 12.\*  
**κόσμος**, ου, ὁ, (1) *ornament, decoration*, only 1 Pet. iii. 3; hence, (2) *the material universe*, Lu. xi. 50, as well ordered and beautiful; (3) *the world*, Jn. xi. 9; *worldly affairs*, Gal. vi. 14; (4) *the inhabitants of the world*, 1 Cor. iv. 9; as opposed to God, Jn. viii. 23; (5) *a vast collection, of anything*, Ja. iii. 6. Syn.: see αἰών.  
**Κούαρτος**, ου, ὁ (Latin, see Gr. § 159), *Quartus*, Ro. xvi. 23.\*  
**κοῦμι** (a Hebrew imperative fem.), *arise*, Mar. v. 41 (W. H. read κοῦμ, the masculine form). (N. T.)\*  
**κουστωδία**, ας, ἡ (Latin, see Gr. § 154c, Bu. 17), *a guard*, Mat. xxvii. 65, 66, xxviii. 11. (N. T.)\*  
**κουφίζω**, *to lighten*, as a ship, Ac. xxvii. 38.\*  
**κόφινος**, ου, ὁ, *a basket*, as Mat. xiv. 20.  
**κράββατος** (W. H. κράβατος), ου, ὁ, *a couch, a light bed*, as Mar. ii. 12.  
**κράζω**, ξω, *to cry out, hoarsely, or urgently, or in anguish*, Mar. v. 5; Ac. xix. 32.  
**κραυπάλη**, ης, ἡ, *surfeiting*,

caused by excessive drinking, Lu. xxi. 34.\*  
**κρανίον**, ου, τό, *a skull*, Lu. xxiii. 33; Κρανίου Τόπος, Greek for Γολγοθά, which see, Mat. xxvii. 33; Mar. xv. 22; Jn. xix. 17.\*  
**κράσπεδον**, ου, τό, *the fringe, tassel, of a garment*, as Mat. xxiii. 5.  
**κραταιός**, ἄ, ὅν, *strong, mighty*, 1 Pet. v. 6.\*  
**κραταιώω**, ὦ, in pass. only, *to be strong, to grow strong*, Lu. i. 80, ii. 40; 1 Cor. xvi. 13; Ep. iii. 16. (S.)\*  
**κρατέω**, ὦ, ἡσω, with acc., or gen., or acc. and gen. (see Gr. § 264, Wi. § 30, 8d, Bu. 161), *to get possession of, obtain*, Ac. xxvii. 13; *to take hold of*, Mar. i. 31; Ac. iii. 11; *to seize*, Mat. xiv. 3; *to hold*, Rev. ii. 1; *to hold fast*, Rev. ii. 25, iii. 11; *to retain*, of sins, Jn. x. 23.  
**κράτιστος**, η, ου (prop. superlative of κρατύς, see κράτος), *most excellent, most noble, a title of honor*, Lu. i. 3; Ac. xxiii. 26, xxiv. 3, xxvi. 25.\*  
**κράτος**, ους, τό, *strength, power, dominion*, Ep. i. 19; 1 Pet. iv. 11; Heb. ii. 14; κατὰ κράτος, Ac. xix. 20, *greatly, mightily*.  
**κραυγάζω**, σω, *to cry out, to shout*, as Mat. xii. 19.  
**κραυγή**, ης, ἡ, *a crying, outcry*, as Heb. v. 7.  
**κρέας** (ατος, αος, contr. κρέως), τό, plur. κρέατα, κρέα, *flesh, flesh-meat*, Ro. xiv. 21; 1 Cor. viii. 13.\*  
**κρείσσω** (or -ττ-), ου (prop. compar. of κρατύς, see κράτος), *stronger, more excellent*, as Heb. vii. 7, xii. 24.  
**κρεμάννυμι**, or **κρεμάω**, ὦ, fut. ἄσω, *to hang up*, trans., Ac. v. 30; mid., *to be suspended, to hang*, Mat. xxii. 40; Ac. xxviii. 4.  
**κρημνός**, οὔ, ὁ (κρεμάννυμι), *a precipice*, from its overhanging, Mat. viii. 32; Mar. v. 13; Lu. viii. 33.\*  
**Κρής**, ηρός, ὁ, *a Cretan*, Ac. ii. 11; Tit. i. 12.\*  
**Κρήσκης**, ὁ (Latin), *Crescens*, 2 Tim. iv. 10.\*  
**Κρήτη**, ης, ἡ, *Crete*, now Candia, Ac. xxvii. 7.

κριθή, ἥς, ἡ, *barley*, Rev. vi. 6.\*  
 κρίθινος, η, ον, *made of barley*; ἄρτοι κρίθινοι, *barley loaves*, Jn. vi. 9, 13.\*  
 κρίμα, ατος, τό, *a judgment, a sentence, condemnation*, as 1 Cor. xi. 29.  
 κρίνον, ου, τό, *a lily*, Mat. vi. 28; Lu. xii. 27.\*  
 κρίνω, νῶ, κέκρικα, 1st aor. pass. ἐκρίθην, (1) *to have an opinion*, to think, Ac. xiii. 46, xv. 19; (2) *to approve, prefer*, Ro. xiv. 5; (3) *to resolve, determine*, 1 Cor. vii. 37; Tit. iii. 12; (4) *to try, to sit in judgment on*, Jn. xviii. 31; pass. and mid., *to appeal to trial, i.e., to have a lawsuit*, 1 Cor. vi. 6.  
 κρίσις, εως, ἡ, (1) *opinion*, formed and expressed, Jn. viii. 16; Ju. 9; (2) *judgment*, the act or result of, Ja. ii. 13; Lu. x. 14; (3) *condemnation and punishment*, Heb. x. 27; Rev. xviii. 10; (4) *a tribunal*, Mat. v. 21, 22; (5) *justice*, Mat. xxiii. 23.  
 Κρίσπος, ου, ὁ, *Crispus*, Ac. xviii. 8; 1 Cor. i. 14.\*  
 κριτήριον, ου, τό, (1) *a tribunal, a court of justice*, 1 Cor. vi. 2, 4 (see R. V.); Ja. ii. 6.\*  
 κριτής, ου, ὁ, *a judge*, Mat. v. 25; Ac. xviii. 15; of the O. T. "Judges," Ac. xiii. 20.  
 κριτικός, ἡ, ὄν, *skilled in judging*, gen. obj., Heb. iv. 12.\*  
 κρούω, σω, *to knock at a door*, Lu. xiii. 25.  
 κρύπτη, ης, ἡ, *a cellar, a vault*, Lu. xi. 33.\*  
 κρυπτός, ἡ, ὄν, *verbal adj. (κρύπτω), hidden, secret*, Mat. x. 26; Ro. ii. 16.  
 κρύπτω, ψω, 2d aor. pass. ἐκρύβην, *to hide, conceal, to lay up*, as Col. iii. 3.  
 κρυσταλλίζω, *to be clear, like crystal*, Rev. xxi. 11. (N.T.)\*  
 κρυσταλλος, ου, ὁ, *crystal*, Rev. iv. 6, xxii. 1.\*  
 κρυφαῖος, α, ον, *hidden, secret*, Mat. vi. 18 (W. H.)\*  
 κρυφή (W. H. -ῆ), adv., *in secret, secretly*, Ep. v. 12.\*  
 κτάσμαι, ὠμαι, fut. ἥσονται, ἐκ-τησάμην, dep., *to acquire, procure* (price, gen., or ἐκ), (see Gr. § 273, Wi. §§ 38, 7,

40, 4b), Mat. x. 9; Lu. xviii. 12, xxi. 19; Ac. i. 18, viii. 20, xxii. 28; 1 Th. iv. 4.\*  
 κτήμα, ατος, τό, *anything acquired, a possession*, Mat. xix. 22; Mar. x. 22; Ac. ii. 45, v. 1.  
 κτήνος, ους, τό, *a beast of burden* (as representing property), Lu. x. 34; Ac. xxiii. 24; 1 Cor. xv. 39; Rev. xviii. 13.\*  
 κτήτωρ, ορος, ὁ, *a possessor*, Ac. iv. 34.\*  
 κτίζω, σω, perf. pass. ἐκτισμαι, *to create, form, shape, physically or spiritually*, as Ro. i. 25; Ep. ii. 10.  
 κτίσις, εως, ἡ, *creation*, (1) the act, Ro. i. 20; (2) the thing created, creature, Ro. i. 25; creation, generally, Ro. viii. 19-22; (3) met., an ordinance, 1 Pet. ii. 13.  
 κτίσμα, ατος, τό, *a thing created, a creature*, 1 Tim. iv. 4; Ja. i. 18; Rev. v. 13, viii. 9.\*  
 κτίστης, ου, ὁ, *a founder; a creator*, 1 Pet. iv. 19.\*  
 κυβεία, ας, ἡ, *dice-playing, fraud*, Ep. iv. 14.\*  
 κυβερνήσις, εως, ἡ, *governing, direction*, 1 Cor. xii. 28.\*  
 κυβερνήτης, ου, ὁ, *a steersman, a pilot*, Ac. xxvii. 11; Rev. xviii. 17.\*  
 κυκλεύω, *to encircle, surround*, Rev. xx. 9 (W. H.)\*  
 κυκλόθεν, adv. (κύκλος), *round about*, gen., Rev. iv. 3, 4, 8, v. 11 (not W. H.)\*  
 κύκλος, ου, ὁ, *a circle*; only in dat., κύκλῳ, as adv., abs., or with gen., *round about, around*, Mar. iii. 34; vi. 6.  
 κυκλώω, ῶ, *to encircle, surround, besiege*, Lu. xxi. 20; Jn. x. 24; Ac. xiv. 20; Heb. xi. 30; Rev. xx. 9 (Rec.)\*  
 κύλισμα, ατος, τό, *a place for wallowing*, 2 Pet. ii. 22 (not W. H.). (N.T.)\*  
 κυλισμός, ου, ὁ, *a rolling, wallowing*, 2 Pet. ii. 22 (W. H.)\*  
 κυλῶ, (for κυλίνδω), pass., *to be rolled, to wallow*, Mar. ix. 20.\*  
 κυλλός, ἡ, ὄν, *crippled, lame, especially in the hands*, Mat. xv. 30 (not W. H.), 31 (not W. H.), xviii. 8; Mar. ix. 43.\*

κύμα, ατος, τό, *a wave*, as Mat. viii. 24; Mar. iv. 37; Ju. 13.  
 κύμβαλον, ου, τό (κύμβος, hol-low), *a cymbal*, 1 Cor. xiii. 1.\*  
 κύμινον, ου, τό (from Heb.), *cumin*, Mat. xxiii. 23.\*  
 κυνάριον, ου, τό (dim. of κύων), *a little dog*, Mat. xv. 26, 27; Mar. vii. 27, 28.\*  
 Κύπριος, ου, ὁ, *a Cyprian or Cypriote*, Ac. iv. 36.  
 Κύπρος, ου, ἡ, *Cyprus*, Ac. xi. 19, xiii. 4.  
 κύπτω, ψω, *to bend, to stoop down*, Mar. i. 7; Jn. viii. 6, 8 (W. H. omit).  
 Κυρηναῖος, ου, ὁ, *a Cyrenæan*, Ac. vi. 9, xi. 20.  
 Κυρήνη, ης, ἡ, *Cyrene*, a city of Africa, Ac. ii. 10.\*  
 Κυρήνιος, ου, ὁ, *Cyrenius or Quirinius*, Lu. ii. 2.\*  
 κυρία, ας, ἡ, *a lady*, 2 Jn. i. 5 (some read Κυρία, *Cyria*, a proper name)\*  
 κυριακός, ἡ, ὄν, *of or pertaining to the Lord*, as the sup-  
 per, 1 Cor. xi. 20; the day, Rev. i. 10.\*  
 κυριεύω, εὔσω, *to have authority, abs.*, 1 Tim. vi. 15; *to rule over* (gen.), Lu. xxii. 25.  
 κύριος, ου, ὁ, (1) *lord, master*, Lu. xx. 15; Ac. xvi. 16; a title of honor, Mat. xiii. 27, xvi. 22; (2) *the Lord*, applied to God, Mar. v. 19; Ac. vii. 33; (3) *the Lord*, employed in the Epp. constantly of Christ (see Gr. § 217b, Wi. § 19, 1a, p. 124, Bu. 89), Ac. ix. 1; Ro. xiv. 8. Syn.: see δεσπότης.  
 κυριότης, ητος, ἡ, *lordship, dominion*; collective concr., *lords*, Ep. i. 21; Col. i. 16; 2 Pet. ii. 10; Ju. 8. (N.T.)\*  
 κυρώω, ῶ, *to confirm, ratify*, 2 Cor. ii. 8; Gal. iii. 15.\*  
 κύων, κυνός, ὁ, ἡ, *a dog*, Lu. xvi. 21; fig., of shameless persons, Phil. iii. 2.  
 κῶλον, ου, τό, *a limb, a carcass*, N.T. plur. only, Heb. iii. 17.\*  
 κωλύω, σω, *to restrain, forbid, hinder*, Mar. ix. 38.  
 κώμη, ης, ἡ, *a village, unwalled*, Mat. ix. 35.  
 κωμό-πολις, εως, ἡ, *a large, city-like village*, without walls, Mar. i. 38.\*  
 κῶμος, ου, ὁ, *a feasting, revel-*



*ing*, Ro. xiii. 13; Gal. v. 21; 1 Pet. iv. 3.\*  
**κῶνωψ**, *ωπος*, *ὁ*, a *gnat*, Mat. xxiii. 24.\*  
**Κῶς**, *ῶ*, *ῆ*, *Cos*, Ac. xxi. 1.\*  
**Κωσάμ**, *ὁ* (Heb.), *Cosam*, Lu. iii. 28.\*  
**κωφός**, *ῆ*, *ὄν* (*κόπτω*, lit., *blunted*), *dumb*, Mat. ix. 32, 33; *deaf*, Mat. xi. 5.

## Λ

**Δ**, *λ*, **λάμβδα**, *lambda*, *l*, the eleventh letter. As a numeral, λ' = 30; λ = 30,000.  
**λαγχάνω**, 2d aor. *ἐλαχον*, trans., to obtain by lot, to obtain, acc. or gen., Lu. i. 9; Ac. i. 17; 2 Pet. i. 1; abs., to cast lots, περί, gen., Jn. xix. 24.\*  
**Λάζαρος**, *ου*, *ὁ*, *Lazarus*, (1) of Bethany, Jn. xi. 1, 2; (2) in the parable, Lu. xvi. 20–25.  
**λάβρα** (W. H. *λάβρα*), (*λανθάνω*), adv., *secretly*, Jn. xi. 28.  
**λαίλαψ**, *απος*, *ῆ*, a *whirlwind*, a *violent storm*, Mar. iv. 37; Lu. viii. 23; 2 Pet. ii. 17.\*  
**λακτιζῶ** (*λάξ*, adv., *with the heel*), to *kick*, Ac. ix. 5 (W. H. omit), xxvi. 14.\*  
**λαλέω**, *ῶ*, *ῆσω*, (1) to utter a sound, to speak, absolutely, Rev. x. 4; Heb. xii. 24; Ja. ii. 12; (2) to speak, to talk, with acc. of thing spoken, also with modal dat. and dat. of person addressed. Hence, according to the nature of the case, met., to declare, by other methods than *vivā voce*, as Ro. vii. 1; to preach, to publish, to announce. Syn.: λέγω has reference to the thought uttered; λαλέω simply to the fact of utterance.  
**λαλία**, *ας*, *ῆ*, (1) *speech*, *report*, Jn. iv. 42; (2) *manner of speech*, *dialect*, Mat. xxvi. 73; Mar. xiv. 70 (W. H. omit); Jn. viii. 43.\*  
**λαμά**, *ὁ* or *λαμᾶ* (perh. Heb.), and *λεμά* (Aram.), *why*, Mat. xxvii. 46; Mar. xv. 34 (Ps. xxii. 1). (N. T.)\*  
**λαμβάνω**, *λήσσομαι* (W. H. *λήσσομαι*), *ἐλῆφα*, *ἐλαβον*, (1) to take, as in the hand, Mat. xiv. 19; hence, (2) to claim, *procure*, Lu. xix. 12; (3) to

take by force, seize, Mat. xxi. 35; (4) to take away, by violence or fraud, Mat. v. 40; (5) to choose, Ac. xv. 14; (6) to receive, accept, obtain, Jn. xvi. 24; Ja. iii. 1; Rev. xviii. 4; (7) in certain periphrastic expressions — λαμβάνειν ἀρχήν, to begin; λ. λήθην, to forget; λ. ὑπόμνησιν, to remember; λ. πείραν, to experience; λ. πρόσωπον, “to accept the person,” i.e., to be partial. The preposition “from,” after this verb, is expressed by ἐκ, ἀπό, παρά (ὕπερ, 2 Cor. xi. 24).

**Λάμεχ**, *ὁ* (Heb.), *Lamech*, Lu. iii. 36.\*

**λαμπάς**, *ἄδος*, *ῆ*, prop. a torch, Rev. iv. 5, viii. 10; also a lamp, Jn. xviii. 3. Syn.: φῶς is light in general; φέγγος, radiance; φωστήρ, a heavenly body, luminary; λαμπάς, a torch; λύχνος, a lamp.

**λαμπρός**, *ά*, *ὄν*, *shining*, *magnificent*, Rev. xxii. 16; Lu. xxiii. 11.

**λαμπρότης**, *τητος*, *ῆ*, *splendor*, *brightness*, Ac. xxvi. 13.\*

**λαμπρῶς**, adv., *magnificently*, Lu. xvi. 19.\*

**λάμπω**, *ψω*, to shine, Mat. v. 15, 16, xvii. 2.

**λανθάνω**, 2d aor. *ἐλαβον*, (1) to be hidden, abs., Mar. vii. 24; Lu. viii. 47; (2) to be hidden from (acc.), Ac. xxvi. 26; 2 Pet. iii. 5, 8; (3) for part. constr., see Gr. § 394, 2, Wi. § 54, 4, Bu. 299; Heb. xiii. 2.\*

**λαξευτός**, *ῆ*, *ὄν*, hewn out of a rock, Lu. xxiii. 53. (S.)\*

**Λαοδικεία**, *ας*, *ῆ*, *Laodicea*, Col. ii. 1, iv. 13.

**Λαοδικεῖος**, *ἔως*, *ὁ*, a *Laodicean*, Col. iv. 16; Rev. iii. 14 (not W. H.).\*

**λαός**, *οἱ*, *ὁ*, (1) a people, spec. of the people of God, Lu. ii. 31; Ac. iv. 10; (2) the common people, Mat. xxvi. 5.

**λάρυγξ**, *υγος*, *ὁ*, the throat, Ro. iii. 13.\*

**Λασαία** (W. H. *Λασέα*), *ας*, *ῆ*, *Lasea*, Ac. xxvii. 8.\*

**λάσσω**, 1st aor. *ἐλάκισα*, to burst asunder, Ac. i. 18.\*

**λατομέω**, *ῶ*, to hew stones, to cut stones, Mat. xxvii. 60; Mar. xv. 46. (S.)\*

**λατρεία**, *ας*, *ῆ*, *worship*, *service rendered to God*, Jn. xvi. 2; Ro. ix. 4, xii. 1; Heb. ix. 1, 6.\*

**λατρεύω**, *σω*, (1) to worship, to serve, Ac. vii. 7; (2) to officiate as a priest, Heb. xiii. 10. Syn.: λατρεύω is to worship God, as any one may do; λειτουργέω, to serve him in a special office or ministry.

**λάχανον**, *ου*, *τό*, an herb, a garden plant, Mat. xiii. 32.

**Λεββαῖος**, *ου*, *ὁ*, *Lebbeus*, Mat. x. 3 (not W. H.). See Θαδαῖος.\*

**λεγών** (W. H. *λεγιών*), *ῶνος*, *ὁ* (Lat., see Gr. § 1546, Bu. 16), a legion, Mat. xxvi. 53; Mar. v. 9, 15; Lu. viii. 30; in N. T. times containing probably 6826 men. (N. T.)\*

**λέγω**, only pres. and impf. in N. T., (1) to speak, to say, Ac. xiii. 15; Jn. i. 29; used also of writings, as Jn. xix. 37; (2) to relate, to tell, Lu. ix. 31, xviii. 1; (3) to call, pass., to be called or named; (4) pass., to be chosen or appointed. Dat. of person addressed. Syn.: see λαλέω.

**λείμμα**, *ατος*, *τό* (*λείπω*), a remnant, Ro. xi. 5.\*

**λείος**, *εἰα*, *εἰων*, smooth, level, Lu. iii. 5 (from S.).\*

**λείπω**, *ψω*, to leave, to be wanting, Lu. xviii. 22; Tit. i. 5, iii. 13; pass., to be lacking, to be destitute of, Ja. i. 4, 5, ii. 15.\*

**λειτουργέω**, *ῶ*, (1) to serve publicly in sacred things, Ac. xiii. 2; Heb. x. 11; (2) to minister to charitably, Ro. xv. 27.\* Syn.: see λατρεύω.

**λειτουργία**, *ας*, *ῆ*, (1) a public ministration or service, Lu. i. 23; Phil. ii. 17; Heb. viii. 6, ix. 21; (2) a charitable gift, Phil. ii. 30; 2 Cor. ix. 12.\*

**λειτουργικός**, *ῆ*, *ὄν*, employed in ministering, Heb. i. 14. (S.)\*

**λειτουργός**, *οἱ*, *ὁ*, a minister or servant to, gen. obj., Ro. xiii. 6, xv. 16; Phil. ii. 25; Heb. i. 7, viii. 2.\*

**λέντιον**, *ου*, *τό* (Lat., see Gr. § 1546), a towel, apron, Jn. xiii. 4, 5. (N. T.)\*

λεπίς, ἰδος, ἡ, *a scale*, Ac. ix. 18.\*

λέπρα, *as, ἡ, the leprosy*, Mat. viii. 3; Mar. i. 42; Lu. v. 12, 13.\*

λεπρός, οὐ, ὁ, *a leper*, Lu. iv. 27, vii. 22.

λεπτόν, οὐ, τό, *prop. verb. adj. (sc. νόμισμα), from λέπω (to strip off, pare down), a mite, a small brass coin, one eighth of an as, the smallest Jewish coin*, Mar. xii. 42; Lu. xii. 59, xxi. 2.\*

Λευί, or Λευῖς (W. H. *Levelis*), *gen. Λευῖ, ὁ, Levi*. Four are mentioned: (1) son of Jacob, ancestor of the priestly tribe; (2, 3) ancestors of Jesus, Lu. iii. 24, 29; (4) the apostle, also called *Matthew*, Lu. v. 27, 29.

Λευίτης, οὐ, ὁ, *a Levite*, Lu. x. 32; Jn. i. 19; Ac. iv. 36.\*

Λευιτικός, ἡ, ὅν, *Levitical*, Heb. vii. 11.\*

λευκαίνω, *ανῶ, 1st aor. ἐλευκανα, to make white*, Mar. ix. 3; Rev. vii. 14.\*

λευκός, ἡ, ὅν, (1) *white*, as Mat. v. 36; Jn. iv. 35; (2) *bright*, as Mat. xvii. 2.

λέων, οντος, ὁ, *a lion*, Heb. xi. 33; fig., 2 Tim. iv. 17; of Christ, Rev. v. 5.

λήθη, ης, ἡ, *forgetfulness*, 2 Pet. i. 9.\*

ληνός, οὐ, ὁ, ἡ, *a wine-press*, Mat. xxi. 33; fig. in Rev. xiv. 19, 20, xix. 15.\*

λήρος, οὐ, ὁ, *idle talk*, Lu. xxiv. 11.\*

ληστής, οὐ, ὁ, *a robber*, Mar. xi. 17; Jn. x. 1, 8. *Syn.*: see κλέπτης.

λήψις (W. H. *λήψις*), *ews, ἡ (λαμβάνω), a receiving*, Phil. iv. 15.\*

λίαν, *adv., very much*; with *adj. or adv., very*, Mat. iv. 8; Mar. xvi. 2.

λίβανος, οὐ, ὁ, *frankincense*, Mat. ii. 11; Rev. xviii. 13.\*

λιβανωτός, οὐ, ὁ, *a censer for burning frankincense*, Rev. viii. 3, 5.\*

λιβερτίνος, οὐ, ὁ (Lat. *libertinus*), *a freedman*, Ac. vi. 9. Probably Jews who had been slaves at Rome under Pompey, and afterwards freed.\*

Λιβύη, ης, ἡ, *Libya*, Ac. ii. 10.\*

λιθάζω, *σω, to stone*, Jn. xi. 8; Ac. xiv. 19.

λίθινος, η, ον, *made of stone*, Jn. ii. 6; 2 Cor. iii. 3; Rev. ix. 20.\*

λιθο-βολέω, ὦ, ἤσω, *to throw stones at, to stone*, Mat. xxiii. 37; Mar. xii. 4 (W. H. omit). (S.)

λίθος, οὐ, ὁ, *a stone, i.e., (1) loose and lying about*, Mat. iv. 3, 6; (2) *built into a wall, etc.*, Mar. xiii. 2; (3) *a precious stone*, Rev. iv. 3, xvii. 4; (4) *a statue or idol of stone*, Ac. xvii. 29.

λιθό-στρωτον, οὐ, τό (prop. *adj., spread with stones*), *a mosaic pavement*, as name of a place near the praetorium or palace at Jerusalem, Jn. xix. 13.\*

λικμάω, ὦ, ἤσω, *to scatter*, as grain in winnowing, *to grind to powder* that may be scattered, Mat. xxi. 44; Lu. xx. 18.\*

λιμὴν, ἔνος, ὁ, *a harbor*, Ac. xxvii. 8, 12.\*

λίμνη, ης, ἡ, *a lake, e.g., Genesareth*, Lu. v. 1.

λιμός, οὐ, ὁ, (1) *hunger*, 2 Cor. xi. 27; (2) *a famine*, Mat. xxiv. 7.

λίνον, οὐ, τό, *flax, linen made of flax*, Rev. xv. 6 (W. H. *λίθος*); *a lamp-wick*, Mat. xii. 20.\*

Λίνος (W. H. *Λίνος*), οὐ, ὁ, *Linus*, 2 Tim. iv. 21.\*

λιπαρός, ὁ, ὅν, *fat, dainty*, Rev. xviii. 14.\*

λίτρα, *as, ἡ, a pound*, a weight of twelve ounces, Jn. xii. 3, xix. 39.\*

λίψ, λιψός, ὁ, *the S.W. wind*; used for the S.W. quarter of the heavens, Ac. xxvii. 12.\*

λογία, *as, ἡ, a collection, i.e., of money*, 1 Cor. xvi. 1, 2. (N. T.)\*

λογίζομαι, *σομαι, dep. with mid. and pass., (1) to reckon; (2) to place to the account of, to charge with, acc. and dat., or with els (see Gr. § 298, 6, Wi. § 32, 4b, Bu. 151); (3) to reason, argue, to infer, conclude, from reasoning; (4) to think, suppose.*

λογικός, ἡ, ὅν, *rational, i.e., belonging to the sphere of*

the reason, Ro. xii. 1; 1 Pet. ii. 2.\*

λόγιον, οὐ, τό, *something spoken, in N. T., a divine communication, e.g., the Old Testament*, Ac. vii. 38; Ro. iii. 2; and the doctrines of Christ, Heb. v. 12; 1 Pet. iv. 11.\*

λόγιος, οὐ, *eloquent*, Ac. xviii. 24.\*

λογισμός, οὐ, ὁ, *a reasoning, decision*, Ro. ii. 15; 2 Cor. x. 5.\*

λογο-μαχέω, ὦ, *to contend about words*, 2 Tim. ii. 14. (N. T.)\*

λογομαχία, *as, ἡ, contention about words*, 1 Tim. vi. 4. (N. T.)\*

λόγος, οὐ, ὁ, (1) *a speaking, a saying, a word*, as the expression of thought (whereas *ἔπος, ὄνομα, ῥῆμα* refer to words in their outward form, as parts of speech), Mat. viii. 8; (2) *the thing spoken*, Mat. vii. 24, 26—whether doctrine, 1 Tim. iv. 6; *prophecy*, 2 Pet. i. 19; *question*, Mat. xxi. 24; *a common saying or proverb*, Jn. iv. 37; *a precept, a command*, Jn. viii. 55; *the truth*, Mar. viii. 38; *conversation*, Lu. xxiv. 17; *teaching*, 1 Cor. ii. 4; *a narrative*, Ac. i. 1; *a public rumor*, Mat. xxviii. 15; *an argument*, Ac. ii. 40; *a charge or accusation*, Ac. xix. 38; (3) *reason*, Ac. xviii. 14; (4) *account, reckoning*, Heb. iv. 13; Ac. xx. 24; Mat. xviii. 23; Ac. x. 29; λόγος is used by John as a name of Christ, the Word of God, i.e., the expression or manifestation of his thoughts to man, Jn. i. 1, etc.

λόγχη, ης, ἡ, *a lance, a spear*, Jn. xix. 34.\*

λοιδορέω, ὦ, *to rail at, revile*, Jn. ix. 28; Ac. xxiii. 4; 1 Cor. iv. 12; 1 Pet. ii. 23.\*

λοιδορία, *as, ἡ, reviling*, 1 Tim. v. 14; 1 Pet. iii. 9.\*

λοιδορός, οὐ, ὁ, *a reviler*, 1 Cor. v. 11, vi. 10.\*

λοιμός, οὐ, ὁ, *a pestilence*, Mat. xxiv. 7 (W. H. omit), Lu. xxi. 11; Paul so called, Ac. xxiv. 5.\*

λοιπός, ἡ, ὅν, *remaining, the rest*, Mat. xxv. 11; *adv. τό λοιπόν, as for the rest, more-*

over, finally, henceforth, 1 Cor. i. 16; Heb. x. 13; τοῦ λοιποῦ, from henceforth, Gal. vi. 17.

**Λουκάς**, ἄ, ὁ (from Λουκανός, see Gr. § 159d, Wi. § 16, 4, note 1, Bu. 20), *Luke*, Ac. xvi. 10, xx. 5.

**Λούκιος**, ου, ὁ (Lat.), *Lucius*, Ac. xiii. 1; Ro. xvi. 21.\*

**λουτρόν**, οὐ, τό, a bath; in N.T. baptism, Ep. v. 26; Tit. iii. 5.\*

**λούω**, σω, to bathe, to wash, Ac. ix. 37, xvi. 33; to cleanse, to purify, Rev. i. 5 (W. H. λύω). *Syn.*: πλύνω is to wash inanimate things; λούω, to bathe the whole body; νίπτω, to wash a part of the body.

**Λύδδα**, ης, ἡ, also Λύδδα, ὠν, τά (W. H.), *Lydda*, Ac. ix. 32, 35, 38.\*

**Λυδία**, as, ἡ, *Lydia*, Ac. xvi. 14, 40.\*

**Λυκαονία**, as, ἡ, *Lycaonia*, Ac. xiv. 6.\*

**Λυκαονιστί**, adv., in the speech of *Lycaonia*, Ac. xiv. 11.\*

**Λυκία**, as, ἡ, *Lycia*, Ac. xxvii. 5.\*

**λύκος**, ου, ὁ, a wolf, Jn. x. 12; fig., Ac. xx. 29.

**λυμαίνομαι**, to ravage, to devastate, Ac. viii. 3.\*

**λυπέω**, ὦ, to grieve, a general word, 2 Cor. ii. 2, 5; pass., to be grieved, saddened, Mat. xxvi. 22, 37; 1 Pet. i. 6; to aggrieve or offend, Ro. xiv. 15; Ep. iv. 30.

**λύπη**, ης, ἡ, grief, sorrow, 2 Cor. ix. 7; cause of grief, annoyance, 1 Pet. ii. 19.

**Λυσανίας**, ου, ὁ, *Lysanias*, Lu. iii. 1.\*

**Λυσίας**, ου, ὁ, *Lysias*, Ac. xxiii. 26.

**λύσις**, εως, ἡ, a loosing, divorce, 1 Cor. vii. 27.\*

**λυσι-τελέω**, ὦ (lit., to pay taxes), impers., -ει, it is profitable or preferable (dat. and ἡ), Lu. xvii. 2.\*

**Λύστρα**, as, ἡ, or ὠν, τά, *Lystra*, Ac. xiv. 6, 8.

**λύτρον**, ου, τό, a ransom, Mat. xx. 28; Mar. x. 45.\*

**λυτρόω**, ὦ, ὥσω, in N. T. only mid. and pass., to ransom, to deliver by paying a ransom, Lu. xxiv. 21; Tit. ii. 14; 1 Pet. i. 18 (acc., pers.; dat., price, and ἀπό or ἐκ).\*

**λύτρωσις**, εως, ἡ, deliverance, redemption, Lu. i. 68, ii. 38; Heb. ix. 12.\*

**λυτρωτής**, οὐ, ὁ, a redeemer, a deliverer, Ac. vii. 35.\*

**λυχνία**, as, ἡ, a lampstand, Mat. v. 15; fig., of a church, Rev. ii. 1, 5; of a Christian teacher, Rev. xi. 4.

**λύχνος**, ου, ὁ, a lamp, Mat. v. 15, vi. 22; used of John the Baptist, Jn. v. 35; of Christ, Rev. xxi. 23. *Syn.*: see λαμπάς.

**λύω**, σω, to loose, as (1) lit., to unbind, Mar. i. 7; Rev. v. 2; (2) to set at liberty, Jn. xi. 44; Ac. xxii. 30; (3) to pronounce not binding, e.g., a law, Mat. xviii. 18; (4) to disobey or nullify the divine word, Jn. vii. 23, x. 35; (5) to destroy, e.g., the temple, Jn. ii. 19; (6) to dismiss, i.e., an assembly, Ac. xiii. 43.

**Λωίς**, ἴδος, ἡ, *Lois*, 2 Tim. i. 5.\*

**Λώτ**, ὁ (Heb.), *Lot*, Lu. xvii. 28-32; 2 Pet. ii. 7.\*

## M

**Μ, μ, μῦ**, *mu*, *m*, the twelfth letter. As a numeral, μ' = 40; μ = 40,000.

**Μαάθ**, ὁ (Heb.), *Maath*, Lu. iii. 26.\*

**Μαγδαλά**, ἡ (Heb.), *Magdala*, Mat. xv. 39 (W. H. and R. V. Μαγαδάν).\*

**Μαγδαληνή**, ης, ἡ, *Magdalene*, i.e., a woman of Magdala, as Mat. xxvii. 56, 61.

**μαγεία** (W. H. μαγία), as, ἡ, magic, plur., magical arts, Ac. viii. 11.\*

**μαγεύω**, σω, to practice magical arts, Ac. viii. 9.\*

**μάγος**, ου, ὁ, (1) a magus, a Persian astrologer, Mat. ii. 1, 7, 16; (2) a sorcerer, Ac. xiii. 6, 8.\*

**Μαγός**, ὁ (Heb.), *Magog*, Rev. xx. 8; see Γῶγ.\*

**Μαδιάμ**, ἡ (Heb.), *Midian*, Ac. vii. 29.\*

**μαθητεύω**, σω, (1) trans., to make a disciple of (acc.), to instruct, Mat. xiii. 52, xxviii. 19; Ac. xiv. 21; (2) intrans., to be a disciple, Mat. xxvii. 57 (Rec., W. H. read pass., W. H. with active in mrg.).\*

**μαθητής**, οὐ, ὁ (μαθάνω), a disciple, Mat. ix. 14, x. 24, xxii. 16; οἱ μαθηταί, specially, the twelve, Mat. ix. 19.

**μαθήτρια**, as, ἡ, a female disciple, Ac. ix. 36.\*

**Μαθουσάλα**, ὁ (Heb.), *Methuselah*, Lu. iii. 37.\*

**Μαϊνάν**, ὁ (W. H. Μεννά), (Heb.), *Mainan* or *Menna*, Lu. iii. 31.\*

**μαίνομαι**, dep., to be mad, to rave, Jn. x. 20; Ac. xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23.\*

**μακαρίζω**, fut. ἰώ, to pronounce happy or blessed, Lu. i. 48; Ja. v. 11.\*

**μακάριος**, α, ον, happy, blessed, Mat. v. 3-11; Lu. i. 45, vi. 20; 1 Cor. vii. 40.

**μακαρισμός**, οὐ, ὁ, a declaring blessed, a pronouncing happy, Ro. iv. 6, 9; Gal. iv. 15.\*

**Μακεδονία**, as, ἡ, *Macedonia*, Ac. xvi. 9, 10, 12.

**Μακεδών**, ὄνος, ὁ, a Macedonian, Ac. xix. 29, xxvii. 2.

**μάκελλον**, ου, τό (Lat.), a meat-market, 1 Cor. x. 25.\*

**μακρῶν**, adv. (acc. of μακρός, sc. ὁδόν), afar, afar off, Lu. xv. 20; eis preceding, Ac. ii. 39; ἀπό following, Ac. xvii. 27.

**μακρόθεν**, adv., from afar, Mar. viii. 3; with ἀπό, as Mat. xxvii. 55.

**μακρο-θυμέω**, ὦ, ἡσω, to suffer long, to have patience, to be forbearing, 1 Cor. xiii. 4; to delay, Lu. xviii. 7; to wait patiently, Heb. vi. 15. (S.)

**μακρο-θυμία**, as, ἡ, forbearance, long-suffering, patience, Ro. ii. 4, ix. 22. *Syn.*: see ἀνοχή.

**μακρο-θύμιος**, adv., patiently, Ac. xxvi. 3. (N. T.)\*

**μακρός**, ἄ, ὄν, long; of place, distant, Lu. xv. 13, xix. 12; of time, long, only in the phrase μακρὰ προσεύχεσθαι, to make long prayers, Mat. xxiii. 14 (W. H. omit); Mar. xii. 40; Lu. xx. 47.\*

**μακρο-χρόνιος**, ον, long-lived, Ep. vi. 3.\*

**μαλακία**, as, ἡ, weakness, in firmity, Mat. iv. 23, ix. 35, x. 1.\*

**μαλακός**, ἡ, ὄν, soft, of garments, Mat. xi. 8; Lu. vii



25; *disgracefully effeminate*, 1 Cor. vi. 9.\*

**Μαλελεή**, ὁ (Heb.), *Maleleel* or *Mahaleleel*, Lu. iii. 37.\*

**μάλιστα**, adv. (superl. of μάλα, *very*), *most of all, especially*, Gal. vi. 10; 2 Tim. iv. 13.

**μᾶλλον**, adv. (comp. of μάλα), *more, rather*; πολλῶ μᾶλλον, *much more*, Mat. vi. 30; πόσῳ μᾶλλον, *how much more*, Mat. vii. 11; μᾶλλον ἢ, *more than*, Mat. xviii. 13; μᾶλλον is often of intensive force, e.g., Mat. xxvii. 24; Ro. viii. 34. See Gr. § 321, Wi. §§ 35, 1, 65, 2, Bu. 83.

**Μάλχος**, οὐ, ὁ (Heb.), *Malchus*, Jn. xviii. 10.\*

**μάμη**, ἡ, ὅ, *a grandmother*, 2 Tim. i. 5.\*

**μαμμωνᾶς** (W. H. μαμωνᾶς), ἁ, ὁ (Aram.), *mammon, gain, wealth*, Mat. vi. 24; Lu. xvi. 9, 11, 13. (N. T.)\*

**Μαναήν**, ὁ (Heb.), *Manaen*, Ac. xiii. 1.\*

**Μανασσῆ**, gen. and acc. ἡ, ὁ, *Manasseh*, (1) son of Joseph, Rev. vii. 6; (2) Mat. i. 10.\*

**μαθήσαν**, μαθήσομαι, 2d aor. ἔμαθον, perf. μεμάθηκα, *to learn, to understand, to know, to be informed, to comprehend*. Used abs., or with acc. (ἀπό or παρά with gen. of the teacher, ἐν with ex-ample, 1 Cor. iv. 6).

**μανία**, as, ἡ, *madness*, Ac. xxvi. 24.\*

**μάννα**, τό (Heb., deriv. uncertain), *manna*, the food of the Israelites in the desert, Jn. vi. 31, 49; Heb. ix. 4. (S.)

**μαντεύομαι**, dep., *to utter responses, practice divination*, Ac. xvi. 16.\*

**μαραίνω**, αὐτῷ, fut. pass. μαρ-αθήσομαι, *to wither, to fade away*, Ja. i. 11.\*

**μαρὰν ἀθά** (two Aram. words), *our Lord cometh* (R. V. mrg.), 1 Cor. xvi. 22. (N. T.)\*

**μαργαρίτης**, οὐ, ὁ, *a pearl*, Mat. xiii. 45, 46.

**Μάρθα**, as, ἡ, *Martha*, Lu. x. 38, 40, 41.

**Μαρία**, as, or Μαριάμ, indecl. (Heb. *Miriam*), ἡ, *Mary*. Six of the name are mentioned: (1) the mother of Jesus, Lu. i. 27; (2) the Magdalen, Mar. xv. 40, 47;

(3) the sister of Martha and Lazarus, Lu. x. 39, 42; (4) the wife of Cleopas, Mat. xxvii. 56, 61; (5) the mother of John Mark, Ac. xii. 12; (6) a Christian woman in Rome, Ro. xvi. 6.

**Μάρκος**, οὐ, ὁ, *Mark*, Ac. xii. 12, 25.

**μάρμαρος**, οὐ, ὁ, ἡ, *marble*, Rev. xviii. 12.\*

**μαρτυρέω**, ὦ, ἡσω, *to be a witness*, abs., *to testify* (περὶ, gen.), *to give testimony* (το, dat. of pers. or thing), *to commend*; pass., *to be attested, i.e., honorably, to be of good report*.

**μαρτυρία**, as, ἡ, *testimony, i.e., legal*, Mar. xiv. 56, 59; or general, Jn. v. 34; with obj. gen., as Rev. xix. 10.

**μαρτύριον**, οὐ, τό, *testimony*, Mat. viii. 4 (το, dat.; against, ἐπὶ, acc.).

**μαρτύρομαι**, dep., *to call to witness*, Ac. xx. 26; Gal. v. 3; *to exhort solemnly*, Ac. xxvi. 22 (W. H.); Ep. iv. 17; 1 Th. ii. 11 (W. H.).\*

**μάρτυς**, υἱος, dat. plur. μάρτυσι, ὁ, *a witness, i.e., judicially*, Mat. xviii. 16; *one who testifies from what he has seen or experienced*, 1 Th. ii. 10, Lu. xxiv. 48; *a martyr*, witnessing by his death, Ac. xxii. 20; Rev. ii. 13, xvii. 6.

**μασσάομαι** (W. H. -ασά-), ὦμαι, *to bite, to gnaw*, Rev. xvi. 10.\*

**μαστιγίω**, ὦ, ὥσω, *to scourge*, Mat. x. 17; fig., Heb. xii. 6.

**μαστιζῶ**, *to scourge*, Ac. xxii. 25.\*

**μάστιξ**, ἡ, *a whip, a scourge*, Ac. xxii. 24; Heb. xi. 36; fig., *calamity, disease*, Mar. iii. 10, v. 29, 34; Lu. vii. 21.\*

**μαστός**, οὐ, ὁ, *the breast*, pl., Lu. xi. 27, xxiii. 29; Rev. i. 13.\*

**ματαιολογία**, as, ἡ, *vain, fruitless talk*, 1 Tim. i. 6.\*

**ματαιο-λόγος**, οὐ, ὁ, *a vain, empty talker*, Tit. i. 10.\*

**μάταιος** (αἰα), αἰων, *vain, useless, empty*, 1 Cor. xv. 17; Ja. i. 26; τὰ μάταια, *vanities*, spec. of heathen deities, Ac. xiv. 15 (and O. T.). Syn.: see κενός.

**ματαιότης**, τῆτος, ἡ, (1) *vanity*, 2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.\*

**ματαιόω**, ὦ, *to make vain or foolish*; pass., Ro. i. 21. (S.)\*

**μάτην**, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.\*

**Ματθαῖος** (W. H. Μαθθαῖος), οὐ, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called Λευί.

**Ματθάν** (W. H. Μαθθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.\*

**Ματθάτ**, ὁ (Heb.), *Matthat*, Lu. iii. 24, 29 (W. H. Μαθθάρ).\*

**Ματθίας** (W. H. Μαθθίας), α, ὁ, *Matthias*, Ac. i. 23, 26.\*

**Ματθαθά**, ὁ (Heb.), *Mattatha*, Lu. iii. 31.\*

**Ματθαθίας**, οὐ, ὁ, *Mattathias*, Lu. iii. 25, 26.\*

**μάχαιρα**, as and ἡ, *a sword*, Jn. xviii. 10, 11; met., for strife, Mat. x. 34; fig., of spiritual weapons, Ep. vi. 17.

**μάχη**, ἡ, *battle*; *contention, strife*, 2 Cor. vii. 5; 2 Tim. ii. 23; Tit. iii. 9; Ja. iv. 1.\*

**μάχομαι**, *to fight, contend, dispute*, Jn. vi. 52; Ac. vii. 26; 2 Tim. ii. 24; Ja. iv. 2.\*

**μεγαλ-αυχεῖν**, ὦ, *to boast great things*, to be arrogant, Ja. iii. 5 (W. H. μεγάλη αὐχεῖ).\*

**μεγαλείος**, εἰα, εἶον, *grand, magnificent*, Lu. i. 49 (W. H. με-γάλα); Ac. ii. 11.\*

**μεγαλειότης**, τῆτος, ἡ, *majesty, magnificence*, Lu. ix. 43; Ac. xix. 27; 2 Pet. i. 16.\*

**μεγαλο-πρεπής**, ἐς, gen. οὖς, *fitting for a great man, magnificent, majestic*, 2 Pet. i. 17.\*

**μεγαλύνω**, νῶ, (1) *to make great*, Mat. xxiii. 5; (2) *to magnify, extol, celebrate with praise*, Lu. i. 46; Ac. v. 13.

**μεγάλως**, adv., *greatly*, Phil. iv. 10.\*

**μεγαλωσύνη**, ἡ, *majesty*, Heb. i. 3, viii. 1; Ju. 25. (S.)\*

**μέγας**, μεγάλην, μέγα (see Gr. § 39), comp. μείζων, sup. μέγιστος, *great, in size, full-grown, intense*, Mat. ii. 10, xxviii. 8; *wonderful*, 2 Cor. xi. 15; *noble, of high rank*, Rev. xi. 18, xiii. 16; applied to age, ὁ μείζων, *the elder*, Ro. ix. 12; μέγας indicates the size of things, their meas-

2 Pet. ii. 18; (2) *perverse-ness*, Ep. iv. 17; (3) *frailty*, Ro. viii. 20.\*

**ματαιόω**, ὦ, *to make vain or foolish*; pass., Ro. i. 21. (S.)\*

**μάτην**, adv., *in vain, fruitlessly*, Mat. xv. 9; Mar. vii. 7.\*

**Ματθαῖος** (W. H. Μαθθαῖος), οὐ, ὁ, *Matthew*, the apostle and evangelist, Mat. ix. 9, 10; also called Λευί.

**Ματθάν** (W. H. Μαθθάν), ὁ (Heb.), *Matthan*, Mat. i. 15.\*

**Ματθάτ**, ὁ (Heb.), *Matthat*, Lu. iii. 24, 29 (W. H. Μαθθάρ).\*

**Ματθίας** (W. H. Μαθθίας), α, ὁ, *Matthias*, Ac. i. 23, 26.\*

**Ματθαθά**, ὁ (Heb.), *Mattatha*, Lu. iii. 31.\*

**Ματθαθίας**, οὐ, ὁ, *Mattathias*, Lu. iii. 25, 26.\*

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ure, number, cost, and estimation; *μεγάλη ἡμέρα*, a solemn, sacred day, Jn. xix. 31.  
**μέγθος**, οὖς, τό, greatness, Ep. 1. 19.\*  
**μεγιστάνες**, ἀνών, οἱ (sing. *μεγιστάν*, only in Ap., Sirach iv. 7), *princes, great men, nobles*, Mar. vi. 21; Rev. vi. 15, xviii. 23. (S.)\*  
**μεθ-ερμηνεύω**, to translate, to interpret, pass. only, Mar. v. 41; Jn. i. 41.  
**μεθη**, ης, ἡ, drunkenness, Lu. xxi. 34; Ro. xiii. 13; Gal. v. 21.\*  
**μεθ-ίστημι** (and *μεθιστάνω*, 1 Cor. xiii. 2), *μεταστήσω*, 1st aor., pass., *μετεστάθην*, lit., to change the place of; hence, to remove, 1 Cor. xiii. 2; Col. i. 13; to lead astray, Ac. xix. 26; to remove from life, Ac. xiii. 22; to remove from office, Lu. xvi. 4.\*  
**μεθ-οδία** (-οδία, W. H.), as, ἡ, a fraudulent artifice, a trick, Ep. iv. 14, vi. 11. (N. T.)\*  
**μεθ-όριος**, α, ον, bordering on; τὰ μεθόρια, borders, frontiers, Mar. vii. 24 (W. H. δρια)\*  
**μεθύσκω**, to make drunk; pass., to be drunk, Lu. xii. 45; Jn. ii. 10; Ep. v. 18; 1 Th. v. 7.\*  
**μέθυσος**, ου, ό (prop. adj.), a drunkard, 1 Cor. v. 11, vi. 10.\*  
**μεθύω**, to be drunken, Mat. xxiv. 49; Ac. ii. 15; met., Rev. xvii. 6.  
**μεῖζων**, comp. of μέγας, which see. It has itself a comparative, *μεῖζότερος*, 3 Jn. 4 (see Gr. § 47, Wi. § 11, 2b, Bu. 28).  
**μέλαν**, ανος, τό (μέλας), ink, 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13.\*  
**μέλας**, αῖνα, αν, black, Mat. v. 36; Rev. vi. 5, 12.\*  
**Μελεάς**, ᾱ, ό, Melea, Lu. iii. 31.\*  
**μελει**, impers. (see Gr. § 101, Wi. § 30, 10d, Bu. 164), it concerns, dat. of pers., with gen. of object, as 1 Cor. ix. 9; or περί, as Jn. x. 13; or ὅτι, as Mar. iv. 38.  
**μελετάω**, ᾱ, ἡσω, to practice, 1 Tim. iv. 15; to devise, Ac. iv.

25; to meditate, Mar. xiii. 11 (not W. H.).\*  
**μέλι**, ιτρος, τό, honey, Mat. iii. 4; Mar. i. 6; Rev. x. 9, 10.\*  
**μελισσος**, α, ον, made by bees, Lu. xxiv. 42 (W. H. omit). (N. T.)\*  
**Μελίτη**, ης, ἡ, Melita, now Malta, Ac. xxviii. 1 (W. H. Μελιτήνη)\*  
**μέλλω**, ἡσω, to be about to do, to be on the point of doing, with infin., generally the present infin., rarely aor.; the fut. infin. (the regular classical use) occurs only in the phrase μέλλειν ἔσσεσθαι (only in Ac.); the verb may often be adequately rendered by our auxiliaries, *will, shall, must; to delay*, only Ac. xxii. 16. The participle is used absolutely: τὸ μέλλον, the future, Lu. xiii. 9; τὰ μέλλοντα, things to come, Ro. viii. 38. See Gr. § 363f, Wi. § 44, 7c, Bu. 259.  
**μέλος**, οὖς, τό, a member of the body, a limb, as Mat. v. 29, 30; Ro. xii. 4; fig., 1 Cor. vi. 15.  
**Μελχί** (W. H. -ελ), ό (Heb.), Melchi. Two are mentioned, Lu. iii. 24, 28.\*  
**Μελχισεδέκ**, ό (Heb. king of righteousness), Melchizedek, Heb. v., vi., vii.\*  
**μεμβράνα**, ης, ἡ (Lat.), parchment, 2 Tim. iv. 13. (N. T.)\*  
**μέμφομαι**, ψομαι, dep., to blame, to censure, abs., Mar. vii. 2 (W. H. omit); Ro. ix. 19; abs. or dat., Heb. viii. 8 (W. H. acc., with dat. mrg.)\*  
**μεμψι-μοιρος**, ον, discontented, complaining, Ju. 16.\*  
**μέν**, antithetic particle, truly, indeed (see Gr. § 136, Wi. § 53, 7b), Bu. 364 sq.).  
**μεν-οὖν**, conj., moreover, therefore, but.  
**μεν-οὖν-γε**, conj., nay rather, nay truly, Lu. xi. 28 (W. H. μενοῦν); Ro. ix. 20, x. 18; Phil. iii. 8 (W. H. μεν οὖν γε). See Gr. § 406, Wi. § 61, 6, Bu. 370 sq.\*  
**μέν-τοι**, conj., yet truly, nevertheless, however, Jn. iv. 27.  
**μένω**, μενῶ, εἶμεινα, (1) intrans., to remain, to abide; so (a) of place, to dwell, Mat. x. 11; to lodge, Lu. xix. 5; (b) of

state, as Ac. v. 4; to continue firm and constant in, Jn. xv. 4; to endure, to last, to be permanent, 1 Cor. iii. 14; (2) trans., to await, wait for, only Ac. xx. 5, 23.  
**μερίζω**, σω, (1) to divide, separate, mid., to share (μετά, gen.), Lu. xii. 13; pass., to be divided, to be at variance, Mat. xii. 25, 26; 1 Cor. i. 13; (2) to distribute, Mar. vi. 41, acc. and dat.  
**μέριμνα**, ης, ἡ, care, anxiety, as dividing, distracting the mind, Mat. xiii. 22; Lu. viii. 14.  
**μεριμνάω**, ᾱ, ἡσω, to be anxious, distracted, to care for; abs., with dat., περί (gen.), acc. The various constructions may be illustrated from Mat. vi.: abs., vers. 27, 31; acc., ver. 34 (Rec.; see also 1 Cor. vii. 32-34); gen., ver. 34 (W. H.); dat., ver. 25; εἰς, ver. 34; περί, ver. 28.  
**μερίς**, ἰδος, ἡ, a part or division of a country, Ac. xvi. 12; a share, portion, Lu. x. 42; Ac. xviii. 21; 2 Cor. vi. 15; Col. i. 12.\*  
**μερισμός**, οὖ, ό, a dividing or division, Heb. iv. 12; distribution, gifts distributed, Heb. ii. 4.\*  
**μεριστής**, οὖ, ό, a divider, Lu. xii. 14. (N. T.)\*  
**μέρος**, οὖς, τό, a part; hence, (1) a share, Rev. xxii. 19; fellowship, Jn. xiii. 8; a business or calling, Ac. xix. 27; (2) a part, as the result of division, Jn. xix. 23. In adverbial phrases, μέρος τι, partly, in some part; ἀνὰ μέρος, alternately; ἀπὸ μέρους, partly; ἐκ μέρους, individually, of persons, partially, imperfectly, of things; κατὰ μέρος, particularly, in detail, Heb. ix. 5.  
**μεσημβρία**, ας, ἡ, midday, noon, Ac. xxii. 6; the south, Ac. xviii. 26.  
**μεστυέω**, σω, to mediate, to give surety, Heb. vi. 17.\*  
**μεσίτης**, ου, ό, a mediator, i.e., one who interposes between parties and reconciles them, Gal. iii. 19, 20; 1 Tim. ii. 5; in the phrase μεσίτης διαθήκης, mediator of a covenant, Heb. viii. 6, ix. 15, xii. 24.\*

**μεσο-νύκτιον**, ου, τό, *midnight*, as Lu. xi. 5.

**Μεσο-ποταμία**, ας, ἡ, *Mesopotamia*, the region between the Euphrates and the Tigris, Ac. ii. 9, vii. 2.\*

**μέσος**, η, ου, *middle*, of time or place, *in the midst of* (gen.), as Mat. xxv. 6; Jn. i. 26, xix. 18; Ac. i. 18, xxvi. 13; neut., τὸ μέσον, *the middle part*, used chiefly in adverbial phrases, with prepositions (art. generally omit.), ἐκ μέσου, *from among, away*; ἐν μέσῳ, *among*; ἀνὰ μέσον, *through the midst, among, between*; also with διὰ and εἰς.

**μεσό-τοιχον**, ου, τό, *a partition-wall*, Ep. ii. 14. (N. T.)\*

**μεσο-ουράνημα**, ατος, τό, *mid-heaven*, Rev. viii. 13, xiv. 6, xix. 17.\*

**μεσώω**, ᾧ, *to be in the middle*, Jn. vii. 14.\*

**Μεσσίας**, ου, ὁ (from Heb. *anointed*), *Messiah*, the same as Greek Χριστός, Jn. i. 41, iv. 25. (N. T.)\*

**μεστός**, ὅς, ὄν, *full*, gen., Jn. xix. 29; Ro. i. 29.

**μεστόω**, ᾧ, *to fill*, gen., Ac. ii. 13.\*

**μετά** (akin to μέσος), prep., gov. the gen. and acc.; gen., *with, among*; acc., *after* (see Gr. § 301, Wi. §§ 47 h, 49 f, 52, 4, 10), Bu. 338 sq.). In composition, μετά denotes *participation, nearness, change, or succession* (often like the Latin prefix *trans-*, as in the words *transfer, translate*).

**μετα-βαίνω**, βήσομαι, *to pass over, to depart*, Lu. x. 7; Mat. xi. 1.

**μετα-βάλλω**, in mid., *to change one's mind*, Ac. xxviii. 6.\*

**μετ-άγω**, *to turn about, to direct*, as horses, ships, Ja. iii. 3, 4.\*

**μετα-δίδωμι**, *to share with, to impart*, Lu. iii. 11; Ro. i. 11; 1 Th. ii. 8; Ep. iv. 28; ὁ μετα-διδούς, *a distributor of alms*, Ro. xii. 8.\*

**μετά-θεσις**, εως, ἡ, (1) *a transfer, a translation*, Heb. xi. 5; *a removal*, Heb. xii. 27; (2) *a change*, Heb. vii. 12.\*

**μετ-αίρω**, *to remove, intrans.*, *to depart*, Mat. xiii. 53, xix. 1.\*

**μετα-καλέω**, ᾧ, in mid., *to call to one's self, to send for*, Ac. vii. 14, x. 32, xx. 17, xxiv. 25.\*

**μετα-κινέω**, ᾧ, *to move away, pass.*, *to be moved away*, Col. i. 23.\*

**μετα-λαμβάνω**, *to take a share of*, Ac. ii. 46; *partake*, gen., 2 Tim. ii. 6; *to obtain* (acc.), Ac. xxiv. 25.

**μετά-ληψις** (W. H. -ληψις), εως, ἡ, *participation*; εἰς μ., *to be received*, 1 Tim. iv. 3.\*

**μετ-αλλάσσω**, *to change one thing* (acc.) *for* (ἐν, εἰς) *another*, Ro. i. 25, 26.\*

**μετα-μέλομαι**, μελήσομαι, 1st aor. μετεμελήθην, dep., pass., *to change one's mind*, Mat. xxi. 30, 32; Heb. vii. 21; *to repent, to feel sorrow for, regret*, Mat. xxvii. 3; 2 Cor. vii. 8. Syn.: μετανόω the regular expression for thorough repentance; μεταμέλομαι is more loosely used, generally expressing sorrow, regret or remorse.

**μετα-μορφώω**, ᾧ, *to change the form, to transform*, Mat. xvii. 2; Mar. ix. 2; 2 Cor. iii. 18; Ro. xii. 2.\*

**μετα-νοέω**, ᾧ, ἦσω, *to change one's views and purpose, to repent*, as Mat. iii. 2; Ac. viii. 22. Syn.: see μετα-μέλομαι.

**μετάνοια**, ας, ἡ, *change of mind, repentance*, as Mat. iii. 8, 11.

**μετα-ξύ** (σύν or ἔν), adv. of time, *meanwhile*, Jn. iv. 31; *afterwards*, perh., Ac. xiii. 42 (see Gr. § 298, 7 b); as prep. with gen., *between*, of place, Mat. xxiii. 35.

**μετα-πέμπω**, in mid., *to send for to one's self, to summon*, Ac. x. 5, 22, 29, xi. 13, xxiv. 24, 26, xxv. 3; pass., x. 29.\*

**μετα-στρέφω** (with 2d fut. and 2d aor. pass.), *to turn about, to change*, Ja. iv. 9; Ac. ii. 20; *to pervert, to corrupt*, Gal. i. 7.\*

**μετα-σχηματίζω**, ἴσω, *to change the figure of, transfigure*, Phil. iii. 21; mid., *to assume the appearance of any one*, 2 Cor. xi. 13, 14, 15; fig., *to transfer, i.e., to speak by way of illustration*, 1 Cor. iv. 6.\*

**μετα-τίθημι**, *to transpose, to transfer*, Ac. vii. 16; Heb. xi. 5; *to change*, Heb. vii. 12; mid., *to transfer one's self, i.e., to fall away, to desert*, Gal. i. 6; *to pervert*, Ju. 4.\*

**μετ-έπειτα**, adv., *afterwards*, Heb. xii. 17.\*

**μετ-έχω**, μετασχήσω, 2d aor. μετέσχον, *to be partaker of, to share in*, 1 Cor. ix. 10, 12, x. 17, 21, 30; Heb. ii. 14, v. 13, vii. 13.\*

**μετρωρίζω**, in pass., *to be troubled with anxiety, to be in suspense*, Lu. xii. 29.\*

**μετ-οικεσία**, ας, ἡ, *change of abode, migration* (of the Babylonian exile), Mat. i. 11, 12, 17.\*

**μετ-οικίζω**, ᾧ, *to cause to change one's habitation, to cause to migrate*, Ac. vii. 4, 43.\*

**μετοχή**, ἧς, ἡ, *a sharing, a fellowship*, 2 Cor. vi. 14.\*

**μέτοχος**, ου, ὁ (prop. adj.), *a partaker*, Heb. iii. 1, 14, vi. 4, xii. 8; *a partner, an associate*, Heb. i. 9; Lu. v. 7.\*

**μετρέω**, ᾧ, *to measure*, Rev. xi. 2; Lu. vi. 38; met., *to estimate, to judge of*, 2 Cor. x. 12.

**μετρητής**, οὔ, ὁ, prop. *a measurer; an amphora*, a liquid measure containing 72 sextarii, or somewhat less than 9 English gallons, Jn. ii. 6.\*

**μετρο-παθέω**, ᾧ, *to treat with moderation, bear gently with* (R. V.), Heb. v. 2.\*

**μετρίως**, adv., *moderately*, Ac. xx. 12.\*

**μέτρον**, ου, τό, *a measure*, Mat. xxiii. 32; Mar. iv. 24; *a measuring-rod*, Rev. xxi. 15; *a definite portion or measure*, Ro. xii. 3; Ep. iv. 16; adv. phrases, ἐκ μέτρον, *by measure, sparingly*, Jn. iii. 34; ἐν μέτρῳ, *in due measure*, Ep. iv. 16.

**μέτωπον**, ου, τό (ὦψ), *the forehead*, Rev. vii. 3, ix. 4 (only in Rev.).

**μέχρι**, ὁ μέχρις, adv., as prep. with gen., *unto, time*, Mat. xiii. 30; Mar. xiii. 30; place, Ro. xv. 19; degree, 2 Tim. ii. 9; Heb. xii. 4; as conj., *until*, Ep. iv. 13.

**μή**, a negative particle, *not*; for



distinction between *μή* and *οὐ*, see Gr. § 401, Wi. § 55, i, Bu. 351; elliptically, *lest*, see Gr. § 384, Wi. § 56, 2b, Bu. 241 sq.; interrogatively, see Gr. § 369, Wi. § 57, 3b, Bu. 248; for the combination *οὐ μή*, see Gr. § 377, Wi. § 57, 3b, Bu. 211 sq.

*μή-γε*, in the phrase *εἰ δὲ μήγε*, *but if not*, emphatic.

*μηδαμῶς*, adv., *by no means*, Ac. x. 14, xi. 8.\*

*μηδέ*, compare *οὐδέ*, and see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.; *not even*, Mar. ii. 2; 1 Cor. v. 11; generally used after a preceding *μή*, and *not*, *neither*, *but not*, *nor yet*, as Mat. vi. 25, vii. 6.

*μηδεῖς*, *μηδεμία*, *μηδέν* (*εἰς*), differing from *οὐδεῖς* as *μή* from *οὐ* (see Gr. § 401, Wi. § 55, i, Bu. 351); *not one*, *no one*, *no person* or *thing*, *nothing*, Mat. viii. 4; Mar. v. 26; Gal. vi. 3.

*μηδέ-ποτε*, adv., *never*, 2 Tim. iii. 7.\*

*μηδέ-πω*, adv., *not yet*, Heb. xi. 7.\*

*Μήδως*, *οὐ*, *ὁ*, *a Mede*, Ac. ii. 9.\*

*μηκέτι*, adv. (*ἔτι*), *no more*, *no longer*, Mar. ix. 25, xi. 14; Ac. iv. 17.

*μήκος*, *οὐς*, *τό*, *length*, Ep. iii. 18; Rev. xxi. 16.\*

*μηκύνω*, *to make long*; *pass.*, *to grow up*, as *plants*, Mar. iv. 27.\*

*μηλωτή*, *ἡς*, *ἡ*, *a sheepskin*, Heb. xi. 37.\*

*μήν*, a part. of strong affirmation, N. T. only in the combination *ἡ μήν*, *assuredly*, *certainly*, Heb. vi. 14 (W. H. *εἰ μήν*).\*

*μήν*, *μηνός*, *ὁ*, (1) *a month*, as Ac. vii. 20; (2) *the new moon*, as a festival, Gal. iv. 10.

*μηνύω*, *to show*, *declare*, Lu. xx. 37; Jn. xi. 57; Ac. xxiii. 30; 1 Cor. x. 28.\*

*μή οὐκ*, an interrogative formula, expecting the answer "yes," Ro. x. 18, 19; 1 Cor. ix. 4, 5.

*μή-ποτε*, adv., *never*, Heb. ix. 17; as conj., *lest ever*, *lest perhaps*, *lest at any time*, Lu. xii. 58; Ac. v. 39; *interrog.* part., *whether indeed*, Jn. vii. 26; Lu. iii. 15.

*μή που*, *lest anywhere*, Ac. xxvii. 29 (W. H., for Rec. *μήπως*).

*μή-πω*, adv., *not yet*, Ro. ix. 11; Heb. ix. 8.\*

*μή-πως*, conj., *lest in any way*, *lest perhaps*, as Ac. xxvii. 29 (W. H. *μή που*), 1 Th. iii. 5.

*μηρός*, *οὐ*, *ὁ*, *the thigh*, Rev. xix. 16.\*

*μήτε*, conj., differing from *οὐτε* as *μή* from *οὐ* (see Gr. § 401); *and not*, used after a preceding *μή* or *μήτε*, *neither ... nor*; in Mar. iii. 20, *not even*, W. H. read *μηδέ*.

*μήτηρ*, *τῆς*, *ἡ*, *a mother*, Mat. i. 18, ii. 11; *met.*, *a mother city*, Gal. iv. 26.

*μήτι*, adv., *interrogatively* used, *is it?* *whether at all?* generally expecting a negative answer; *μήτιγε* (W. H., Rec. *μήτι γε*), *not to say then?* 1 Cor. vi. 3.

*μήτις* (W. H. *μή τις*), *pron.* *interrog.*, *has or is any one?* *whether any one?* Jn. iv. 33.\*

*μήτρα*, *ας*, *ἡ*, *the womb*, Lu. ii. 23; Ro. iv. 19.\*

*μητρ-αλώας* (W. H. *-ολώας*), *οὐ*, *ὁ*, *a matricide*, 1 Tim. i. 9.\*

*μία*, *fem.* of *εἷς*, *one*.

*μαίνω*, *ανῶ*, *perf. pass.* *μεύλασμαι*, *to stain*, *pollute*, *defile*, Jn. xviii. 28; Tit. i. 15, Heb. xii. 15; Ju. 8.\*

*μίασμα*, *ατος*, *τό*, *pollution*, *defilement*, 2 Pet. ii. 20.\*

*μασμός*, *οὐ*, *ὁ*, *the act of defilement*, *pollution*, 2 Pet. ii. 10.\*

*μίγμα*, *ατος*, *τό*, *a mixture*, Jn. xix. 39 (W. H. text *ἐλιγμα*).\*

*μίγνυμι*, *μίξω*, *ἔμιξα*, *perf. pass.* *μεμίγμαι*, *to mix*, *to mingle*, Mat. xxvii. 34; Lu. xiii. 1; Rev. viii. 7, xv. 2.\*

*μικρός*, *ἄ*, *ὅν*, *little*, *small*, *i.e.*, in size, Mat. xiii. 32; quantity, 1 Cor. v. 6; number, Lu. xii. 32; time, Jn. vii. 33; dignity, Mat. x. 42; age, Mat. xviii. 6, 10, 14.

*Μίλητος*, *οὐ*, *ἡ*, *Miletus*, Ac. xx. 15, 17; 2 Tim. iv. 20.\*

*μίλιον*, *οὐ*, *τό* (Lat. *miliarium*), *a mile* (somewhat less than our mile), Mat. v. 47.\*

*μιμέομαι*, *οὔμαι*, *dep. mid.*, *to imitate*, 2 Th. iii. 7, 9; Heb. xiii. 7; 3 Jn. 11.\*

*μιμητής*, *οὐ*, *ὁ*, *an imitator*, as 1 Cor. iv. 16.

*μυμήσκω* (*μνα-*), *mid.*, with fut. in *pass. form* *μνησθήσομαι*, 1st aor. *ἐμνήσθην*, *perf.* *μύμνημαι*, *to call to mind*, *to remember*, *gen. pers.* or *thing*, Mat. xxvi. 75; Lu. xxiii. 42; *pass.*, *to be remembered*, *to be had in mind*, only Ac. x. 31; Rev. xvi. 16.

*μισέω*, *ῶ*, *ἡσώ*, *to hate*, *to detest*, Mat. v. 43; Jn. vii. 7; Ro. ix. 13.

*μισθ-απο-δοσία*, *ας*, *ἡ*, *recompense*, as (1) *reward*, Heb. x. 35, xi. 26; (2) *punishment*, Heb. ii. 2. (N. T.)\*

*μισθ-απο-δότης*, *οὐ*, *ὁ*, *a rewarder*, Heb. xi. 6. (N. T.)\*

*μισθός*, *α*, *ον*, *hired*, as *subst.*, *a hired servant*, Lu. xv. 17, 19, 21 (W. H. in br.)\*.

*μισθός*, *οὐ*, *ὁ*, *hire*, *wages*, *recompense*, Mat. xx. 8; used of *reward*, Mat. v. 12, 46; of *punishment*, 2 Pet. ii. 13.

*μισθώω*, *ῶ*, *ῶσω*, *mid.*, *to hire*, Mat. xx. 1, 7.\*

*μισθωμα*, *ατος*, *τό*, *hire*, *rent*; *anything rented*, as a house, Ac. xxviii. 30.\*

*μισθωτός*, *οὐ*, *ὁ*, *a hired servant*, Mar. i. 20; Jn. x. 12, 13.\*

*Μιτυλήνη*, *ἡς*, *ἡ*, *Mitylene*, the capital of Lesbos, Ac. xx. 14.\*

*Μιχαήλ*, *ὁ* (Heb. *who is like God?*), *Michael*, an archangel, Ju. 9; Rev. xii. 7.\*

*μνᾶ*, *ἄς*, *ἡ*, *a mina*, silver money = 100 *δραχμαί*, or about sixteen or seventeen dollars, Lu. xix. 13-25.\*

*μνάομαι*, see *μυμήσκω*.

*Μνάσων*, *ωνος*, *ὁ*, *Mnason*, Ac. xxi. 16.\*

*μνεία*, *ας*, *ἡ*, *remembrance*, *re-collection*, Phil. i. 3; 1 Th. iii. 6; *μνείαν ποιέσθαι*, *to mention*, Ro. i. 9.

*μνήμα*, *ατος*, *τό*, *a monument*, *a tomb*, Mar. v. 5; Lu. xxiii. 53; less frequent than the following.

*μνημεῖον*, *οὐ*, *τό*, *a tomb*, *a sepulchre*, Mat. viii. 28; Jn. xi. 31.

*μνήμη*, *ἡς*, *ἡ*, *remembrance*, *mention*; *μνήμην ποιέσθαι*, *to make mention*, 2 Pet. i. 15.\*

*μνημονεύω*, *to remember* (*δτι*).

recollect, call to mind (gen. or acc.), Mat. xvi. 9; Ac. xx. 31; to be mindful of, Heb. xi. 15; to make mention of (περί, gen.), Heb. xi. 22.

**μνημόσυνον**, ου, τό, a memorial, honorable remembrance, Mat. xxvi. 13; Mar. xiv. 9; Ac. x. 4.\*

**μνηστῆυ**, to ask in marriage; pass., to be betrothed, Mat. i. 18; Lu. i. 27, ii. 5.\*

**μογι-λάλος**, ου, ὁ (prop. adj.), one speaking with difficulty, a stammerer, Mar. vii. 32.\*

**μόγις**, adv., with difficulty, hardly, Lu. ix. 39 (W. H. μόλις).\*

**μόδιος**, ου, ὁ (Lat.), a dry measure (16 sextarii), containing about a peck; a modius, Mat. v. 15; Mar. iv. 21; Lu. xi. 33. (N. T.)\*

**μοιχαλῖς**, ἰδος, ἡ, an adulteress, Ro. vii. 3; fig., for departure from God, Mat. xvi. 4; Ja. iv. 4. (S.)

**μοιχάομαι**, ὤμαι, to commit adultery, Mat. v. 32.

**μοιχεύα**, as, ἡ, adultery, Mat. xv. 19.

**μοιχεύω**, σω, to commit adultery, abs. (acc., Mat. v. 28); fig., of forsaking God, Rev. ii. 22.

**μοιχός**, οὐ, ὁ, an adulterer, Lu. xviii. 11; 1 Cor. vi. 9; Heb. xiii. 4; Ja. iv. 4 (not W. H.).\*

**μόλις**, adv., with difficulty, hardly, Lu. ix. 39 (W. H.); Ac. xiv. 18, xxvii. 7, 8, 16; Ro. v. 7; 1 Pet. iv. 18.\*

**Μολόχ**, ὁ (Heb.), Moloch, Ac. vii. 43 (from S.).\*

**μολύνω**, νῶ, to pollute, to defile, 1 Cor. viii. 7; Rev. iii. 4, xiv. 4.\*

**μολυσμός**, οὐ, ὁ, pollution, defilement, 2 Cor. vii. 1. (S.)\*

**μομφή**, ἥς, ἡ, complaint, ground of complaint, Col. iii. 13.\*

**μονή**, ἥς, ἡ, an abode, a dwelling-place, Jn. xiv. 2, 23.\*

**μονο-γενής**, ἐς, gen. οὐς, only begotten, Lu. vii. 12, viii. 42, ix. 38; Heb. xi. 17; of Christ, Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9.\*

**μόνος**, η, ου, only, alone, single, Lu. xxiv. 18; solitary, without company, Mar. vi. 47; forsaken, desolate, Jn. viii. 29; adv., μόνον, only.

**μον-όφθαλμος**, ον, having but one eye, Mat. xviii. 9; Mar. ix. 47.\*

**μονόω**, ὦ, to leave alone; pass., to be left alone or desolate, 1 Tim. v. 5.\*

**μορφή**, ἥς, ἡ, outward appearance, form, shape, Mar. xvi. 12; Phil. ii. 6, 7.\* Syn.: see *ιδέα*.

**μορφώω**, ὦ, ὥσω, to form, to fashion, Gal. iv. 19.\*

**μόρφωσις**, εως, ἡ, form, semblance, 2 Tim. iii. 5; form, system, Ro. ii. 20.\*

**μοσχ-ο-ποιέω**, ὦ, to make an image of a calf, Ac. vii. 41. (N. T.)\*

**μόσχος**, ου, ὁ, ἡ, a calf, a young bullock, Lu. xv. 23, 27, 30; Heb. ix. 12, 19; Rev. iv. 7.\*

**μουσικός**, ἡ, ὄν, skilled in music, a musician, Rev. xviii. 22.\*

**μόχθος**, ου, ὁ, wearisome labor, toil, 2 Cor. xi. 27; 1 Th. ii. 9; 2 Th. iii. 8.\*

**μυελός**, οὐ, ὁ, marrow, Heb. iv. 12.\*

**μνέω**, ὦ, to initiate into, to instruct, Phil. iv. 12.\*

**μῦθος**, ου, ὁ, a word; hence, a fiction, a fable, a falsehood, 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16.\*

**μυκάομαι**, ὤμαι, to bellow, to roar, as a lion, Rev. x. 3.\*

**μυκτηρίζω**, to turn up the nose; to mock, deride, Gal. vi. 7.\*

**μυλκός**, ἡ, ὄν, pertaining to a mill; with λίθος, millstone, Mar. ix. 42 (not W. H.); Lu. xvii. 2 (W. H.). (N. T.)\*

**μύλινος**, η, ου, in sense of foregoing, Rev. xviii. 21 (W. H.).\*

**μύλος**, ου, ὁ, a millstone, as Mat. xviii. 6.

**μυλῶν**, ὄνος, ὁ, a mill-house, the place where grain was ground, Mat. xxiv. 41 (W. H. μύλος).\*

**Μύρα** (W. H. Μύρρα), ων, τά, Myra, a city near the coast of Lycia, Ac. xxvii. 5.\*

**μυριάς**, ἀδος, ἡ, a myriad, ten thousand, Ac. xix. 19; a vast multitude, Lu. xii. 1; Ac. xxi. 20; Heb. xii. 22; Ju. 14; Rev. v. 11, ix. 16.\*

**μυρίζω**, σω, to anoint, Mar. xiv. 8.\*

**μυρίοι**, ιαι, ια, innumerable, 1 Cor. iv. 15, xiv. 19; μύριοι,

αι, ια, ten thousand, Mat. xviii. 24.\*

**μύρον**, ου, τό, ointment, Mat. xxvi. 7.

**Μυσία**, as, ἡ, Mysia, Ac. xvi. 7, 8.\*

**μυστήριον**, ου, τό, a mystery, anything hidden, a secret, Mat. xiii. 11; Ro. xi. 25. In classical Greek, τὰ μυστήρια are hidden religious rites and knowledge, revealed only to the initiated; hence, the word is used in N. T. of the truths of the Gospel as mysteries partly hidden, partly revealed, Ep. iii. 9; Col. i. 26, iv. 3; 1 Tim. iii. 16; a hidden meaning, Ep. v. 32; Rev. i. 20.

**μυωπαῖω**, to see dimly, 2 Pet. i. 9.\*

**μώλωψ**, ωπος, ὁ, a bruise, a stripe, 1 Pet. ii. 24.\*

**μωμάομαι**, ὤμαι, dep., aor. mid. and pass., to blame, to find fault with, 2 Cor. vi. 3, viii. 20.\*

**μῶμος**, ου, ὁ, a blemish; met., disgrace, 2 Pet. ii. 13.\*

**μωραίνω**, ανῶ, to make foolish, 1 Cor. i. 20; pass., to become foolish, Ro. i. 22; to become insipid, tasteless, like spoiled salt, Mat. v. 13; Lu. xiv. 34.\*

**μωρία**, as, ἡ, folly, absurdity, 1 Cor. i. 18, 21, 23, ii. 14, iii. 19.\*

**μωρο-λογία**, as, ἡ, foolish talking, Ep. v. 4.\*

**μωρός**, ἁ, ὄν, stupid, foolish, Mat. vii. 26, xxiii. 17, 19, (on Mat. v. 22, see Gr. § 153, ii.); τὸ μωρόν, foolishness, 1 Cor. i. 25, 27.

**Μωσῆς** (W. H. Μωσῆς), ἐως, dat. εἰ or ἦ; acc. ἦν (once ἔα, Lu. xvi. 29), ὁ, Moses, met., the books of Moses, the Pentateuch, Lu. xvi. 29; 2 Cor. iii. 15.

## N

**N, v, vū, nu, n**, the thirteenth letter. As a numeral, ν' = 50; ν = 50,000.

**Ναασσάν**, ὁ (Heb.), Naasson, Mat. i. 4; Lu. iii. 32.\*

**Ναγγαλ**, ὁ (Heb.), Naggai, Lu. iii. 25.\*

**Ναζαρέτ**, -ρέθ or -ρά (W. H.



have all the forms), ἡ, *Nazareth*, Mat. ii. 23; Lu. ii. 4, 39, 51.  
**Ναζαρενός**, οὐ, ὁ, *a Nazarene*, as Mar. i. 24.  
**Ναζωραῖος**, οὐ, ὁ, *a Nazarene*, an appellation of Christ, Mat. ii. 23, xxvi. 71; Christians are called οἱ Ναζωραῖοι, Ac. xxiv. 5.  
**Ναθάν** (W. H. -άν), ὁ (Heb.), *Nathan*, Lu. iii. 31.\*  
**Ναθαναήλ**, ὁ, *Nathanael*, perhaps the same as *Bartholomew*, Jn. i. 45-49, xxi. 2.\*  
**ναί**, adv., affirming, *yes*, Mat. ix. 28; *even so*, Mat. xi. 26; Lu. x. 21; Rev. xxii. 20; *yea*, strongly affirming, Lu. vii. 26.  
**Ναῖν**, ἡ, *Nain*, Lu. vii. 11.\*  
**ναός**, οὐ, ὁ (ναῶ), *a temple, a shrine*, in general, Ac. xix. 24; *the temple*, Mat. xxiii. 16; met., used of Jesus Christ, Jn. ii. 19, 20; of Christians generally, 1 Cor. iii. 16; 2 Cor. vi. 16. *Syn.*: see ἱερόν.  
**Ναούμ**, ὁ (Heb.), *Nahum*, Lu. iii. 25 (not the prophet).  
**νάρδος**, οὐ, ἡ, *nard, oil or ointment*, Mar. xiv. 3; Jn. xii. 3.\*  
**Νάρκισσος**, οὐ, ὁ, *Narcissus*, Ro. xvi. 11.\*  
**ναυαγήω**, ὦ (ἀγνυμι), *to suffer shipwreck*, 2 Cor. xi. 25; fig., 1 Tim. i. 19.\*  
**ναύ-κληρος**, οὐ, ὁ, *a ship-master, or owner*, Ac. xxvii. 11.\*  
**ναῦς**, acc. ναῦν, ἡ, *a ship*, Ac. xxvii. 41.\*  
**ναύτης**, οὐ, ὁ, *a sailor*, Ac. xxvii. 27, 30; Rev. xviii. 17.\*  
**Ναχώρ**, ὁ (Heb.), *Nachor*, Lu. iii. 34.\*  
**νεανίας**, οὐ, ὁ, *a young man*, a youth, Ac. vii. 58, xx. 9, xxiii. 17, 18, 22 (not W. H.).  
**νεανίσκος**, οὐ, ὁ, *a young man*, Mat. xix. 20; plur., of soldiers, Mar. xiv. 51; 1 Jn. ii. 13, 14; *an attendant*, Ac. v. 10.  
**Νεάπολις**, εως, ἡ, *Neapolis*, Ac. xvi. 11.\*  
**Νεεμάν** (W. H. Ναϊμάν), ὁ (Heb.), *Naaman*, Lu. iv. 27.\*  
**νεκρός**, ὁ, ὁν, *dead*, (1) lit., as Mat. xi. 5; οἱ νεκροί, *the dead*, generally, 1 Pet. iv. 6; (2) fig., *dead*, spiritually, Ep. ii. 1; *dead to* (dat.), Ro. vi. 11;

*inactive, inoperative*, Ro. vii. 8.  
**νεκρῶν**, ὧν, *to put to death*; fig., *to deprive of power, to render weak and impotent*, Ro. iv. 19; Col. iii. 5; Heb. xi. 12.\*  
**νέκρωσις**, εως, ἡ, *death, a being put to death*, 2 Cor. iv. 10; *deadness, impotency*, Ro. iv. 19.\*  
**νεο-μηνία**, see *νουμηνία*.  
**νέος**, α, ον, (1) *new, fresh*, Mat. ix. 17; 1 Cor. v. 7; Col. iii. 10; (2) *young, of persons*, Tit. ii. 4. *Syn.*: see *καιρός*.  
**νεοσσός** (W. H. νεσσός), οὐ, ὁ, *a young bird*, Lu. ii. 24.\*  
**νεότης**, ης, ἡ, *youth*, Lu. xviii. 21; 1 Tim. iv. 12.  
**νεό-φυτος**, ον, *newly planted*; fig., *a recent convert*, 1 Tim. iii. 6.\*  
**Νέρων**, ουος, ὁ, *Nero*, the Roman emperor, 2 Tim. iv. 23 (Rec.).  
**νεῶν**, σω, *to nod*; so, *to beckon, to signify*, Jn. xiii. 24; Ac. xxiv. 10.\*  
**νεφέλη**, ης, ἡ, *a cloud*, Mar. ix. 7, xiii. 26.  
**Νεφθαλείμ**, ὁ (Heb.), *Naphtali*, Mat. iv. 13, 15; Rev. vii. 6.\*  
**νέφος**, ους, τό, *a cloud*; met., *a multitude, a great company*, Heb. xii. 1.\*  
**νεφρός**, οὐ, ὁ, *a kidney*, plur., *the kidneys, the loins*, used (as Heb.) for the secret thoughts, desires, and purposes, Rev. ii. 23.\*  
**νεω-κόρος**, ον, ὁ, ἡ (ναός and κορέω, *to sweep*), *a temple-keeper*, a designation of the people of Ephesus, Ac. xix. 35.\*  
**νεοτερικός**, ἡ, ὁν, *youthful, juvenile*, 2 Tim. ii. 22.\*  
**νεώτερος**, α, ον (comp. of νέος, which see), *younger, inferior in rank*, Lu. xv. 12, 13, xxii. 26; 1 Tim. v. 11, 14.  
**νή**, adv., of affirmative swearing, *by*, with acc., 1 Cor. xv. 31.\*  
**νήθω**, *to spin*, Mat. vi. 28; Lu. xii. 27.\*  
**νηπιάζω**, *to be an infant*, 1 Cor. xiv. 20.\*  
**νήπιος**, α, ον, *infantile*; as subst., *an infant, a babe*, Mat. xxi. 16; 1 Cor. xiii. 11; used of an age below manhood, Gal. iv. 1; fig., of un-

*learned, unenlightened persons*, Mat. xi. 25; Ro. ii. 20; 1 Th. ii. 7 (W. H.).  
**Νηρέυς**, εως, ὁ, *Nereus*, Ro. xvi. 15.\*  
**Νηρί**, ὁ (Heb.), *Neri*, Lu. iii. 27.\*  
**νησίον**, ον, τό (dim. of νῆσος), *a small island*, Ac. xxvii. 16.\*  
**νῆσος**, ον, ἡ (νέω, *to swim*), *an island*, Ac. xiii. 6, xxvii. 26.  
**νηστεία**, ας, ἡ, *a fasting, a fast*, Mat. xvii. 21 (W. H. omit); Ac. xiv. 23; *the day of atonement, the chief Jewish fast-day*, Ac. xxvii. 9; *want of food*, 2 Cor. vi. 5, xi. 27.  
**νηστεύω**, σω, *to abstain from food, to fast*, Mat. iv. 2, vi. 16-18.  
**νήστις**, ιος, plur. νήστεις, ὁ, ἡ, *fasting*, Mat. xv. 32; Mar. viii. 3.\*  
**νηφάλιος** or -λεος, ον, *sober, temperate*, 1 Tim. iii. 2, 11; Tit. ii. 2.\*  
**νήφω**, ψω, *to be sober, temperate*, fig., 1 Th. v. 6, 8.  
**Νίγερ**, ὁ (Lat.), *Niger*, Ac. xiii. 1.\*  
**Νικάνωρ**, οπος, ὁ, *Nicanor*, Ac. vi. 5.\*  
**νικάω**, ὦ, ἡσω, *to be victorious, abs.*, Rev. iii. 21; *to conquer, overcome* (acc.), Lu. xi. 22; Jn. xvi. 33.  
**νίκη**, ης, ἡ, *victory*, 1 Jn. v. 4.\*  
**Νικό-δημος**, ον, ὁ, *Nicodemus*, Jn. iii. 1.  
**Νικολαίτης**, ον, ὁ, *a follower of Nicolaus* (probably a Greek equivalent for Balaam), *a Nicolaitan*, Rev. ii. 6, 15.\*  
**Νικόλαος**, ον, ὁ, *Nicolaus*, Ac. vi. 5 (not to be confounded with preced.).  
**Νικό-πολις**, εως, ἡ, *Nicopolis*, Tit. iii. 12. Several cities of the name existed; this was probably on the promontory of Epirus.\*  
**νίκος**, ους, τό, *victory*, 1 Cor. xv. 55, 57; *els νίκος*, from S., *to a victorious consummation, utterly*, Mat. xii. 20; 1 Cor. xv. 54.\*  
**Νινευί**, ἡ (Heb.), *Nineveh*, Lu. xi. 32 (W. H. read following).  
**Νινευίτης** (W. H. -εῖτης), ον, ὁ, *a Ninevite*, Mat. xii. 41; Lu. xi. 30, 32 (W. H.).\*



**νιπτήρ**, ἥρος, ὁ, *a basin*, for washing hands and feet, Jn. xiii. 5. (N. T.)\*  
**νίπτω**, ψα, *to wash* (acc.), Jn. xiii. 8; mid., *to wash one's self*, acc. of part, as Mar. vii. 3. *Syn.*: see λοῦω.  
**νοέω**, ὦ, ἥσω, *to understand*, *to consider*, abs., or with acc., or ὅτι, Jn. xii. 40; Ep. iii. 4; Mar. xiii. 14.  
**νόημα**, ατος, τό, (1) *a thought*, *purpose*, *device*, 2 Cor. ii. 11, x. 5; Phil. iv. 7; (2) *the mind*, i.e., *the understanding* or *intellect*, 2 Cor. iii. 14, iv. 4, xi. 3.\*  
**νόθος**, η, ου, *illegitimate*, *bastard*, Heb. xii. 8.\*  
**νομή**, ης, ἡ (νέμω, *to pasture*), (1) *pasturage*, Jn. x. 9; (2) *met.*, *growth*, *increase*, as of a gangrene, 2 Tim. ii. 17.\*  
**νομίζω**, σω (νόμος), (1) *to think*, *to suppose*, *to expect*, as the result of thinking, Mat. v. 17, xx. 10; (2) *pass.*, *to be customary*, only Ac. xvi. 13 (but see W. H. and R. V.).  
**νομικός**, ἡ, ὅν, *pertaining to* (the) *law*, Tit. iii. 9; as subst., *a person learned in* or *teacher of the Mosaic law*, Mat. xxii. 35; Tit. iii. 13.  
**νομίμως**, adv., *lawfully*, 1 Tim. i. 8; 2 Tim. ii. 5.\*  
**νόμισμα**, ατος, τό, (lawful) *money*, *coin*, Mat. xxii. 19.\*  
**νομο-διδάσκαλος**, ου, ὁ, *a teacher and interpreter of the Mosaic law*, Lu. v. 17; Ac. v. 34; 1 Tim. i. 7. (N. T.)\*  
**νομο-θεσία**, as, ἡ, *lawgiving*, *legislation*, Ro. ix. 4.\*  
**νομο-θετέω**, ὦ, *to enact laws*; *pass.*, *to be enacted*, Heb. viii. 6; *to be furnished with laws*, Heb. vii. 11.\*  
**νομο-θέτης**, ου, ὁ (τίθημι), *a law-giver*, *legislator*, Ja. iv. 12.\*  
**νόμος**, ου, ὁ (νέμω, *to apportion*), *a law*, *an edict*, *a statute*, Lu. ii. 22; *a standard of acting* or *judging*, Ro. iii. 27; *a written law*, Ro. ii. 14; *the Mosaic economy*, Mat. v. 18; Ro. x. 4; *the Christian dispensation* or *doctrines*, Gal. vi. 2; Ro. xiii. 8; *met.*, for the books containing the Mosaic law, i.e., the five books of Moses, Mat. xii. 5;

and for the Old Testament generally, Jn. x. 34. On the article with νόμος, see Gr. § 234, Wi. § 19, 1a, Bu. 89.  
**νόος**, see νοῦς.  
**νοσέω**, ὦ, *to be sick*; fig., *to have a diseased appetite* or *craving for*, περὶ (acc.), 1 Tim. vi. 4.\*  
**νόσημα**, ατος, τό, *disease*, *sickness*, Jn. v. 4 (W. H. omit).  
**νόσος**, ου, ἡ, *disease*, *sickness*, Mat. iv. 23, 24.  
**νοσσιὰ**, ἀς, ἡ, *a brood of young birds*, Lu. xiii. 34. (S.)\*  
**νοσσίον**, ου, τό, *a brood of young birds*, Mat. xxiii. 37.\*  
**νοστός**, see νεοστός.  
**νοσφίζω**, in mid., *to remove for one's self*, *to purloin*, Ac. v. 2, 3; Tit. ii. 10.\*  
**νότος**, ου, ὁ, *the south wind*, Lu. xii. 55; *the South*, Lu. xi. 31.  
**νου-θεσία**, as, ἡ, *admonition*, *counsel*, 1 Cor. x. 11; Ep. vi. 4; Tit. iii. 10.\*  
**νου-θετέω**, ὦ, *to admonish*, *to counsel*, Ac. xx. 31.  
**νου-μηνία** (W. H. νεο-), as, ἡ, *the new moon*, as a festival, Col. ii. 16.\*  
**νουν-εχώς**, adv., *wisely*, *judiciously*, Mar. xii. 34.\*  
**νοῦς** (orig. νόος), νοός, νοί, νοῦν, ὁ, *the mind*, i.e., *the understanding* or *intellect*, Lu. xiv. 45; Phil. iv. 7; *the reason*, Ro. vii. 25, xii. 2; hence, *any affection of the mind*—as modes of thought—*inclinations* or *dispositions*, Ro. xiv. 5; 1 Cor. i. 10.  
**Νυμφᾶς**, ᾶ, ὁ, *Nymphas*, Col. iv. 15.\*  
**νύμφη**, ης, ἡ, *a betrothed woman*, *a bride*, Rev. xviii. 23; *a daughter-in-law*, Mat. x. 35.  
**νυμφίος**, ου, ὁ, *a bridegroom*, Jn. iii. 29.  
**νυμφών**, ὄνος, ὁ, *a bridal chamber*; οἱ υἱοὶ τοῦ νυμφώνος, *the sons of the bridal chamber*, friends of the bridegroom, Mat. ix. 15; Mar. ii. 19; Lu. v. 34; *a room in which the marriage ceremonies were held*, Mat. xxii. 10 (W. H.). (Ap.)\*  
**νῦν** and **νυνή**, adv., (1) *of time*, *now*, i.e., *the actually present*; *now*, in relation to time

just past, *just now*, *even now*; *now*, in relation to future time, *just at hand*, *even now*, *immediately*; ὁ, ἡ, τὸ νῦν, *the present*, with subst. or (neut.) without; (2) of logical connection, *now*, 2 Cor. vii. 9; *now then*, i.e., implying the rise of one thing from another, 1 Cor. xiv. 6; (3) in commands and appeals, *now* is emphatic, *at this instant*, Mat. xxvii. 42; Ja. iv. 13.  
**νύξ**, νυκτός, ἡ, *the night*, *night-time*, lit., Ac. xvi. 33; often fig., *a time of darkness* and *ignorance*, Ro. xiii. 12; 1 Th. v. 5; *death*, Jn. ix. 4.  
**νύσσω**, ξω, *to stab*, *to pierce*, Jn. xix. 34.\*  
**νυστάζω**, ξω, *to nod* in sleep, *to be drowsy*, Mat. xxv. 5; fig., *to delay*, 2 Pet. ii. 3.\*  
**νυχθ-ήμερον**, ου, τό, *a night and a day*, *twenty-four hours*, 2 Cor. xi. 25.\*  
**Νώε**, ὁ (Heb.), *Noah*, Lu. iii. 36, xvii. 26, 27.  
**νυθρός**, ᾶ, ὅν, *sluggish*, *dull*, *stupid*, Heb. v. 11, vi. 12.\*  
**νῶτος**, ου, ὁ, *the back* of men or animals, Ro. xi. 10.\*

## Ξ

**Ξ**, ξ, ξι, xi, the double letter x (= γς, κς, or χς), the fourteenth letter of the alphabet. As numeral, ξ' = 60; ξξ = 60,000.  
**ξενία**, as, ἡ, *hospitality*; *a lodging*, Ac. xxviii. 23; Philem. 22.\*  
**ξενίζω**, σω, (1) *to receive as a guest* (acc.), Ac. x. 23, xxviii. 7; Heb. xiii. 2; *pass.*, *to be entertained*, *to lodge*, Ac. x. 6, 18, 32, xxi. 16; (2) *to astonish* by strangeness, Ac. xvii. 20; *pass.*, *to think strangely of*, *to be surprised at* (dat.), 1 Pet. iv. 4, 12.\*  
**ξeno-δοχέω**, ὦ, *to entertain guests*, *to practice hospitality*, 1 Tim. v. 10.\*  
**ξένος**, η, ου, masc., *a guest-friend*; as subst., *a stranger*, *foreigner*, Mat. xxv. 35, 38, 43, 44; *a host*, Ro. xvi. 23; *alien*, Ep. ii. 12; *new*, *novel*, Heb. xiii. 9; 1 Pet. iv. 12. \*  
**ξίστης**, ου, ὁ (the Latin sextarius), *a sextarius*, *a vessel*

for measuring liquids, holding about a pint; *a pitcher*, of any size, Mar. vii. 4, 8 (W. H. omit).\*

**ξηραίνω**, ανῶ, 1st aor., act., ἐξήρανα, 1st aor., pass., ἐξηράνθη, perf., pass., ἐξηράμηναι (3 s., ἐξηράνται, Mar. xi. 21), to make dry, to wither, Ja. i. 11; pass., to become dry, to be withered, Mat. xiii. 6; to be dried up, Rev. xvi. 12; to be ripened, as corn, Rev. xiv. 15; to pine away, Mar. ix. 18.

**ξηρός**, ὁ, ὄν, dry, withered, of a tree, Lu. xxiii. 31; of a useless limb, Mat. xii. 10; Mar. iii. 3 (W. H.); Lu. vi. 6, 8; Jn. v. 3; of land, Heb. xi. 29; ἡ ξηρά (sc. γῆ), dry land, Mat. xxiii. 15.\*

**ξύλινος**, ἡ, ἡ, wooden, 2 Tim. ii. 20; Rev. ix. 20.\*

**ξύλον**, ου, τό, wood, e.g., timber in building, 1 Cor. iii. 12; anything made of wood, e.g., the stocks, Ac. xvi. 24; a staff, Mat. xxvi. 47, 55; a cross, Ac. xiii. 29; Gal. iii. 13; a living tree, Rev. ii. 7.

**ξυράω**, ὦ, ἡσω, perf. pass. ἐξύρημαι, to shave, Ac. xxi. 24; 1 Cor. xi. 5, 6.\*

Ο

**Ο, ο, ὁ μικρόν**, omicron, short o, the fifteenth letter. As a numeral, ο=70; ο=70,000.

**ὁ, ἡ, τό**, the definite article, the, originally demonstrative. For its uses, see Gr. §§ 193-234, Wi. §§ 17-20, Bu. 85-103.

**ὀγδοήκοντα**, num., indeclin., eighty, Lu. ii. 37, xvi. 7.\*

**ὀγδοος**, η, ου, ord., eighth; on 2 Pet. ii. 5, see Gr. § 331, Wi. § 37, 2, Bu. 30.

**ὀγκος**, ου, ὁ, a weight, an encumbrance, Heb. xii. 1.\*

**ὀδε**, ἡδε, τόδε, demon. pron., this, that (here). See Gr. § 339, Wi. § 23, 5, Bu. 103.

**ὀδόνω**, to pass along a way, to journey, Lu. x. 33.\*

**ὀδηγέω**, ὦ, ἡσω, to lead along a way, to conduct, to guide, Mat. xv. 14; Lu. vi. 39; Jn. xvi. 13; Ac. viii. 31; Rev. vii. 17.\*

**ὀδ-ηγός**, οῦ, ὁ, a leader, a guide,

Ac. i. 16; fig., of instructors, Mat. xv. 14, xxiii. 16, 24; Ro. ii. 19.\*

**ὀδοι-πορεύω**, ὦ, to travel, to pursue a way, Ac. x. 9.\*

**ὀδοι-πορία**, ας, ἡ, a journey, a journeying, Jn. iv. 6; 2 Cor. xi. 26.\*

**ὀδός**, οῦ, ἡ, (1) a way, a road, Mat. ii. 12; (2) a going, a progress, Mar. vi. 8; (3) a journey, a day's or a Sabbath day's, Lu. ii. 44; Ac. i. 12; (4) fig., manner of action, method of proceeding, Ac. xiii. 10; Mat. xxi. 32; especially (5) the Christian way, Ac. ix. 2; 2 Pet. ii. 2; (6) used of Christ himself, the Way, Jn. xiv. 6.

**ὀδούς**, ὀδόντος, ὁ, a tooth, Mat. v. 38.

**ὀδυνάω**, ὦ, in mid. and pass., to be tormented, to be greatly distressed, Lu. ii. 48, xvi. 24, 25; Ac. xx. 38.\*

**ὀδύνη**, ης, ἡ, pain, distress, of body or mind, Ro. ix. 2; 1 Tim. vi. 10.\*

**ὀδυρμός**, οῦ, ὁ, lamentation, wailing, Mat. ii. 18; 2 Cor. vii. 7.\*

**Οζίας**, ου, ὁ, Uziah, Mat. i. 8, 9.\*

**ὀξω**, to stink, be offensive, Jn. xi. 39.\*

**ὅθεν**, adv., whence, of place, source, or cause, Mat. xii. 44; 1 Jn. ii. 18; Heb. ii. 17.

**ὀδόνη**, ης, ἡ, a linen cloth; hence, a sheet, Ac. x. 11, xi. 5.\*

**ὀδόνιον**, ου, τό (dim. of ὀδόνη), a linen bandage, Jn. xix. 40.

**οἶδα**, plur. οἶδαμεν (for Attic ἵσμεν), οἶδατε (and Attic ἵστε, Heb. xii. 17), οἶδασι (and Attic ἵδασσι, only Ac. xxvi. 4), I know (see Gr. § 103, 4, Wi. § 40, 4b).

**οἰκιακός**, ἡ, ὄν, see οἰκιακός.

**οἰκεῖος**, α, ου, domestic, belonging to a household, Gal. vi. 10; Ep. ii. 19; 1 Tim. v. 8.\*

**οἰκεία**, ας, ἡ, household, body of servants, Mat. xxiv. 45 (W. H.).\*

**οἰκέτης**, ου, ὁ, a domestic, a household servant, Lu. xvi. 13; Ac. x. 7; Ro. xiv. 4; 1 Pet. ii. 18.

**οἰκῶ**, ὦ, ἡσω, trans., to inhabit, 1 Tim. vi. 16; intrans., to

dwell, Ro. viii. 9; 1 Cor. vii. 12, 13.

**οἴκημα**, ατος, τό, a dwelling, used of a prison, Ac. xii. 7.\*

**οἰκητήριον**, ου, τό, a dwelling-place, a habitation, 2 Cor. v. 2; Ju. 6.\*

**οἰκία**, ας, ἡ, (1) a house, Lu. xv. 8; (2) met., a household, a family, goods, i.e., a house and all that is in it, Jn. iv. 53; Mar. xii. 40.

**οἰκιακός**, οῦ, ὁ, one of a family, whether child, or servant, Mat. x. 25, 36.\*

**οἰκοδεσποτέω**, ὦ, to manage a household, 1 Tim. v. 14.\*

**οἰκο-δεσπότης**, ου, ὁ, a household, a master of a house, Mat. x. 25.

**οἰκοδομέω**, ὦ, to erect a building, build, Lu. xiv. 30; fig., of the building up of character, to build up, edify, 1 Cor. x. 23; to encourage, 1 Cor. viii. 10.

**οἰκο-δομή**, ης, ἡ (δέμω), the act of building; a building, lit., Mat. xxiv. 1; of the spiritual body, 2 Cor. v. 1; of the church, Ep. ii. 21; met., edification, spiritual advancement, Ro. xiv. 19, xv. 2.

**οἰκοδομία**, ας, ἡ, edification, 1 Tim. i. 4 (W. H. οἰκονομία).\*

**οἰκο-δόμος**, ου, ὁ, a builder, Ac. iv. 11 (W. H.).\*

**οἰκονομέω**, ὦ, to be a steward, Lu. xvi. 2.\*

**οἰκονομία**, ας, ἡ, management of household affairs, stewardship, Lu. xvi. 2-4; a dispensation, 1 Cor. x. 17.

**οἰκο-νόμος**, ου, ὁ (νέμω), a house-manager, a steward, Lu. xvi. 1, 3, 8; of the Christian stewardship, 1 Cor. iv. 1; 1 Pet. iv. 10; Tit. i. 7.

**οἶκος**, ου, ὁ, a house, a building, for any purpose (gen.); met., a family resident in one house, a family perpetuated by succession; the house of God, i.e., the temple; the family of God, i.e., the church.

**οἰκουμένη**, ης, ἡ, pres. part. pass. fem. of οἰκέω (sc. γῆ), the inhabited land, or world; (1) the Roman empire, Lu. ii. 1; (2) the world at large, Lu. iv. 5, xxi. 26; (3) met., the inhabitants of the world,

Ac. xvii. 6, 31; (4) *the universe*, Heb. ii. 5.

**οικ-οῦρός**, οὐ, ὁ, ἡ (οἶκος, *keeper*), attending to household affairs, domestic, Tit. ii. 5 (W. H. οἰκουρῶς, with same meaning).\*

**οικτίρω**, ἦσω, to pity, to have compassion on, Ro. ix. 15 (from S.).\*

**οικτιρμός**, οὐ, ὁ, compassion, pity, Ro. xii. 1; 2 Cor. i. 3; Phil. ii. 1; Col. iii. 12; Heb. x. 28.\*

**οικτιρμων**, ον, pitiful, merciful, Lu. vi. 36; Ja. v. 11.\*

**οἶμαι**, see οἶσμαι.

**οἶνο-τότης**, ον, ὁ, one given to wine-drinking, Mat. xi. 19; Lu. vii. 34.\*

**οἶνος**, ον, ὁ, wine, Mar. ii. 22; met., a vine, Rev. vi. 6; fig., of that which excites or inflames, Rev. xiv. 10, xvii. 2.

**οἶνο-φλυγία**, ας, ἡ (φλύω, to overflow), drunkenness, 1 Pet. iv. 3.\*

**οἶμαι** and **οἶμαι**, to think, to suppose, acc. and inf., or ὅτι, Jn. xxi. 25; Phil. i. 16; Ja. i. 7.\*

**οἶος**, α, ον, rel. pron., correl. to τοιοῦτος, of what kind, such as.

**οἶσω**, see φέρω.

**οἰκνέω**, ὡ, ἦσω, to be slothful, to delay, to hesitate, Ac. ix. 38.\*

**οἰκνηρός**, ἄ, ον, slothful, backward, Mat. xxv. 26; Ro. xii. 11; Phil. iii. 1.\*

**οἰκτα-ήμερος**, ον, of or belonging to the eighth day, Phil. iii. 5.\*

**οἰκτώ**, num., indecl., eight, Lu. ii. 21.

**οἰλερός**, ον, ὁ, destruction, perdition, 1 Cor. v. 5; 1 Th. v. 3; 2 Th. i. 9; 1 Tim. vi. 9.\*

**οἰλο-πιστία**, ας, ἡ, little faith, Mat. xvii. 20 (W. H.). (N. T.).\*

**οἰλο-πιστος**, ον, of little faith, Mat. vi. 30. (N. T.).

**ὀλίγος**, η, ον, (1) little, small, brief, Lu. x. 2; Ac. xiv. 28; (2) in plur., few, sometimes with gen., Mat. vii. 14; Ac. xvii. 4; (3) neut. as adv., ὀλίγον, of time, soon, Lu. v. 3; of space, a little way, Mar. vi. 31; (4) with prepositions preceded in various phrases,

as ἐν ὀλίγῳ, with little trouble, Ac. xxvi. 28.

**ὀλιγό-ψυχος**, ον, faint-hearted, 1 Th. v. 14. (S.).\*

**ὀλιγωρέω**, ὦ, to care little for, to despise (gen.), Heb. xii. 5 (from S.).\*

**ὀλίγως**, adv., a little, scarcely, 2 Pet. ii. 18 (W. H.).\*

**ὀλοθρευτής**, οὐ, ὁ, a destroyer, 1 Cor. x. 10. (N. T.).\*

**ὀλοθρεύω**, to destroy, Heb. xi. 28.\*

**ὀλο-καύτωμα**, ατος, τό (καίω), a whole burnt-offering, the whole being consumed, Mar. xii. 33; Heb. x. 6, 8. (S.).\*

**ὀλοκληρία**, ας, ἡ, perfect soundness, Ac. iii. 16. (S.).\*

**ὀλό-κληρος**, ον, complete in every part, sound, perfect, 1 Th. v. 23; Ja. i. 4. Syn.: see ἄριστος.

**ὀλοῦζέω**, as from the cry ὀλ-ὀλ, to howl, to lament aloud, Ja. v. 1.\*

**ὅλος**, η, ον, all, the whole (see Gr. § 225, Wi. § 20, 1b, a, Bu. 94), Jn. vii. 23; Ja. iii. 2; 1 Jn. v. 19.

**ὀλο-τελής**, ἑς, perfect, complete, 1 Th. v. 23.\*

**Ὀλύμπας**, ἄ, ὁ, Olympus, Ro. xvi. 15.\*

**ὄλυνθος**, ον, ὁ, an unripe fig, one which, not ripening in due time, grows through the winter and falls off in the spring, Rev. vi. 13.\*

**ὄλως** (ὅλος), adv., wholly, altogether, 1 Cor. v. 1, vi. 7; with neg., not at all, Mat. v. 34; 1 Cor. xv. 29.\*

**ὄμβρος**, ον, ὁ, a violent rain, Lu. xii. 54.\*

**ὀμείρομαι**, to long for, 1 Th. ii. 8 (W. H., Rec. λμείρομαι).\*

**ὀμνέω**, ὡ, ἦσω, to associate with (dat.), to talk with (πρὸς, acc.), Lu. xxiv. 14, 15; Ac. x. 11, xxiv. 26.\*

**ὀμιλία**, ας, ἡ, intercourse, companionship, 1 Cor. xv. 33.\*

**ὀμιλος**, ον, ὁ, a crowd, company, Rev. xviii. 17 (not W. H.).\*

**ὀμίχλη**, ης, ἡ, a mist, 2 Pet. ii. 17 (W. H.).\*

**ὄμμα**, ατος, τό, an eye, Mat. xx. 34 (W. H.); Mar. viii. 23.\*

**ὀμνμι** and **ὀμνύω**, ὀμνίσω (see Gr. § 116, 3, Wi. § 15, Bu.

45), to swear, to take an oath, Mar. xiv. 71; to promise with an oath, Mar. vi. 23.

**ὀμο-θυμαδόν**, adv., with one mind, unanimously, only in Ac. and Ro. xv. 6.

**ὀμοιάω**, στω, to be like, Mat. xiii. 27 (W. H. mrg.); Mar. xiv. 70 (not W. H.). (N. T.).\*

**ὀμοιο-παθής**, ἐς, being affected like another (dat.), having like passions or feelings, Ac. xiv. 15; Ja. v. 17.\*

**ὅμοιος**, οἶα, οἶον, like, similar to, resembling (dat.), Jn. ix. 9; Rev. iv. 3; of equal rank, Mat. xxii. 39.

**ὀμοιότης**, τητος, ἡ, likeness, Heb. iv. 15, vii. 15.\*

**ὀμοιώω**, ὦ, ὥσω, (1) to make like; pass., to be like, or to resemble, Mat. vi. 8, xiii. 24; Ac. xiv. 11; (2) to liken, to compare, Mat. vii. 24; Mar. iv. 30; with acc. and dat.

**ὀμοίωμα**, ατος, τό, likeness, similitude, Ro. i. 23, v. 14, vi. 5, viii. 3; Phil. ii. 7; Rev. ix. 7.\* Syn.: see εἰκών.

**ὀμοίως**, adv., in like manner, Lu. iii. 11; Jn. v. 19.

**ὀμοιωσας**, εως, ἡ, likeness, Ja. iii. 9.\* Syn.: see εἰκών.

**ὀμο-λογέω**, ὦ, ἦσω, 1st aor. ὠμολόγησα, to speak the same thing; hence, (1) to confess, in the sense of conceding or admitting, generally with ὅτι, Mat. xiv. 7; Heb. xi. 13; (2) to profess, or acknowledge openly, acc., or with ἐν, Mat. x. 32; Lu. xii. 8; Jn. ix. 22; (3) as ἐξομολογέω, to praise (dat.), Heb. xiii. 15.

**ὀμολογία**, ας, ἡ, a profession, or a confession, 2 Cor. ix. 13; 1 Tim. vi. 12, 13; Heb. iii. 1, iv. 14, x. 23.\*

**ὀμολογουμένως**, adv., confessedly, by assent of all, 1 Tim. iii. 16.\*

**ὀμό-τεχνος**, ον, of the same trade or craft, Ac. xviii. 3.\*

**ὁμοῦ**, adv., together, at the same place or time, Jn. iv. 36.

**ὁμό-φρων**, ον (φρήν), of one mind, 1 Pet. iii. 8.\*

**ὁμός**, see δμνμι.

**ὅμως**, adv., yet, 1 Cor. xiv. 7; Gal. iii. 15; with μέντοι, nevertheless, Jn. xii. 42.\*



ὄναρ, τό, indecl., *a dream*; κατ' ὄναρ, *in a dream*, Mat. i. 20, ii. 12, 13, 19, 22, xxvii. 19.\*

ὄνᾱριον, ου, τό (dim. of ὄνος), *a young ass*, Jn. xii. 14.\*  
ὀνειδίω, σω, *to reproach, revile, upbraid*, Mat. xi. 20; Mar. xvi. 14; Lu. vi. 22.

ὀνειδισμός, οὔ, ὁ, *reproach, reviling*, Ro. xv. 3; 1 Tim. iii. 7; Heb. x. 33, xi. 26, xiii. 13. (S.)\*

ὀνειδος, ους, τό, *reproach, disgrace*, Lu. i. 25.\*

Ὀνήσιμος, ου, ὁ (*profitable*), Onesimus, Col. iv. 9; Philem. 10.\*

Ὀνησί-φορος, ου, ὁ, Onesiphorus, 2 Tim. i. 16, iv. 19.\*

ὀνικός, ἡ, ὄν, *pertaining to an ass*; μύλος ὀνικός, *a millstone turned by an ass, i.e., the large upper millstone*, Mat. xviii. 6; Lu. xvii. 2 (not W. H.); Mar. ix. 42 (W. H.). (N. T.)\*

ὀνήμις, *to be useful, to help*; mid. aor., opt., ὀνάμην, *may I have help or joy from*, Philem. 20.\*

ὄνομα, ατος, τό, *a name*, almost always of persons; in N. T., as in O. T., the name of a person is a mark of what he himself is, the name expresses the character, Mat. i. 21; Mar. iii. 16, v. 9; Lu. i. 31; hence the expressions ποιεῖν τι ἐπὶ τῷ ὀνόματι, ἐν τῷ ὀνόματι, διὰ τοῦ ὀνόματος; the name is often introduced by ὀνόματι, *by name*, once by τοῦνομα (τὸ ὄνομα), Mat. xxvii. 57; *fame, reputation*, Ep. i. 21; Phil. ii. 9.

ὀνομάζω, σω, *to give a name to*, Lu. vi. 13, 14; *to mention*, Ep. v. 3; *to call upon the name of*, 2 Tim. ii. 19.

ὄνος, ου, ὁ, ἡ, *an ass*, Mat. xxi. 2, 7; Lu. xiii. 15.

ὄντως, adv. (ὄν, neut. part. of εἶμι), *really, truly*, 1 Cor. xiv. 25; 1 Tim. v. 3, 5.

ὄξος, ους, τό, *vinegar*; in N. T., *sour wine*, mixed with water, a common drink of Roman soldiers, Jn. xxi. 29, 30.

ὄξυς, εἶα, ὅ, (1) *sharp*, as a weapon, Rev. i. 16, ii. 12; (2) *swift, eager*, Ro. iii. 15.

ὀπή, ἥς, ἡ, *an opening, a cavern*, Ja. iii. 11; Heb. xi. 38.\*

ὀπισθεν, adv. of place, *from behind, after*, Mat. ix. 20, xv. 23.

ὀπίσω, adv., *behind, after*, of place, Lu. vii. 38; of time, Mat. iii. 11; abs., or with gen.; τὰ ὀπίσω, *those things that are behind*, Phil. iii. 14; εἰς τὰ ὀπίσω, *backward*, Jn. xviii. 6.

ὀπλίω, σω, N. T., mid., *to arm one's self with*, acc., fig., 1 Pet. iv. 1.\*

ὄπλον, ου, τό, *an instrument, arms, weapons*, Jn. xviii. 3; Ro. xiii. 12; 2 Cor. vi. 7, x. 4.\*

ὀποίος, ὁλα, οἶον, relat. pron., *of what kind or manner*, correl. to τοιοῦτος, Ac. xxvi. 29; 1 Cor. iii. 13; Gal. ii. 6; 1 Th i. 9; Ja. i. 24.\*

ὀπότε, adv. of time, *when*, Lu. vi. 3 (W. H. ὅτε)\*.

ὅπου, adv. of place, *where, whither; where*, referring to state, Col. iii. 11; *in case that*, 1 Cor. iii. 3.

ὀπτάω, *to behold*; in pass., *to appear*, Ac. i. 3; see ὁράω. (S.)\*

ὀπτασία, ας, ἡ, *a vision, a supernatural appearance*, Lu. i. 22, xxiv. 23; Ac. xxvi. 19; 2 Cor. xii. 1.\*

ὀπτός, ἡ, ὄν, *roasted, broiled*, Lu. xxiv. 42.\*

ὀπτω, ὀπτομαι, see ὁράω.

ὀπώρα, ας, ἡ, *autumn, autumnal fruits*, Rev. xviii. 14.\*

ὀπως, rel. adv., *how*, Lu. xxiv. 20; as conj., *in order that, so that*; with ἄν, Ac. iii. 19 (see Gr. § 384, 2, Wi. § 42, 6, Bu. 234); after verbs of beseeching, and the like, *that*, Mat. ix. 38; Mar. iii. 6.

ὄραμα, ατος, τό, (1) *a spectacle*, Ac. vii. 31; (2) *a vision*, Ac. ix. 10, 12.

ὄρασις, εως, ἡ, *appearance*, Rev. iv. 3; *a vision*, Ac. ii. 17; Rev. ix. 17.

ὀρατός, ἡ, ὄν, *visible*, plur., neut., Col. i. 16.\*

ὁράω, ᾶ, ὀφμαι, ἑώρακα, εἶδον (see Gr. § 103, 4, Wi. § 15, Bu. 64), (1) *to see*, generally; (2) *to look upon or contemplate*; (3) *to see*, and so to

*participate in*, Lu. xvii. 22; Jn. iii. 36; (4) *to take heed*, Heb. viii. 5; Mat. viii. 4; with μή or equiv., *to beware*, Mat. xvi. 6; (5) pass., *to be seen, to appear to, to present one's self to* (dat.).

ὀργή, ἥς, ἡ, *anger, indignation*, Ep. iv. 31; often of the wrath of God, and its manifestation, Ro. i. 18. Syn.: see θυμός.

ὀργίζω, σω, *to irritate, to provoke*; pass., *to be angry*, abs., Mat. xviii. 34; *to be enraged with*, dat., or ἐντ, dat., Mat. v. 22; Rev. xii. 17.

ὀργίλος, η, ον, *prone to anger*, Tit. i. 7.\*

ὀργυιά, ἄς, ἡ, *a fathom*, about five or six feet, Ac. xxvii. 28.\*

ὀρέγω, *to stretch forth*; mid., *to reach after, to desire or long eagerly for*, gen., 1 Tim. iii. 1, vi. 10; Heb. xi. 16.\*

ὀρεινός, ἡ, ὄν, *mountainous, hilly* (sc. χώρα), 1 Lu. i. 39, 65.\*

ὀρεξις, εως, ἡ, *strong desire, lust*, Ro. i. 27.\*

ὀρθο-πόδεω, ᾶ, *to walk in a straight course*, fig., *to act uprightly*, Gal. ii. 14. (N. T.)\*

ὀρθός, ἡ, ὄν, *upright*, Ac. xiv. 10; *straight*, Heb. xii. 13.\*

ὀρθο-τομέω, ᾶ (τέμνω), *to cut straight*; met., *to handle rightly, i.e., to teach correctly*, 2 Tim. ii. 15. (S.)\*

ὀρβρίζω, *to rise early in the morning, to come early in the morning*, Lu. xxi. 38. (S.)\*

ὀρβρινός, ἡ, ὄν, *early in the morning*, Lu. xxiv. 22 (W. H.); Rev. xxii. 16 (not W. H.).\*

ὀρβριος, α, ον, *early in the morning*, Lu. xxiv. 22 (W. H. read preceding).\*

ὀρβρος, ου, ὁ, *early dawn, day-break*, Lu. xxiv. 1; Jn. viii. 2 (W. H. omit); Ac. v. 21.\*

ὀρθῶς, adv., *rightly*, Mar. vii. 35; Lu. vii. 43, x. 28, xx. 21.\*

ὀρίζω, σω, *to define; to determine*, Ac. xvii. 26; Heb. iv. 7; *to appoint, to decree*, Ac. x. 42, xi. 29; pass., perf. part., ὠρισμένος, *decreed*, Ac. ii. 23; neut., *decree*, Lu. xxii. 22.

ὀριον, ου, τό, plur., *the bound-*

aries of a place; hence, *districts, territory*, Mat. ii. 6, iv. 13.  
**ὀρκίζω**, to adjure by, to charge solemnly by, with double acc., Mar. v. 7; Ac. xix. 13; 1 Th. v. 27 (W. H. ἐνορκίζω).  
**ὀρκος**, ov, ὁ, an oath, Mat. xiv. 7, 9; a promise with an oath, a vow, Mat. v. 33.  
**ὀρκ-ωμοσία**, as, ἡ, the taking of an oath, an oath, Heb. vii. 20, 21, 28. (S.)\*  
**ὀρμάω**, ὦ, ἥσω, N. T., intrans., to rush, Mat. viii. 32; Ac. vii. 57 (eis, or ἐπὶ, acc.).  
**ὀρμή**, ἡς, ἡ, a rush, a violent assault, Ac. xiv. 5; Ja. iii. 4.\*  
**ὄρμημα**, ατος, τό, a rushing on, impulse, Rev. xviii. 21.\*  
**ὄρνενον**, ov, τό, a bird, Rev. xviii. 2, xiv. 17, 21.\*  
**ὄρνις**, ιθος, ὁ, ἡ, a bird, a hen, Mat. xxiii. 37; Lu. xiii. 34.\*  
**ὄρο-θεσία**, as, ἡ, a setting of boundaries, a definite limit, Ac. xvii. 26. (N. T.)\*  
**ὄρος**, οvs, τό, a mountain, Lu. iii. 5, ix. 28.  
**ὀρύσσω**, ξω, to dig, to dig out, Mat. xxi. 33, xxv. 18; Mar. xii. 1.\*  
**ὀρφανός**, ἡ, ὁν, bereaved, an orphan, Jn. xiv. 18; as subst., Ja. i. 27.\*  
**ὀρχέομαι**, οὔμαι, ἥσομαι, dep., mid., to dance, Mat. xi. 17, xiv. 6; Mar. vi. 22; Lu. vii. 32.\*  
**ὅς**, ἡ, δ, relative pronoun, *who, which* (see Gr. §§ 58, 343-348, Wi. § 24, Bu. 281 sq.; for δς ἄν, δς ἐάν, *whoever*, see Gr. § 380, Wi. § 42, 3, Bu. 288); as demonstr. in the phrase, δς μὲν . . . δς δέ, *that one . . . this one*, as 2 Cor. ii. 16.  
**ὁσάκις**, rel. adv., *as often as*, always with ἄν or ἐάν, I Cor. xi. 25, 26; Rev. xi. 6.\*  
**ὁσιος** (α), ov, *holy, pious*, of human beings, of Christ, and of God; τὰ ὅσια, *the holy promises*, Ac. xiii. 34. Syn.: see ἅγιος.  
**ὁσιότης**, τητος, ἡ, *holiness, godliness*, Lu. i. 75; Ep. iv. 24.\*  
**ὁσώς**, adv., *holily*, 1 Th. ii. 10.\*

**ὁσμή**, ἡς, ἡ, a smell, an odor, lit., Jn. xii. 3; fig., 2 Cor. ii. 14, 16; Ep. v. 2; Phil. iv. 18.\*  
**ὅσος**, η, ov, relat. pron., *how much, how great*, (1) of time, *how long, as long as*, Ro. vii. 1; repeated, the meaning is intensified, Heb. x. 37: ἐτι μικρὸν ὅσον ὅσον, *yet a little, a very, very little*; (2) of quantity, of number, *how much, plur., how many*, Mar. iii. 8; Jn. vi. 11; Ac. ix. 13; *as many as*, Mat. xiv. 36; with ἄν, ἐάν, *as many as, whatsoever*, Mat. vii. 12, xxi. 22; (3) of measure, degree, Heb. vii. 20.  
**ὅς-περ**, ἡ-περ, ὅ-περ, *the very one who*, Mar. xv. 6 (not W. H.)\*  
**ὀστέον**, contr. ὀστούν, οὔ, τό, a bone, Jn. xix. 36.  
**ὅς-τις**, ἡ-τις, ὅ, τι, compound relat., *whosoever, whichever, whatsoever* (see Gr. §§ 58c, 349, Wi. § 42, 3, Bu. 115); the addition of ἄν, ἐάν, gives indefiniteness.  
**ὀσπράκινος**, η, ov, *made of earth, earthen*, 2 Cor. iv. 7; 2 Tim. ii. 20.\*  
**ὀσφρησις**, εως, ἡ, *the sense of smell, smelling*, 1 Cor. xii. 17.\*  
**ὀσφύς**, ὅς, ἡ, *the loins*, Mat. iii. 4; Lu. xii. 35; Ac. ii. 30; 1 Pet. i. 13.  
**ὅταν** (ὅτε, ἄν), rel. adv., *when, whensoever*; always with subj. except Mar. iii. 11, xi. 19 (W. H.), 25 (W. H.); Rev. iv. 9, viii. 1 (W. H.).  
**ὅτε**, rel. adv., *when*, Mar. xiv. 12.  
**ὅτι**, conj., (1) *that*, after verbs of declaring, etc., introducing the object-sentence; sometimes as a mere quotation mark, Mat. ii. 23; (2) *because* (see Gr. § 136, 6, Wi. § 53, 8b, Bu. 357 sq.).  
**ὅτου** (gen. of ὅστις), ἔως ὅτου, *until*, Lu. xxii. 16.  
**οὔ**, adv. (gen. of ὅς), *where, whither*; οὔ ἐάν, *whithersoever*; also used of time, *when*, in the phrases, ἀφ' οὔ, *since*, ἀχρίς, ἔως, μέχρις οὔ, *until*.  
**οὐ** (οὐκ before a vowel, οὐχ if the vowel is aspirated), *no*,

*not* (see Gr. §§ 134, 401, Wi. §§ 55, 56, Bu. 344 sq.).  
**οὐά**, interj., *ah! alas!* derisive, Mar. xv. 29. (N. T.)\*  
**οὐαί**, interj., *woe! alas!* uttered in grief or denunciation, Mat. xi. 21; 1 Cor. ix. 16; ἡ οὐαί, as subst., Rev. ix. 12, *the woe, the calamity*. (S.)\*  
**οὐδαμῶς**, adv., *by no means*, Mat. ii. 6.\*  
**οὐ-δέ**, conj., disj. neg., *but not, nor yet* (cf. μὴδέ), *neither, nor, not even* (see Gr. § 401, Wi. § 55, 6, Bu. 366 sq.).  
**οὐδ-εις**, οὐδεμία, οὐδέν (οὐδὲ εἰς), neg. adj., *no one, no one, none, nothing, of no moment, of no value, vain*.  
**οὐδέ-ποτε**, adv., *never*, 1 Cor. xiii. 8; Mat. vii. 23.  
**οὐδέ-πω**, adv., *not yet, never*, Jn. xix. 41.  
**οὐδείς**, οὐθέν (οὐτε εἰς), *no one, nothing*, Ac. xxvi. 26 (W. H.); 1 Cor. xiii. 2, 2 Cor. xi. 8 (W. H.)\*  
**οὐκ-ἐτι**, adv., *no further, no more, no longer*.  
**οὐκ-οὖν**, adv., *not therefore*; hence, in ordinary classic usage, an affirmative adverb, *therefore* (whereas οὐκουν retains its negative force, *not therefore*), Jn. xviii. 37.\*  
**οὐ μὴ**, an emphatic negative (see Gr. § 377, Wi. § 56, 3, Bu. 211 sq.).  
**οὖν**, conj., *therefore, then*, Mat. xii. 12; employed espec. (1) in arguing, 1 Cor. iv. 16; (2) in exhortation, Mat. xxii. 9, 17, 21; (3) in interrogation, Mat. xiii. 27; Gal. iii. 19, 21; (4) to resume an interrupted subject, Mar. iii. 31; Jn. xi. 6; (5) to indicate mere transition from one point to another, most frequently in John, as viii. 13.  
**οὐ-πω**, adv., *not yet*.  
**οὐρά**, ἄς, ἡ, *a tail of an animal*, Rev. ix. 10, 19, xii. 4.\*  
**οὐράνιος**, ov, *heavenly, in or pertaining to heaven*, as Lu. ii. 13; Ac. xxvi. 19.  
**οὐρανόθεν**, adv., *from heaven*, Ac. xiv. 17, xxvi. 13.\*  
**οὐρανός**, οὔ, ὁ, *heaven*, (1) *the visible heavens* (both sing. and plural), through their whole extent, *the atmosphere, the sky, the starry heavens*;

(2) *the spiritual heavens*, the abode of God and holy beings, Mat. vi. 10; 2 Cor. xii. 2; "the third heaven," above the atmospheric and the sidereal; met., for the inhabitants of heaven, Rev. xviii. 20; especially for God, Lu. xv. 18.

**Ὀὐρβανός**, οὐ, ὁ, *Urbanus*, Ro. xvi. 9.\*

**Ὀὐρίας**, οὐ, ὁ, *Uria*, Mat. i. 6.\*  
**οὐς**, ὥτός, τό, (1) *the ear*, Mat. x. 27; (2) met., *the faculty of perception*, Mat. xi. 15.

**οὐσία**, ας, ἡ (ὧν, part. εἰμ), *property, wealth*, Lu. xv. 12, 13.\*

**οὐ-τε**, conj., *and not; neither, nor*, with a negative preced.; οὐτε ... οὐτε, *neither ... nor*. (The readings often vary between οὐτε and οὐδέ.)

**οὐτός**, αὐτή, τοῦτο, demonstr. pron., *this (near)*, appl. to persons and things, sometimes emphatic, Mat. v. 19; sometimes contemptuous, *this fellow*, Mat. xiii. 55 (see Gr. §§ 338-342, Wi. § 23, Bu. 103 sq.; also ἐκεῖνος and ὅδε).

**οὕτως** (and before a consonant sometimes οὕτω), adv., *thus, in this wise, so*, (1) in reference to antecedent or following statement; (2) correlative with ὡς or καθὼς, *so ... as*; (3) qualifying adjectives, adverbs, or verbs, *so*, Heb. xii. 21; Mat. ix. 33; οὕτως ... οὕτως, 1 Cor. vii. 7, *in this manner ... in that*.

**οὕχι**, adv., (1) an intensive form of οὐ, Jn. xiii. 10, *by no means, not at all*, (2) mostly interrog., as Mat. v. 46, expecting an affirmative answer.

**ὀφειλέτης**, οὐ, ὁ, *a debtor*, Mat. xviii. 24; *one bound to some duty*, e.g., obedience to the law, Gal. v. 3; *a delinquent, sinner*, Lu. xiii. 4.

**ὀφειλή**, ἥς, ἡ, *a debt, a duty*, Mat. xviii. 32; Ro. xiii. 7; 1 Cor. vii. 3 (W. H.). (N. T.)\*

**ὀφειλημα**, ατος, τό, *a debt, what is justly due*, Ro. iv. 4; fig., *an offense, a sin*, Mat. vi. 12.\*

**ὀφείλω**, (1) *to owe money* (acc.

and dat.), Mat. xviii. 28; τὸ ὀφειλόμενον, *the due*, Mat. xviii. 30; (2) *to be under obligation*, Mat. xxiii. 16; *to sin against*, Lu. xi. 4.

**ὀφείλω** (see Gr. § 378, Wi. § 41 b, 5, note 2, Bu. 214 sq.), interjection, *O that! I wish! would that!* followed by indicative, 1 Cor. iv. 8; 2 Cor. xi. 1; Gal. v. 12; Rev. iii. 15.\*

**ὀφέλος**, οὐς, τό (ὀφέλλω, *to increase*), *profit, advantage*, 1 Cor. xv. 32; Ja. ii. 14, 16.\*

**ὀφθαλμο-δουλεία**, ας, ἡ, *eye-service*, Ep. vi. 6; Col. iii. 22. (N. T.)\*

**ὀφθαλμός**, οὐ, ὁ, *an eye*; fig., of the eye as the receptive channel into mind and heart, Mat. vi. 23 (see Mar. vii. 22; Mat. xx. 15); fig., *the eye of the mind, i.e., the understanding*, Ac. xxvi. 18.

**ὄφιν**, εως, ὁ, *a serpent*, Mat. vii. 10; an emblem of wisdom, Mat. x. 16; of cunning, Mat. xxiii. 33; used symbol. for Satan, Rev. xii. 9, 14.

**ὄφρυς**, ὅς, ἡ, *the eyebrow; the brow of a mountain or hill*, Lu. iv. 29.\*

**ὀχλέω**, ὦ, *to disturb, to vex*, only in pass., Lu. vi. 18 (W. H. ἐνοχλέω), Ac. v. 16.\*

**ὀχλο-ποιέω**, ὦ, *to gather a crowd*, Ac. xvii. 5. (N. T.)\*

**ὄχλος**, οὐ, ὁ, *a crowd, an unorganized multitude*, Mat. ix. 23, 25; *the multitude, the common people*, Mar. xii. 12.

**ὀχύρωμα**, ατος, τό, *a fortress, a strong defense*, 2 Cor. x. 4.\*

**ὀψάριον**, οὐ, τό (a relish with bread), *a little fish*, Jn. vi. 9, 11, xxi. 9, 10, 13. (N. T.)\*

**ὀψέ**, adv., *late, in the evening*, Mar. xi. 11 (W. H.), 19, xiii. 35; *late in, gen.*, Mat. xxviii. 1.\*

**ὄψιμος**, ον, *latter, of the rain*, Ja. v. 7.\*

**ὄψις**, α, ον, *late*, Mar. xi. 11 (not W. H., see mrg.); as subst., ἡ ὄψις, *evening*, either the former of the two evenings reckoned among the Jews, Mat. viii. 16; or the latter, Mat. xiv. 23; see ver. 15.

**ὄψις**, εως, ἡ, *sight; the countenance*, Jn. xi. 44; Rev. i.

16; *external appearance*, Jn. vii. 24.\*

**ὀψώνιον**, ον, τό, lit., *relish, sauce*, like ὀψάριον, (1) plur., the rations of soldiers, their wages, Lu. iii. 14; 1 Cor. ix. 7; hence, (2) *wages*, generally, Ro. vi. 23; 2 Cor. xi. 8.\*

## Π

**Π, π, πῖ, ρι, ρ**, the sixteenth letter. As a numeral, π' = 80; π = 80,000.

**παγιδεύω**, σω, *to ensnare, to entrap*, fig., Mat. xxii. 15. (S.)\*

**παγίς**, ἰδος, ἡ, *a snare, a trap*, Lu. xxi. 35; fig., Ro. xi. 9; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26.\*

**πάγος**, ον, ὁ, *a hill*; only with the adj. Ἄρειος, *Mars' Hill, Areopagus*, Ac. xvii. 19, 22.\*

**πάθημα**, ατος, τό, (1) *suffering, affliction*, Ro. viii. 18; (2) *affection of mind, passion*, Ro. vii. 5; Gal. v. 24; (3) *an undergoing, an enduring*, Heb. ii. 9.

**παθητός**, ἡ, ὄν, *destined to suffer*, Ac. xxvi. 23.\*

**πάθος**, οὐς, τό, *suffering, emotion*, in N.T., of an evil kind, *depraved passion, lust*, Ro. i. 26; 1 Th. iv. 5; Col. iii. 5.\*

**παιδ-αγωγός**, οὐ, ὁ, *a boys' guardian or tutor, "pædagogus"*, a slave who had the charge of the life and morals of the boys of a family, not strictly a teacher, 1 Cor. iv. 15; Gal. iii. 24, 25.\*

**παιδάριον**, ον, τό (dim. of παῖς), *a little boy, a lad*, Mat. xi. 16 (W. H. παιδίον); Jn. vi. 9.\*

**παιδεία**, ας, ἡ, *training and education of children*, Ep. vi. 4; hence, *instruction*, 2 Tim. iii. 16; *chastisement, correction*, Heb. xii. 5-11.\*

**παιδευτής**, οὐ, ὁ, (1) *an instructor*, Ro. ii. 20; (2) *a chastiser*, Heb. xii. 9.\*

**παιδεύω**, σω, *to train a child*, Ac. xxii. 3; hence, (1) *to instruct*, 1 Tim. i. 20; (2) *to correct, to chasten*, 2 Tim. ii. 25; Heb. xii. 7.

**παιδιόθεν**, adv., *from childhood*, Mar. ix. 21. (N. T.)\*

**παιδίον**, ον, τό (dim. of παῖς),



*a little child, an infant*, Mat. ii. 8; *a child* more advanced, Mat. xiv. 21; fig., 1 Cor. xiv. 20.

**παιδίσκη**, ης, ἡ (fem. dim. of *παῖς*), *a young girl; a young female slave*, Lu. xii. 45, xxii. 56.

**παίζω**, *to play*, as a child, *to sport, to jest*, 1 Cor. x. 7.\*

**παῖς**, παιδός, ὁ, ἡ, (1) *a child, a boy or girl*, Lu. ii. 43, viii. 51, 54; (2) *a servant, a slave*, as Mat. viii. 6, 8; ὁ *παῖς τοῦ θεοῦ*, *the servant of God*, used of any servant, Lu. i. 69; *of the Messiah*, Mat. xii. 18.

**παίω**, *σω*, *to strike, to smite*, with the fist, Mat. xxvi. 68; Lu. xxii. 64; *with a sword*, Mar. xiv. 47; Jn. xviii. 10; *as a scorpion with its sting*, Rev. ix. 5.\*

**Πακατιανή**, ἡς, ἡ, *Pacatiana*, a part of Phrygia, 1 Tim. vi. 22 (Rec.).\*

**πάλαι**, adv., *of old*, Heb. i. 1; *long ago*, Mat. xi. 21.

**παλαιός**, ὁ, ἡ, (1) *old, ancient*, 2 Cor. iii. 14; ὁ *παλαιὸς ἀνθρώπος*, *the old or former man*, i.e., man in his old, unrenewed nature, Ro. vi. 6; (2) *worn out*, as a garment, Mat. ix. 16.

**παλαιότης**, τῆτος, ἡ, *oldness, obsolescence*, Ro. vii. 6.\*

**παλαιώω**, ὦ, *to make old, to declare obsolete*, Heb. viii. 13; *pass.*, *to grow old, to become obsolete*, Lu. xii. 33; Heb. i. 11, viii. 13.\*

**πάλη**, ης, ἡ, *a wrestling*, Ep. vi. 12.\*

**παλιγγενεσία** (W. H. *παλινγ*-), as, ἡ, *a new birth, regeneration*, Tit. iii. 5; *a renovation of all things*, Mat. xix. 28.\* *Syn.*: see ἀνακαινώσις.

**πάλιν**, adv., *again, back*, used of place or of time; *a particle of continuation, again, once more, further; and of antithesis*, as 2 Cor. x. 7, *on the other hand*.

**παμ-πληθεῖ**, adv., *all at once, all together*, Lu. xxiii. 18. (N. T.).\*

**πάμ-πολυς**, *παμπόλλη, πάμπολυ*, *very great*, Mar. viii. 1 (not W. H.).\*

**Παμφυλία**, as, ἡ, *Pamphylia*, Ac. xiii. 13.

**παν-δοχείον**, ου, τό, *a khan, or Eastern inn*, Lu. x. 34.\*

**παν-δοχέυς**, έως, ὁ (δέχομαι), *the keeper of a khan, a host*, Lu. x. 35.\*

**παν-ήγυρις**, εως, ἡ (ἀγείρω), *a general festal assembly*, Heb. xii. 23.\* *Syn.*: see ἐκκλησία.

**παν-οικί**, adv., *with one's whole household or family*, Ac. xvi. 34.\*

**παν-οπλία**, as, ἡ, *complete armor*, Lu. xi. 22; Ep. vi. 11, 13.\*

**πανουργία**, as, ἡ, *shrewdness, skill; hence, cunning, craftiness*, Lu. xx. 23, 1 Cor. iii. 19; 2 Cor. iv. 2, xi. 3; Ep. iv. 14.\*

**παν-ούργος**, ον (ἐργον), *doing everything; cunning, crafty*, 2 Cor. xii. 16.\*

**πανταχῇ**, adv., *everywhere*, Ac. xxi. 28 (W. H.).\*

**πανταχόθεν**, adv., *from all sides*, Mar. i. 45 (W. H. πάντοθεν).\*

**πανταχοῦ**, adv., *everywhere*, Mar. xvi. 20; Lu. ix. 6.

**παντελής**, ές, *complete; εἰς τὸ παντελές, completely, perfectly*, Heb. vii. 25; *the same phrase, with μή, not at all*, Lu. xiii. 11.\*

**πάντη**, adv., *in every way*, Ac. xxiv. 3.\*

**πάντοθεν**, adv., *from all sides*, Mar. i. 45 (W. H.); Lu. xix. 43; Heb. ix. 4.\*

**παντο-κράτωρ**, οπος, ὁ, *the almighty*, used of God, Rev. i. 8, iv. 8.

**πάντοτε**, adv., *always, at all times*, Mat. xxvi. 11.

**πάντως**, adv., *wholly, entirely*, 1 Cor. v. 10; *in every way, by all means*, Ro. iii. 9; *assuredly, certainly*, Ac. xxi. 22.

**παρά**, prep., gov. the gen., the dat., and accus., *beside; with a gen. (of person), it indicates source or origin; with a dat., it denotes presence with; with an accus., it indicates motion towards, or alongside, and is employed in comparisons, beyond; for details see Gr. § 306, Wi. §§ 47 b, 48 d, 49 g, Bu. 339 sq.* In composition, *παρά* retains its general meaning, *besides*, sometimes denoting *nearness*, sometimes *motion by or*

*past*, so as to miss or fail; occasionally also *stealthiness (by the way)*, as in *παρεσάγω*.

**παρα-βάνω**, 2d aor. *παρέβην*, *to transgress*, Mat. xv. 2, 3; 2 Jn. 9 (W. H. *πρόσγω*); *to depart, desert*, Ac. i. 25.\*

**παρα-βάλλω**, (1) *to compare*, Mar. iv. 30 (not W. H.); (2) *to betake one's self, arrive*, Ac. xx. 15.\*

**παρά-βασις**, εως, ἡ, *a transgression*, Ro. ii. 23. *Syn.*: see ἀγνόημα.

**παρα-βάτης**, ου, ὁ, *a transgressor*, Ro. ii. 25, 27; Gal. ii. 18; Ja. ii. 9, 11.\*

**παρα-βιάζομαι**, *to constrain by entreaties*, Lu. xxiv. 29; Ac. xvi. 15.\*

**παρα-βολέομαι**, *to expose one's self to peril, to be venture-some*, Phil. ii. 30 (W. H.). (N. T.).\*

**παρα-βολή**, ἡς, ἡ, (1) *a comparison*, Heb. ix. 9; (2) *a parable, often of things uttered by our Lord*, Mar. iv. 2, 10; (3) *a proverb, an adage*, Lu. iv. 23; (4) *perhaps in Heb. xi. 19, a venture, a risk* (see παραβολέομαι).

**παραβουλεύομαι**, *to consult a-miss, be reckless*, Phil. ii. 30 (Rec.). (N. T.).\*

**παραγγελία**, as, ἡ, *a command, a charge*, Ac. v. 28, xvi. 24; 1 Th. iv. 2; 1 Tim. i. 5, 18.\*

**παρ-αγγέλλω**, *to notify, to command, to charge*, Lu. viii. 29; 2 Th. iii. 4; *dat. of person, acc. of thing, or ὅτι, ἵνα or inf.*, 1 Tim. vi. 13.

**παρα-γίνομαι**, *to come near, come forth, come against* (ἐπί, πρόσ), Lu. xii. 51, xxii. 52; Jn. iii. 23; Heb. ix. 11.

**παρ-άγω**, *to pass by*, Mat. xx. 30; *to depart*, Mat. ix. 27; *to pass away, act.*, 1 Cor. vii. 31; *pass.*, only 1 Jn. ii. 8, 17.

**παρα-δειγματίζω**, *to make a public example of, to expose to disgrace*, Mat. i. 19 (W. H. *δειγματίζω*); Heb. vi. 6.\*

**παράδεισος**, ου, ὁ (probably a Persian word, "garden," "park"), *Paradise*, Lu. xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7.\*

**παρα-δέχομαι**, dep., mid., *to receive, accept, acknowledge*, Mar. iv. 20; Ac. xv. 4 (W

H.), xvi. 21, xxii. 18; 1 Tim. v. 19; Heb. xii. 6.\*

**παρα-δια-τριβή**, ἥς, ἡ, *useless occupation*, 1 Tim. vi. 5 (W. H. διαπατριβή). (N.T.)\*

**παρα-δίδωμι**, acc. and dat., (1) *to deliver over*, as to prison, judgment, or punishment, Mat. iv. 12; *to betray*, spec. of the betrayal by Judas; (2) *to surrender*, abandon one's self, Ep. iv. 19; (3) *to hand over*, entrust, commit, deliver, as Mat. xxv. 14; Lu. i. 2; Ac. vi. 14; (4) *to commend* to kindness, Ac. xiv. 26; (5) *to give or prescribe*, as laws, etc., Ac. vi. 14; (6) prob. *to permit*, in Mar. iv. 29, *when the fruit permits or allows*.

**παρά-δοξος**, ον, *strange, wonderful*, Lu. v. 26.\*

**παρά-δοσις**, εως, ἡ, *an instruction*, or tradition, Mat. xv. 2; 1 Cor. xi. 2; 2 Th. ii. 15, iii. 6.

**παρα-ζηλώω**, ὦ, ὥσω, *to provoke to rivalry*, Ro. xi. 11, 14; *to jealousy*, Ro. x. 19; *to anger*, 1 Cor. x. 22. (S.)\*

**παρα-θαλάσσιος**, α, ον, *by the sea*, Mat. iv. 13.\*

**παρα-θεωρέω**, ὦ, *to overlook*, neglect, Ac. vi. 1.\*

**παρα-θήκη**, ἥς, ἡ, *a deposit*, anything committed to one's charge, 1 Tim. vi. 20 (W. H.); 2 Tim. i. 12, 14 (W. H.)\*

**παρ-αινέω**, ὦ, *to exhort*, admonish, Ac. xxvii. 9, 22.\*

**παρ-αιτέομαι**, οὔμαι, dep., mid., *to entreat for*, to beg off, make excuse, refuse, reject, Mar. xv. 6 (W. H.); Lu. xiv. 18, 19; Ac. xxv. 11; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10; Heb. xii. 19, 25.\*

**παρα-καθίζομαι**, *to seat one's self*, Lu. x. 39 (W. H.)\*

**παρα-καθίζω**, intrans., *to sit down beside*, Lu. x. 39 (Rec.)\*

**παρα-καλέω**, ὦ, ἐσω, (1) *to send for*, summon, Ac. xxviii. 20; (2) *to beseech*, entreat, Mar. i. 40; (3) *to exhort*, admonish, Ac. xv. 32; 1 Tim. vi. 2; (4) *to comfort*, 2 Cor. i. 4; pass., *to be comforted*, Lu. xvi. 25.\*

**παρα-καλύπτω**, *to hide*, to conceal, Lu. ix. 45.\*

**παρα-κατα-θήκη**, ἥς, ἡ, *a trust*, a deposit, 1 Tim. vi. 20; 2 Tim. i. 14 (in both passages W. H. read παραθήκη).\*

**παρά-κειμαι**, *to be at hand*, be present with (dat.), Ro. vii. 18, 21.\*

**παρά-κλησις**, εως, ἡ, *a calling for*, a summons; hence, (1) *exhortation*, Heb. xii. 5; (2) *entreaty*, 2 Cor. viii. 4; (3) *encouragement*, Phil. ii. 1; (4) *consolation*, comfort, Ro. xv. 4; met., of the Consoler, Lu. ii. 25; (5) generally, of the power of imparting all these, Ac. iv. 36.

**παρά-κλητος**, ον, ὁ, (1) *an advocate*, intercessor, 1 Jn. ii. 1; (2) *a consoler*, comforter, helper, of the Holy Spirit, Jn. xiv. 16, 26, xv. 26, xvi. 7.\*

**παρ-ακοή**, ἥς, ἡ, *disobedience*, Ro. v. 19; 2 Cor. x. 6; Heb. ii. 2.\* Syn.: see ἀγνόημα.

**παρ-ακολουθέω**, ὦ, ἡσώ, *to follow closely*, to accompany (dat.), Mar. xvi. 17 (not W. H., see mrg.); *to follow so as to trace out*, to examine, Lu. i. 3; *to follow teaching*, 1 Tim. iv. 6; 2 Tim. iii. 10.\*

**παρ-ακούω**, *to hear negligently*, to disregard, Mat. xviii. 17; Mar. v. 36 (W. H.)\*

**παρ-ακύπτω**, ψω, *to stoop*, Lu. xxiv. 12; Jn. xx. 5, 11; fig., with els, *to search into*, Ja. i. 25; 1 Pet. i. 12.\*

**παρα-λαμβάνω**, λήψομαι (W. H. λήψω), (1) *to take to one's self*, to take with one, Lu. ix. 10, 28, xi. 26; *to lead off* a prisoner, Jn. xix. 16; Ac. xxiii. 18; (2) *to receive by transmission*, Col. iv. 17; Heb. xii. 28; fig., *to receive by instruction*, Mar. vii. 4.

**παρα-λέγω**, N.T. in mid., *to lay one's course near*, in sailing, to coast along, Ac. xxvii. 8, 13.\*

**παρ-άλιος**, ον, *adjacent to the sea*, on the coast, Lu. vi. 17.\*

**παρ-αλλαγή**, ἥς, ἡ, *change*, variation, Ja. i. 17.\*

**παρα-λογίζομαι**, dep., *to impose upon*, to delude, acc., Col. ii. 4; Ja. i. 22.\*

**παρα-λυτικός**, ἡ, ον, *afflicted with paralysis*, in the whole

or a part of the body, Mat. iv. 24, viii. 6. (N.T.)

**παρα-λύω**, *to relax*, to enfeeble, only perf. part., pass., παρα-λελυμένος, *paralyzed*, enfeebled.

**παρα-μένω**, μενῶ, *to remain by* (dat., or πρός, acc.), to abide with, 1 Cor. xvi. 6 (W. H. καταμένω); Phil. i. 25 (W. H.); *to continue*, Ja. i. 25; Heb. vii. 23.\*

**παρα-μυθέομαι**, οὔμαι, *to speak to*, to cheer, to comfort, Jn. xi. 19, 31; 1 Th. ii. 11, v. 14.\*

**παρα-μυθία**, ας, ἡ, *encouragement*, comfort, 1 Cor. xiv. 3.\*

**παρα-μύθιον**, ον, τό, *comfort*, Phil. ii. 1.\*

**παρα-νομέω**, ὦ, *to act contrary to law*, Ac. xxiii. 3.\*

**παρα-νομία**, ας, ἡ, *violation of law*, transgression, 2 Pet. ii. 16.\* Syn.: see ἀγνόημα.

**παρα-πικραίνω**, ανῶ, 1st aor. παρεπικρανα, *to provoke God to anger*, Heb. iii. 16. (S.)\*

**παρα-πικρασμός**, οὔ, ὁ, *provocation of God*, Heb. iii. 8, 15. (S.)\*

**παρα-πίπτω**, 2d aor. παρέπεσον, *to fall away*, Heb. vi. 6.\*

**παρα-πλέω**, ὦ, εὔσομαι, *to sail past*, acc., Ac. xx. 16.\*

**παρα-πλήσιον**, adv., *near to* (gen.), Phil. ii. 27.\*

**παραπλήσιως**, adv., *similarly*, in like manner, Heb. ii. 14.\*

**παρα-πορεύομαι**, dep., mid., *to pass by*, to pass along by, Mar. xi. 20, xv. 29.

**παρά-πτωμα**, ατος, τό (παραπίπτω), *a falling away or aside*, a sin, Ep. i. 7, ii. 1, 5. Syn.: see ἀγνόημα.

**παρα-ρρέω**, 2d aor., pass., παρερρήν, pass., *to be carried past*, to lose, Heb. ii. 1.\*

**παρά-σημος**, ον, *marked with* (dat.), Ac. xxviii. 11.\*

**παρα-σκευάζω**, σω, *to prepare*, Ac. x. 10; mid., *to prepare one's self*, 1 Cor. xiv. 8; pass., *to be in readiness*, 2 Cor. ix. 2, 3.\*

**παρα-σκευή**, ἥς, ἡ, *a preparation*, i.e., the day immediately before a sabbath or other festival, Mat. xxvii. 62; Mar. xv. 42; Lu. xxiii. 54; Jn. xix. 14, 31, 42.\*

παρα-τείνω, *to extend, to prolong*, Ac. xx. 7.\*

παρα-τηρέω, ὦ, ἦσω, (1) *to watch*, Mar. iii. 2; (2) *to observe scrupulously*, Gal. iv. 10.

παρα-τήρησις, εως, ἡ, *observation*, Lu. xvii. 20.\*

παρα-τίθημι, θήσω (see Gr. § 107), (1) *to place near or by the side of*, as food, Lu. xi. 6; (2) *to set or lay before*, as instruction, used of a parable, Mat. xiii. 24; mid., *to give in charge to, to entrust*, Lu. xii. 48; *to commend, to recommend* (acc. and dat., or eis), Ac. xiv. 23.

παρα-τυγχάνω, *to fall in with, chance to meet*, Ac. xvii. 17.\*

παρα-αυτίκα, adv., *for the moment*, 2 Cor. iv. 17.\*

παρα-φέρω (see Gr. § 103, 6, Wi. § 52, 4, 11), *to remove* (acc. and ἀπό), Mar. xiv. 36; Lu. xxii. 42; pass., *to be led aside, carried away*, Heb. xiii. 9 (W. H.); Ju. 12 (W. H.).\*

παρα-φρονέω, ὦ, *to be beside one's self*, 2 Cor. xi. 23.\*

παρα-φρονία, as, ἡ, *being beside one's self, madness, folly*, 2 Pet. ii. 16. (N. T.)\*

παρα-χειμάζω, δσω, *to pass the winter*, Ac. xvii. 12, xxviii. 11; 1 Cor. xvi. 6; Tit. iii. 12.\*

παρα-χειμασία, as, ἡ, *a passing the winter*, Ac. xxvii. 12.\*

παρα-χρημα, adv., *instantly, immediately*, Lu. i. 64, iv. 39.

πάρδαλις, εως, ἡ, *a leopard, a panther*, Rev. xiii. 2.\*

παρ-εδρεύω, *to wait upon, to attend to* (dat.), 1 Cor. ix. 13 (W. H.).\*

παρ-εμι (εἰμι), *to be near, to be present*; part., παρών, *present time*; τὰ παρόντα, *possessions*.

παρ-εισ-άγω, ξω, *to bring in secretly*, 2 Pet. ii. 1.\*

παρ-εισ-ακτος, ον, *brought in secretly, surreptitious*, Gal. ii. 4.\*

παρ-εισ-δύω, ον-ύνω, ύσω, *to come in by stealth, to enter secretly*, Ju. 4.\*

παρ-εισ-έρχομαι (see Gr. § 103, 2), (1) *to enter secretly*, Gal.

ii. 4; (2) *to enter in addition*, Ro. v. 20.\*

παρ-εισ-φέρω, *to contribute besides*, 2 Pet. i. 5.\*

παρ-εκτός, adv., *besides*; τὰ παρεκτός, *the things that occur besides*, 2 Cor. xi. 28 (see R.V. mrg.); prep. with gen., *except*, Mat. v. 32; Ac. xxvi. 29; also Mat. xix. 9, W. H. mrg.\*

παρ-εμ-βάλλω, βαλῶ, *to cast up a bank about a city*, Lu. xix. 43 (W. H.).\*

παρ-εμ-βολή, ἡς, ἡ, (1) *a camp*, Heb. xiii. 11, 13; (2) *soldiers' barracks*, Ac. xxi. 34, 37; (3) *an army in battle array*, Heb. xi. 34.

παρ-εν-οχλέω, ὦ, *to cause disturbance to, to disquiet* (dat.), Ac. xv. 19.\*

παρ-επί-δημος, ον, *residing in a strange country*; as subst., *a stranger, foreigner*, Heb. xi. 13; 1 Pet. i. 1, ii. 11.\*

παρ-έρχομαι, ελεύσομαι (see Gr. § 103, 2, Wi. § 52, 4, 11), (1) *to pass by, with acc. of person or place*; (2) *to pass, elapse, as time*; (3) *to pass away or perish*; (4) *to pass from any one*; (5) *to pass carelessly, i.e., to disregard, neglect*.

παρ-εσις, εως, ἡ (ἔμι), *passing over, pratermission*, Ro. iii. 25.\* Syn.: see ἀφεσις.

παρ-έχω, έξω, 2d aor. παρἔσχον (dat. and acc.), (1) *to offer, to supply*, Lu. vi. 29; Ac. xxii. 2; espec. the phrase παρἔχω κόπους, *to cause trouble*, Mat. xxvi. 10; (2) *in mid., to present, manifest*, Tit. ii. 7; *to bestow*, Col. iv. 1.

παρ-ηγορία, as, ἡ, *solace*, Col. iv. 11.\*

παρθένω, as, ἡ, *virginity*, Lu. ii. 36.\*

παρθένος, ον, ἡ, *a virgin, a maid*, Mat. xxv. 1, 7, 11; hence one who is *chaste*, Rev. xiv. 4, applied to the male sex.

Πάρθος, ον, ὁ, *a Parthian*, Ac. ii. 9.\*

παρ-ίημι, *to pass by or over, to relax*; pass., perf. part., παρειμένος, *weary*, Heb. xii. 12.\*

παρ-ίστημι, or παριστάνω (Ro. vi. 13, 16; see Gr. § 107),

στήσω, (1) *trans. in act., pres., imp., fut., and 1st aor., to place near or at hand, to provide*, Ac. xxiii. 24; *to present, to offer*, Ro. vi. 13, 16; specially, *to dedicate, to consecrate*, Lu. ii. 22; *to cause to appear, to demonstrate*, Ac. xxiv. 13; (2) *intrans., perf., plup., 2d aor., and mid., to stand by*, Mar. xiv. 47, 69, 70; Lu. xix. 24; *to have come*, Mar. iv. 29; *to stand by, i.e., for aid or support*, Ro. xvi. 2; *to stand in hostile array*, Ac. iv. 26.

Παρμενάς, acc. ἀν, ὁ, *Parmenas*, Ac. vi. 5.\*

πάρ-οδος, ον, ἡ, *a passing by or through*, 1 Cor. xvi. 7.\*

παρ-οικέω, ὦ, *to dwell in* (ἐν or eis, const. præg.) *as a stranger*, Lu. xxiv. 18; Heb. xi. 9.\*

παρ-οικία, as, ἡ, *a sojourning, a dwelling in a strange land*, Ac. xiii. 17; 1 Pet. i. 17. (S.)\*

πάρ-οικος, ον, *generally as substantive, a stranger, a foreigner*, Ac. vii. 6, 29; Ep. ii. 19; 1 Pet. ii. 11.\*

παρ-οιμία, as, ἡ (οἶμος, *a way*), (1) *a current or trite saying, a proverb*, 2 Pet. ii. 22; (2) *an obscure saying, a symbolic saying*, Jn. xvi. 25, 29; (3) *a comparative discourse, an allegory*, Jn. x. 6.

πάρ-οινος, ον, *given to wine, drunken*, 1 Tim. iii. 3; Tit. i. 7.\*

παρ-οίχομαι, *to pass away, of time*, Ac. xiv. 16.\*

παρ-ομοιάζω, *to resemble*, Mat. xxiii. 27. (N. T.)\*

παρ-όμοιος, ον, *similar*, Mar. vii. 8 (W. H. omit), 13.\*

παρ-οξύνω, *to provoke, to irritate*, in pass., Ac. xvii. 16; 1 Cor. xiii. 5.\*

παρ-οξυσμός, οὔ, ὁ, (1) *incitement*, Heb. x. 24; (2) *contention, irritation*, Ac. xv. 39.\*

παρ-οργίζω, ὦ, *to provoke greatly, exasperate*, Ro. x. 19; Ep. vi. 4.\*

παρ-οργισμός, οὔ, ὁ, *exasperation, wrath*, Ep. iv. 26. (S.)\* Syn.: see θυμός.

παρ-οτρύνω, *to stir up, to incite*, Ac. xiii. 50.\*



**παρ-ονσία**, ας, ἡ (εἰσι), (1) *presence*, 2 Cor. x. 10; Phil. ii. 20; (2) *a coming, an arrival, advent*, often of the second coming of Christ, 2 Cor. vii. 6, 7; 1 Th. iii. 13.

**παρ-οψίς**, ἰδος, ἡ, *a dish for delicacies*, Mat. xxiii. 25, 26.\*

**παρρησία**, ας, ἡ, *freedom, openness*, especially in speaking, boldness, confidence, Ac. iv. 13; Heb. x. 19; **παρρησία**, ἐν παρρησίᾳ, or μετὰ παρρησίας, *boldly, openly*.

**παρρησιάζομαι**, dep., mid., 1st aor. ἐπαρρησιασάμην, *to speak freely, boldly, to be confident*, Ac. xviii. 26, xxvi. 26.

**πάσα**, πάντα (see Gr. § 37), *all, the whole, every kind of* (see Gr. § 224, Wi. § 18, 4, Bu. 119 sq., and for negative in phrases, Gr. § 328, iii., Wi. § 26, 1, Bu. 121 sq.); adverbial phrases are διαπαντός (which see), *always*; ἐν παντί, ἐν πάντι, *in everything*; and πάντα (neut. plur. acc.), *altogether*.

**πάσχα**, τό (Aram.), *the paschal lamb*, Mar. xiv. 12; applied to Christ, 1 Cor. v. 7; *the paschal supper*, Mar. xiv. 16; *the passover feast*, Mat. xxvi. 2. (S.)

**πάσχω** (παθ-, see Gr. § 94, i. 7), *to be affected with anything, good or bad*; so, *to enjoy good*, Gal. iii. 4; more commonly, *to endure suffering*, Mat. xvii. 15; *to suffer* (acc. of that suffered, ἀπό or ὑπό, gen., of person inflicting).

**πάταρα**, ἄρων, τά, Patara, Ac. xxi. 1.\*

**πατάσσω**, ξω, *to smite, to strike, to smite to death, to afflict*, Mat. xxvi. 31; Ac. xii. 23.

**πατέω**, ῶ, ἥσω, *to tread upon*, Lu. x. 19; *to press by treading*, as grapes, Rev. xiv. 20, xix. 15; fig., *to tread down, to trample upon*, Lu. xxi. 24; Rev. xi. 2.\*

**πατήρ**, τρός, ὁ (see Gr. § 30, ii., Wi. §§ 19, 1 a, 30, 3, Bu. 94), *a father*; often of God as the father of men, Mat. v. 16, 45; as the father of the Lord Jesus Christ, Mat. vii. 21; as the first person in the Trinity, Mat. xxviii. 19; as the source of manifold bless-

ings, 2 Cor. i. 3. Secondary meanings are: (1) *a founder of a race, an ancestor*; (2) *a senior, a father in age*, 1 Jn. ii. 13, 14; (3) *the author, or cause, or source of anything*, Jn. viii. 44; Heb. xii. 9; (4) *a spiritual father, or means of converting any one to Christ*, 1 Cor. iv. 15; (5) *one to whom resemblance is borne*, Jn. viii. 38, 41, 44.

**Πάτμος**, ου, ἡ, Patmos, Rev. i. 9.\*

**πατρ-άλφας** (W. H. -ολφας), ου, ὁ, *a parricide*, 1 Tim. i. 9.\*

**πατριά**, ᾱς, ἡ, *a family* (in O. T. a division between the tribe and the household), Lu. ii. 4; Ac. iii. 25; Ep. iii. 15 (on which see Gr. § 224).\*

**πατρι-άρχης**, ου, ὁ, *head or founder of a family, a patriarch*, Ac. ii. 29, viii. 8, 9; Heb. vii. 4. (S.)\*

**πατρικός**, ἡ, ὁν, *paternal, ancestral*, Gal. i. 14.\*

**πατρίς**, ἰδος, ἡ, *one's native place, fatherland*, Heb. xi. 14; *one's native place, i.e., city*, Mat. xiii. 54, 57.

**Πατρόβας**, acc. αν, ὁ, Patrobas, Ro. xvi. 14.\*

**πατρο-παρό-δοτος**, ου, *handed down from ancestors*, 1 Pet. i. 18.\*

**πατρώος**, α, ου, *received from the fathers, hereditary*, Ac. xxii. 3, xxiv. 14, xxviii. 17.\*

**Παῦλος**, ου, ὁ, Paul, (1) Sergius Paulus, Ac. xiii. 7; (2) the apostle of the Gentiles, Ac. xxi. 40 (see Gr. § 159 c, Wi. § 18, 6).

**παύω**, σω, *to cause to cease, to restrain*, 1 Pet. iii. 10; generally mid., *to cease, desist*, Lu. v. 4, viii. 24.

**Πάφος**, ου, ἡ, Paphos, Ac. xiii. 6, 13.\*

**παχύνω** (παχύς), *to make fat, to fatten*; pass., fig., *to become stupid*, Mat. xiii. 15; Ac. xxviii. 27.\*

**πέδη**, ης, ἡ, *a shackle, a fetter for the feet*, Mar. v. 4; Lu. viii. 29.\*

**πεδινός**, ἡ, ὁν, *level*, Lu. vi. 17.\*

**πεζέω** (πεζός), *to travel on foot or by land*, Ac. xx. 13.\*

**πεζῇ**, adv., *on foot, or by land*, Mat. xiv. 13; Mar. vi. 33.\*

**πειθ-αρχέω**, ῶ, (1) *to obey a ruler or one in authority*, Ac. v. 29, 32; Tit. iii. 1; (2) *to obey, or conform to advice*, Ac. xxvii. 21.\*

**πειθός** (W. H. πῖθος), ἡ, ὁν, *persuasive*, 1 Cor. ii. 4. (N.T.)\*

**πειθώ**, πείσω, *to persuade*, Ac. xviii. 4; *to influence by persuasion*, Mat. xxvii. 20; *to seek to please, to conciliate*, Ac. xiv. 29; 2 Cor. v. 11; *to appease, to render tranquil*, 1 Jn. iii. 19; *to conciliate, to aspire to the favor of*, Gal. i. 10; pass., *to yield to persuasion, to assent, to listen to, to obey*, Ac. v. 36, 37; the 2d perf., πέπειθα, is intrans., *to trust, to rely on, to have confidence in*, Mat. xxvii. 43; Ro. ii. 19.

**πεινῶν**, ῶ, inf. πεινᾶν, δσω, (1) *to be hungry*, Mat. iv. 2, xii. 1, 3; hence, (2) *to be needy*, Lu. i. 53; (3) *to desire earnestly, to long for*, acc., Mat. v. 6.

**πείρα**, ας, ἡ, *trial, experiment*; with λαμβάνω, *to make trial of, to experience*, Heb. xi. 29, 36.\*

**πειράζω**, σω, (1) *to attempt* (inf.), Ac. xvi. 7; (2) *to make trial of, to test* (acc.), Jn. vi. 6; (3) *to tempt to sin*, Ja. i. 13, 14; ὁ πειράζων, *the tempter, i.e., the devil*, Mat. iv. 3. Syn.: see δοκιμάζω.

**πειρασμός**, οῦ, ὁ, *a trying, proving*, 1 Pet. iv. 12; Heb. iii. 8; *a tempting to sin*, Mat. vi. 13; *calamity, adversity*, as trying men, Ac. xx. 19. (S.)

**πειράω**, ῶ, only in mid., *to attempt*, Ac. ix. 26 (W. H. πειράζω), xxvi. 21.\*

**πεισιμονή**, ης, ἡ, *persuasion, conviction*, Gal. v. 8. (N.T.)\*

**πέλαγος**, ους, τό, *the sea, the deep*, Mat. xviii. 6; Ac. xxvii. 5.\*

**πέλεκζω** (πέλεκυς, an axe), *to behead*, Rev. xx. 4.\*

**πέμπτος**, ην, ord. num., *the fifth*, Rev. vi. 9.

**πέμπω**, ψω, (1) *to send*, of persons, *to send forth*, spoken of teachers, as John Baptist, Jn. i. 33; of Jesus, Jn. iv. 34; of the Spirit, Jn. xiv. 26; of apostles, Jn. xiii. 20; (2) *to send*, of things, *to*

transmit, Rev. xi. 10; to send among or upon, 2 Th. ii. 11; to thrust in the sickle, Rev. xiv. 15, 18.

πένης, ητος, ὁ, poor, 2 Cor. ix. 9.\* Syn.: πτωχός implies utter destitution, usually beggary; πένης, simply poverty, scanty livelihood.

πενθερά, ἄς, ἡ, a mother-in-law, a wife's mother, Mar. i. 30.

πενθερός, οὐ, ὁ, a father-in-law, a wife's father, Jn. xviii. 13.\*

πενθῶ, ὦ, ἡσω, (1) to mourn, intrans., Ja. iv. 9; (2) to mourn passionately for, to lament, trans., 2 Cor. xii. 21.

πένθος, οὐς, τό, mourning, Ja. iv. 9; Rev. xviii. 7, 8, xxi. 4.\*

πενιχρός, ἄ, ὁν, poor, needy, Lu. xxi. 2.\*

πεντάκις, num. adv., five times, 2 Cor. xi. 24.\*

πεντακισ-χίλιοι, αἱ, α, num., five thousand, Mat. xiv. 21.

πεντακόσιοι, αἱ, α, num., five hundred, Lu. vii. 41; 1 Cor. xv. 6.\*

πέντε, οἱ, αἱ, τὰ, num. indecl., five, Mat. xiv. 17.

πεντε-και-δέκατος, η, ον, ord. num., fifteenth, Lu. iii. 1. (S).\*

πεντήκοντα, οἱ, αἱ, τὰ, num. indecl., fifty, Lu. vii. 41.

πεντηκοστή, ἡς, ἡ (lit. fiftieth), Pentecost, the feast beginning the fiftieth day after the second day of the Passover, i.e., from the sixteenth day of the month Nisan, Ac. ii. 1, xx. 16; 1 Cor. xvi. 8.\*

πέποιθα, see πείθω.

πεποίθησις, εὖς, ἡ, trust, confidence, with εἰς or ἐν, 2 Cor. viii. 22; Phil. iii. 4. (S.)

πέρ, an enclitic particle, cognate with περί, only found joined to pronouns or particles for intensity of meaning, as ἐάνπερ, εἴπερ, if indeed; ἐπειπερ, since indeed; καίπερ, and really; ὅσπερ, the very one who.

περαιτέρω (πέρα), adv., further, besides, Ac. xix. 39 (W. H.).\*

πέραν, adv., over, on the other side, beyond, with article prefixed or genitive following, Mat. viii. 18, 28, xix. 1.

πέρας, ατος. τό, a limit, the ex-

tremity, in space, as Mat. xii. 42; or time, Heb. vi. 16.

Πέργαμος, ου, ἡ, Pergamum or Pergamum, Rev. i. 11, ii. 12.\*

Πέργα, ης, ἡ, Perga, Ac. xiii. 13.

περί, a prep., governing the gen. and acc.; with gen., about, i.e., concerning or respecting a thing; with acc., about, around, in reference to (see Gr. § 302, Wi. §§ 47e, 49i, Bu. 335). In composition, περί denotes round about, on account of, above, beyond.

περι-άγω, trans., to lead or take about, 1 Cor. ix. 5; intrans., to go about (acc. of place), Mat. iv. 23, ix. 35, xxiii. 15; Mar. vi. 6; Ac. xiii. 11.\*

περι-αίρω, ὦ (see Gr. § 103, 2, Wi. § 15, Bu. 53), to take from around, take entirely away, lit., Ac. xxvii. 40 (to cast off anchors, R. V.); fig., of the removal of sin, Heb. x. 11.

περι-άπτω, to kindle, Lu. xxii. 55 (W. H.).\*

περι-αστράπτω, to lighten around, to flash around (acc., or περί, acc.), Ac. ix. 3, xxii. 6. (Ap).\*

περι-βάλλω, βαλῶ, βέβληκα, to cast around (acc. and dat.), Lu. xix. 43; to clothe, Mat. xxv. 36; for const., see Gr. § 284, Wi. § 53, 4, 12, Bu. 149; mid., to clothe one's self, to be clothed, Mat. vi. 29.

περι-βλέπω, N. T., in mid., to look around, abs., Mar. v. 32, ix. 8, x. 23; to look round upon, acc., Mar. iii. 5, 34, xi. 11; Lu. vi. 10.\*

περι-βόλαιον, ου, τό, (1) a mantle, Heb. i. 12; (2) a veil, 1 Cor. xi. 15.\*

περι-δέω, to bind round about, pass., plup., Jn. xi. 44.\*

περι-δρέμω, see περιτρέχω.

περι-εργάζομαι, to overdo, to be a busybody, 2 Th. iii. 11.\*

περι-εργος, ον, act., overdoing, intermeddling, 1 Tim. v. 13; pass., τὰ περίεργα, superfluous arts, sorcery, Ac. xix. 19.\*

περι-έρχομαι (see Gr. § 103, 2, Wi. § 53, 4, 12), to go about,

Ac. xix. 13; 1 Tim. v. 13; Heb. xi. 37; to tack, as a ship, Ac. xxviii. 13 (not W. H.).\*

περι-έχω, to encompass; so, to contain, as a writing, Ac. xxiii. 25 (W. H. ἔχω); intrans., to be contained, 1 Pet. ii. 6; to seize, as astonishment, Lu. v. 9.\*

περι-ζώννυμι, or -ζωννύω (see Gr. § 114, Wi. § 53, 4, 12, Bu. 191), to gird one's self around, mid. or pass., Ep. vi. 14; Lu. xii. 35, 37.

περι-θεαίς, εὖς, ἡ, a putting around, as ornaments, 1 Pet. iii. 3. (N. T.).\*

περι-ίστημι (see Gr. § 107, Wi. § 14, 1), in intrans. tenses of act., to stand around, Jn. xi. 42; Ac. xxv. 7; mid., to avoid, shun (acc.), 2 Tim. ii. 16; Tit. iii. 9.\*

περι-κάθαρμα, ατος, τό, refuse, offscouring, 1 Cor. iv. 13. (S).\*

περι-καλύπτω, to cover round about, to cover up, as the face, Mar. xiv. 65; Lu. xxii. 64; Heb. ix. 4.\*

περι-κειμαι, to lie about, surround, dat., or περί, acc., Mar. ix. 42; Lu. xvii. 2; Heb. xii. 1; to be encompassed or surrounded with, acc., Ac. xxviii. 20; Heb. v. 2.\*

περι-κεφαλαία, ας, ἡ, a helmet, Ep. vi. 17; 1 Th. v. 8.\*

περι-κρατής, ἐς, having full power over (gen.), Ac. xxvii. 16. (Ap).\*

περι-κρύπτω, to hide entirely, Lu. i. 24. (N. T.).\*

περι-κυκλώ, ὦ, ὥσω, to encircle, surround, Lu. xix. 43.\*

περι-λάμπω, to shine around, Lu. ii. 9; Ac. xxvi. 13.\*

περι-λείπω, to leave remaining; pass., to be left, 1 Th. iv. 15, 17.\*

περι-λυπος, ον, very sorrowful, Mat. xxvi. 38; Mar. vi. 26, xiv. 34; Lu. xviii. 23, 24 (W. H. omit).\*

περι-μένω, to wait for (acc.), Ac. i. 4.\*

περίξ, adv., round about, Ac. v. 16.\*

περι-οικέω, ὦ, to dwell around, to be neighboring to (acc.), Lu. i. 65.\*

περί-οικος, *ov*, dwelling around, a neighbor, Lu. i. 58.\*

περί-οσίους, *ov*, costly, treasured, select; hence, specially chosen, Tit. ii. 14 (S.). (S.)\*

περι-οχή, *ης, ή* (περιέχω), a section or passage of Scripture, Ac. viii. 32.\*

περι-πατέω, *ω*, *ήσω*, to walk, to walk about; fig., as Hebrew, to pass one's life, to conduct one's self (adv. or nom. pred.), to live according to (*έν*, dat.; *κατά*, acc.).

περι-πείρω, to pierce through, fig., 1 Tim. vi. 10.\*

περι-πίπτω, to fall into the midst of (dat.), robbers, Lu. x. 30; temptations, Ja. i. 2; to happen upon a place, Ac. xxvii. 41.\*

περι-ποιέω, *ω*, N. T. in mid., to preserve for one's self, Lu. xvii. 33 (W. H.); to get for one's self, purchase, Ac. xx. 28; 1 Tim. iii. 13.\*

περι-ποιήσις, *ews, ή*, (1) a preserving, Heb. x. 39; (2) an obtaining, a possessing, 1 Th. v. 9; 2 Th. ii. 14; (3) a possession, Ep. i. 14; 1 Pet. ii. 9.

περι-ρρήγνυμι, to tear off, as garments, Ac. xvi. 22.\*

περι-σπάω, *ω*, to drag around; hence, fig., pass., to be distracted in mind, Lu. x. 40.\*

περισσειά, *as, ή*, abundance, superfluity, Ro. v. 17; 2 Cor. viii. 2; Ja. i. 21; *els* περισσεια, *as* adv., abundantly, 2 Cor. x. 15.\*

περίσσευμα, *ατος, τό*, abundance, Mat. xii. 34; Lu. vi. 45; 2 Cor. viii. 14; pl. a residue, Mar. viii. 8.\*

περισσεύω, *εσσω*, to be more than enough, to remain over, to be in abundance, Lu. xii. 15; Jn. vi. 12; *τό* περισσεύον, the residue, Mat. xiv. 20; to redound to, *els*, 2 Cor. viii. 2; to make to abound, Mat. xiii. 12; 2 Cor. iv. 15.

περισσός, *ή, όν*, abundant, more than is necessary, Mat. v. 37; Mar. vii. 36; superior, Mat. v. 47; *τό* περισσόν, excellence, pre-eminence, Ro. iii. 1.

περισσότερος, *adv.* (compar. of περισσός), more abundantly, more earnestly, 2 Cor. vii. 13, 15.

περισσώς, *adv.*, greatly, exceedingly, Mar. x. 26.

περιστέρα, *ας, ή*, a dove, Mat. iii. 16, x. 16.

περι-τέμνω, to cut around, to circumcise, Lu. i. 59; pass. and mid., to undergo circumcision, to cause one's self to be circumcised, 1 Cor. vii. 18.

περι-τίθημι, to place, or put about or around (dat. and acc.), Mat. xxi. 33; fig., to bestow, to confer, 1 Cor. xii. 23.

περι-τομή, *ης, ή*, circumcision, the act, the custom, or state, Jn. v. 22, 23; Gal. v. 6; with art., the circumcision, i.e., the Jews, Ro. iii. 30, iv. 9, 12; fig., for spiritual purity, Ro. ii. 29; Col. ii. 11. (S.)

περι-τρέπω, to turn about, to turn into (els) madness, Ac. xxvi. 24.\*

περι-τρέχω, 2d aor. περιέδραμον, to run around (acc.), Mar. vi. 55.\*

περι-φέρω, to bear or carry around, Mar. vi. 55; 2 Cor. iv. 10; pass., fig., to be carried about, carried away by false teaching, Ep. i. 14; Heb. xiii. 9; Ju. 12 (W. H., in last two, παραφέρω).\*

περι-φρονέω, *ω*, to look down upon, to despise, Tit. ii. 15.\*

περί-χωρος, *ov*, lying round about; only as subst., *ή* περίχωρος (sc. γῆ), the region round about, Lu. iii. 3, iv. 14; the inhabitants of such a region, Mat. iii. 5.

περί-ψημα, *ατος, τό*, scrapings, offscourings, 1 Cor. iv. 13.\*

περπερεύομαι, *dep., intrans.*, to boast, 1 Cor. xiii. 4.\*

Περσίς, *ιδος, ή*, Persis, Ro. xvi. 12.\*

πέρσι, *adv.*, last year; *ἀπό* πέρσι, a year ago, 2 Cor. viii. 10, ix. 2.\*

πετάομαι, *ωμαι, or πέτομαι* (W. H.), to fly, as a bird, Rev.\*

πετεινόν, *οῦ, τό*, a bird; only in plur., birds, Mat. vi. 26, xiii. 4.

πέτομαι, see πετάομαι.

πέτρα, *as, ή*, a rock, a ledge, cliff, Mat. vii. 24, 25, xxvii. 51; with art., the rock, i.e., the rocky substratum of the soil, Lu. viii. 6, 13; a large

detached rock, fig., Ro. ix. 33; see also Mat. xvi. 18.

Πέτρος, *ov, ό*, Peter (prop., a rock = Κηφᾶς), Lu. iv. 38; Jn. i. 42.

πετρώδης, *es*, rocky, stony, Mat. xiii. 5, 20; Mar. iv. 5, 16.\*

πήγανον, *ov, τό*, rue, Lu. xi. 42.\*

πηγή, *ης, ή*, a fountain, spring, Jn. iv. 14; Ja. iii. 11; fig., Rev. vii. 17; a flow of blood, Mar. v. 29.

πήγνυμι, *πήξω*, to fasten, to pitch a tent, Heb. viii. 2.\*

πηδάλιον, *ov, τό*, the rudder of a ship, Ac. xxvii. 40; Ja. iii. 4.\*

πηλίκος, *η, ov*, how large, Gal. vi. 11 (see γράμμα); how distinguished, Heb. vii. 4.\*

πηλός, *οῦ, ό*, clay, mud, Jn. ix. 6-15; Ro. ix. 21.\*

πήρα, *as, ή*, a sack, a wallet, for carrying provisions, Mat. x. 10; Mar. vi. 8; Lu. ix. 3, x. 4, xxii. 35, 36.\*

πήχυς, *ews, ό*, a cubit, the length from the elbow to the tip of the middle finger, about a foot and a half, Mat. vi. 27; Lu. xii. 25; Jn. xxi. 8; Rev. xxi. 17.\*

πιάξω, *σω*, to lay hold of, Ac. iii. 7; to take, as in fishing or in hunting, Jn. xxi. 3, 10; Rev. xix. 20; to arrest, Jn. vii. 30.

πιέξω, to press together, as in a measure, Lu. vi. 38.\*

πιθανο-λογία, *as, ή*, persuasive or plausible speech, Col. ii. 4.\*

πικραίνω, *ανω*, to render bitter, lit., Rev. viii. 11, x. 9, 10; to embitter, fig., Col. iii. 19.\*

πικρία, *as, ή*, bitterness, fig., Ac. viii. 23; Ro. iii. 14; Ep. iv. 31; Heb. xii. 15.\*

πικρός, *ά, όν*, bitter, acrid, malignant, Ja. iii. 11, 14.\*

πικρῶς, *adv.*, bitterly, of weeping, Mat. xxvi. 75; Lu. xxii. 12.\*

Πιλᾶτος, or Πιλάτος (W. H. Πειλάτος), *ov, ό* (Lat. *pilatus*, "armed with a javelin"), Pilate, Mar. xv. 1, 2.

πίμπλημι, *πλήσω*, 1st aorist pass., ἐπλήσθην, (1) to fill with (gen.), Mat. xxvii. 48; fig., of emotions, Lu. iv. 28; or of the Holy Spirit, Ac. ii.



4; (2) pass., to be fulfilled or completed, of time, Lu. i. 23, 57.

**πιμπρημι** (πρα-), and **πιμπρώ**, pass., inf., **πιμπρασθαι**, to be inflamed, to swell, Ac. xxviii. 6.\*

**πινακίδιον**, ου, τό (dim. of **πίναξ**), a tablet for writing, Lu. i. 63.\*

**πίναξ**, ακος, ὁ, a plate, platter, Lu. xi. 39.

**πίνω**, fut. **πίομαι**, perf. **πέπωκα**, 2d aor. **ἔπιον** (inf. **πεῖν**, W. H.), to drink, abs., or with acc. of thing drunk (sometimes **ἐκ** or **ἀπό**), Lu. xii. 19, 29; to imbibe, as the earth imbibes rain, Heb. vi. 7; fig., to receive into the soul, to partake of, Jn. vii. 37.

**πίότης**, τῆτος, ἡ, fatness, as of the olive, Ro. xi. 17.\*

**πιπράσκω** (πρα-), perf. **πέπρακα**, 1st aor. pass. **ἐπράραμ**, perf. pass. **πέπραμαι**, to sell, Mat. xiii. 46; pass., with **ὑπό**, to be sold under, to be a slave to, Ro. vii. 14.

**πίπτω** (πετ-, see Gr. § 94, i. 8d, Wi. § 13, 1a, Bu. 167), **πεσοῦμαι**, (1) to fall (whence, by **ἀπό** or **ἐκ**; whither, by **ἐπί** or **εἰς**, acc.), Mat. xv. 27; Mar. iv. 5, 7, 8; hence, (2) to fall prostrate, as of persons, to die, to perish, Jn. xviii. 6; Rev. i. 17; of structures, to fall in ruins, Mat. vii. 25, 27; of institutions, to fail; (3) to fall to, as a lot, Ac. i. 26; (4) to fall into or under, as condemnation.

**Πισιδία**, as, ἡ, Pisidia, Ac. xiv. 24, xiii. 14, where W. H. have adj. form.\*

**πιστεύω** (see Gr. § 74, Wi. §§ 31, 5, 32, 5, 33d, 39, 1a, Bu. 173 sq., 337), **εἶδω**, to believe, be persuaded of a thing (acc. or **ὅτι**); to give credit to, dat.; to have confidence in, to trust, believe, dat., **εἰς**, **ἐν**, **ἐπὶ** (dat.) or **ἐπὶ** (acc.), often of Christian faith, in God, in Christ; to entrust something (acc.) to any one (dat.); pass., to be entrusted with (acc.).

**πιστικός**, ἡ, ὄν, genuine, pure, of ointment, Mar. xiv. 3; Jn. xii. 3.\*

**πίστις**, εως, ἡ, (1) faith, generally, as 2 Th. ii. 13; Heb. xi.

i; the object of the faith is expressed by obj. gen., or by **εἰς**, **ἐν**, **πρός** (acc.); (2) fidelity, good faith, Ro. iii. 3; 2 Tim. ii. 22; (3) a pledge, a promise given, 2 Tim. iv. 7; (4) met., for the whole of the Christian character, and (generally with art.) for the Christian religion.

**πιστός**, ἡ, ὄν, (1) trustworthy, faithful, in any relation or to any promise, of things or (generally) persons; (2) believing, abs., as **οἱ πιστοί**, the followers of Christ, or with dat.

**πιστός**, ὦ, to make faithful; N. T., only in pass., to be assured of, 2 Tim. iii. 14.\*

**πλανάω**, ὦ, ἡσω, to lead astray, to cause to wander, Heb. xi. 38; fig., to deceive, Jn. vii. 12; pass., to be misled, to err, Mar. xii. 24, 27; Lu. xxi. 8.

**πλάνη**, ης, ἡ, a wandering; only fig., deceit, delusion, error, Mat. xxvii. 64; Ep. iv. 14.

**πλανήτης**, ου, ὁ, a wanderer; ἀστήρ πλανήτης, a wandering star, Ju. 13.\*

**πλάνος**, ου, causing to wander, misleading, 1 Tim. iv. 1; as subst., a deceiver, Mat. xxvii. 63; 2 Cor. vi. 8; 2 Jn. 7.\*

**πλάξ**, ακός, ἡ, a tablet to write on, 2 Cor. iii. 3; Heb. ix. 4.\*

**πλάσμα**, ατος, τό, a thing formed or fashioned, Ro. ix. 20.\*

**πλάσσω**, άσω, to form, mould, as a potter his clay, Ro. ix. 20; 1 Tim. ii. 13.\*

**πλαστός**, ἡ, ὄν, formed, moulded; fig., feigned, 2 Pet. ii. 3.\*

**πλατεῖα**, as, ἡ (fem. of **πλατύς**, broad, sc. **δόδος**), a street, Mat. vi. 5, xii. 19.

**πλάτος**, ους, τό, breadth, Ep. iii. 18; Rev. xx. 9, xxi. 16.\*

**πλατώνω**, to make broad, to enlarge, Mat. xxiii. 5; pass., fig., to be enlarged, in mind or heart, 2 Cor. vi. 11, 13.\*

**πλατύς**, εῖα, ὅ, broad, Mat. vii. 13.\*

**πλέγμα**, ατος, τό (πλέκω), anything interwoven, braided hair, 1 Tim. ii. 9.\*

**πλείστος**, η, ου, superl. of **πολύς**,

the greatest, the most, very great; τὸ πλείστον, adv., mostly, at most, 1 Cor. xiv. 27.

**πλείων**, εἶον (for declension see Gr. § 44, Bu. 127), compar. of **πολύς**, more, greater, in number, magnitude, comparison; **οἱ πλείονες**, **οἱ πλείους**, the more, the most, the many, majority, 2 Cor. ii. 6; **πλείον** or **πλέον**, as adv., more, Jn. xxi. 15; **ἐπὶ πλείον**, further, longer, Ac. iv. 17.

**πλέκω**, ξω, to weave together, to plait, Mat. xxvii. 29; Mar. xv. 17; Jn. xix. 2.\*

**πλέον**, see **πλείων**.

**πλεονάζω**, σω, intrans., to have more than enough, 2 Cor. viii. 15; to abound, to increase, Ro. v. 20; 2 Cor. iv. 15; trans., to cause to increase, 1 Th. iii. 12.

**πλεονεκτέω**, ὦ, to have more than another; hence, to overreach, take advantage of (R. V.), 2 Cor. vii. 2, xii. 17, 18; 1 Th. iv. 6; pass., 2 Cor. ii. 11.\*

**πλεονέκτης**, ου, ὁ, a covetous or avaricious person, 1 Cor. v. 10, 11, vi. 10; Ep. v. 5.\*

**πλεονεξία**, as, ἡ, covetousness, avarice, Lu. xii. 15; 2 Pet. ii. 3. Syn.: **πλεονεξία** is more active, seeking to grasp the things it has not; **φιλαργυρία**, more passive, seeking to retain and multiply what it has.

**πλευρά**, ᾱς, ἡ, the side of the body, Jn. xix. 34.

**πλέω**, see **πιμπλημι**.

**πλέω**, impf. **ἔπλεον**, to sail, Lu. viii. 23; Ac. xxi. 3, xxvii. 6, 24; Rev. xviii. 17 (W. H.); with acc. of direction, Ac. xxvii. 2 (but W. H. read **εἰς**).\*

**πληγή**, ης, ἡ (πλήσσω), a blow, a stripe, a wound, Ac. xvi. 33; Rev. xiii. 14; an affliction, Rev. ix. 20.

**πλήθος**, ους, τό, a multitude, a great number, Mar. iii. 7, 8; Heb. xi. 12; with art., the multitude, the whole number, the assemblage, Ac. xiv. 4; a quantity, Ac. xxviii. 3.

**πληθύνομαι**, νᾶ, (1) intrans., to increase, Ac. vi. 1; (2) trans., to multiply, augment, 2 Cor.

ix. 10; pass., *to be increased*, Mat. xxiv. 12.

**πλήθω**, see **πληθῆμι**.

**πλήκτης**, ου, ὁ, *a striker, a contentious person*, 1 Tim. iii. 3; Tit. i. 7.\*

**πλημύρα**, ας (W. H. ης), ἡ, *a flood*, Lu. vi. 48.\*

**πλήν**, adv. (akin to **πλεόν**, hence it *adds* a thought, generally adversative, sometimes partly confirmatory), *besides, but, nevertheless, of a truth*, Mat. xi. 22, xviii. 7, xxvi. 39, 64; **πλήν** ὅτι, *except that*, Ac. xx. 23; as prep. with gen., *besides, excepting*, Mar. xii. 32; Ac. viii. 1.

**πληρης**, ες, (1) *full, abs.*, Mar. iv. 28; (2) *full of* (gen.), *abounding in*, Mar. viii. 19; Lu. iv. 1.

**πληρο-φορέω**, ὦ (φέρω), *to bring to the full, to fulfill*, 2 Tim. iv. 5, 17; pass., *of things, to be fully accomplished*, Lu. i. 1; *of persons, to be fully convinced*, Ro. iv. 21, xiv. 5; Col. iv. 12 (W. H.).\*

**πληρο-φορία**, ας, ἡ, *fullness, entire possession, full assurance*, Col. ii. 2; 1 Th. i. 5; Heb. vi. 11, x. 22. (N. T.).\*

**πληρόω**, ὦ, ὥσω, *to fill with* (gen.), *to fill up, to pervade, to complete*, either time or number; *to bestow abundantly, to furnish liberally*, Phil. iv. 18; Ep. iii. 19; *to accomplish, to perform fully*, as prophecies, etc.; pass., *to be full of*, 2 Cor. vii. 4; Ep. v. 18; *to be made full, complete, or perfect*, Jn. iii. 29; Col. iv. 12 (W. H. read **πληρο-φορέω**).

**πλήρωμα**, ατος, τό, *fullness, plenitude, i.e., that which fills*, 1 Cor. x. 26, 28; so, *the full number*, Ro. xi. 25; *the completion, i.e., that which makes full, the fulfillment*, Mat. ix. 16; Ro. xiii. 10; *the fullness of time*, Gal. iv. 4, is the completion of an era; *the fullness of Christ*, Ep. i. 23, that which is filled by Christ, i.e., the Church; *the fullness of the Godhead*, Col. ii. 9, all divine attributes.

**πλησίον**, adv., *near, near by*, with gen., Jn. iv. 5; with the

art., ὁ **πλησίον**, *a neighbor*, Ac. vii. 27.

**πλησιμονή**, ἡς, ἡ, *full satisfying, indulgence*, Col. ii. 23.\*

**πλησσω**, 2d aor. pass. ἐπλήγην, *to smite*, Rev. viii. 12.\*

**πλοιάριον**, ου, τό (dim. of **πλοῖον**), *a small vessel, a boat*, Mar. iii. 9; Jn. xxi. 8.

**πλοῖον**, ου, τό, *a ship, a vessel*, Mat. iv. 21, 22; Mar. i. 19.

**πλός**, οὗς, gen. οὐ or οὐς, ὁ, *a voyage*, Ac. xxi. 7, xxvii. 9, 10.\*

**πλούσιος**, α, ον, *rich, abounding in* (ἐν), Lu. xii. 16; Ep. ii. 4.

**πλουσίως**, adv., *richly, abundantly*, Col. iii. 16.

**πλουτέω**, ὦ, ἡσσω, *to become rich, to be rich, to abound in*, Lu. i. 53; Ro. x. 12; Rev. xviii. 15.

**πλουτίζω**, *to make rich, to cause to abound in*, 1 Cor. i. 5; 2 Cor. vi. 10, ix. 11.\*

**πλούτος**, ου, ὁ (see Gr. § 32a, Wi. § 9c, note 2, Bu. 22), *riches, wealth, abundance*, Ja. v. 2; Col. i. 27; *spiritually, enrichment*, Ro. xi. 12.

**πλύνω**, νῶ, ἡσσω, *to wash*, Lu. v. 2 (W. H.); Rev. vii. 14, xxii. 14 (W. H.). Syn.: see **λούω**.

**πνεῦμα**, ατος, τό, (1) *properly, the wind, or the air in motion*, Jn. iii. 8; hence, (2) *the human spirit*, dist. from **σῶμα** and **ψυχή**, 1 Th. v. 23; (3) *a temper or disposition of the soul*, Lu. ix. 55; Ro. viii. 15; (4) *any intelligent, incorporeal being, as (a) the human spirit, separated from the body, the undying soul; (b) angels, good and bad; (c) God*, Jn. iv. 24; (d) *the Holy Spirit*, the third person of the Trinity (see Gr. § 217f, Wi. § 19, 1a, Bu. 89), in relation to Jesus, Lu. iv. 1; Ac. x. 38; in relation to prophets and apostles, Ac. xxi. 11; Jn. xx. 22; and in relation to saints generally, Gal. iii. 2.

**πνευματικός**, ἡ, ὄν, *spiritual, relating to the human spirit, or belonging to a spirit, or imparted by the divine Spirit*, 1 Cor. ii. 13 (see Gr. § 316, Wi. § 64, 5), 15, xv. 44; *τὰ πνευματικά, spiritual things*, Ro. xv. 27; *spiritual gifts*, 1 Cor. xii. 1.

**πνευματικῶς**, adv., *spiritually, i.e., by the aid of the Holy Spirit*, 1 Cor. ii. 14; in a mystical sense, Rev. xi. 8. (N. T.).\*

**πνέω**, εὔσω, *to blow*, as the wind, Mat. vii. 25, 27.

**πνίγω**, *to choke, to seize by the throat*, Mat. xviii. 28; Mar. v. 13.\*

**πνικτός**, ἡ, ὄν, *strangled*, Ac. xv. 20, 29; xxi. 25.

**πνοή**, ἡς, ἡ, (1) *breath*, Ac. xvii. 25; (2) *wind*, Ac. ii. 2.\*

**ποδῆρης**, ες, *reaching to the feet*; as subst. (sc. **χιτῶν** or **ἐσθῆς**), *a long robe*, Rev. i. 13.\* Syn.: see **ἱμάτιον**.

**πόθεν**, adv., *interrog., whence?* of place, Mat. xv. 33; *from what source?* Mat. xiii. 27; of cause, *how?* Lu. i. 43; Mar. xii. 37.

**ποίη**, ας, ἡ, *grass, herbage*, according to some, in Ja. iv. 14; but more probably the word here is the fem. of **ποιός**, *of what sort?* \*

**ποιέω**, ὦ, ἡσσω, (1) *to make, i.e., to form, to bring about, to cause*; spoken of religious festivals, etc., *to observe, to celebrate*; of trees and plants, *to germinate, to produce*; *to cause to be or to become*, Mat. xxi. 13; *to declare to be*, Jn. viii. 53; *to assume*, Mat. xii. 33; (2) *to do, generally*; *to do, i.e., habitually, to perform, to execute, to exercise, to practice, i.e., to pursue a course of action, to be active, to work, to spend, to pass, i.e., time or life*, Ac. xv. 33. Syn.: see Trench, § xcvi.

**ποίημα**, ατος, τό, *a thing made, a work*, Ro. i. 20; Ep. ii. 10.\*

**ποίησις**, εως, ἡ, *a doing*, Ja. i. 25.\*

**ποιητής**, οὐ, ὁ, (1) *a doer, performer*, Ro. ii. 13; Ja. i. 22, 23, 25, iv. 11; (2) *a poet*, Ac. xvii. 28.\*

**ποικίλος**, η, ον, *various, of different colors, diverse*, Lu. iv. 40.

**ποιμαίνω**, ανῶ, (1) *to feed a flock*, Lu. xvii. 7; 1 Cor. ix. 7; hence, fig., (2) *to be shepherd of, to tend, to cherish*, Mat. ii. 6; Jn. xxi. 16; Ac. xx. 28; 1 Pet. v. 2; Ju. 12;

Rev. vii. 17; (3) *to rule*, *govern*, Rev. ii. 27, xii. 5, xix. 15.\* *Syn.*: see βόσκω.  
**ποιμήν**, ἑνός, ὁ, (1) *a shepherd*, Mat. ix. 36, xxv. 32; (2) *fig.*, of Christ as the *Shepherd*, Heb. xiii. 20; 1 Pet. ii. 25; and of his ministers as *pastors*, Ep. iv. 11  
**ποιμνη**, ἡς, ἡ, (1) *a flock* of sheep or goats, Lu. ii. 8; 1 Cor. ix. 7; (2) *fig.*, of Christ's followers, Mat. xxvi. 31; Jn. x. 16.\*  
**ποιμνην**, ον, τό (= ποιμνη), *a flock*; only *fig.*, Lu. xii. 32; Ac. xx. 28, 29; 1 Pet. v. 2, 3.\*  
**ποιός**, ποία, ποῖον, an *interrog.* pronoun corresponding to οἷος and τοῖος, *of what kind, sort, species? what? what one?* In Lu. v. 19, sc. ὁδοῦ.  
**πολεμῶ**, ὦ, ἡσώ, *to make war, to contend with* (μετά, gen.), Rev. ii. 16, xiii. 4.  
**πόλεμος**, ου, ὁ, (1) *war, a war*, Lu. xiv. 31; (2) *a battle*, Rev. ix. 7, 9; (3) *strife*, Ja. iv. 1.  
**πόλις**, εως, ἡ, *a city*, Ac. v. 16; *met.*, *the inhabitants of a city*, Mar. i. 33; *with art.*, *the city Jerusalem, the heavenly city*, of which Jerusalem was a symbol, Heb. xiii. 14; Rev. iii. 12.  
**πολιτ-άρχης**, ου, ὁ, *a ruler of a city, a city magistrate*, Ac. xvii. 6, 8.\*  
**πολιτεία**, as, ἡ, (1) *citizenship*, Ac. xxii. 28; (2) *a state, commonwealth*, Ep. ii. 12.\*  
**πολιτεύμα**, ατος, τό, *a state, a commonwealth*, Phil. iii. 20.\*  
**πολιτεύω**, in *mid.*, *to behave as a citizen*; hence, *to live, i.e., to order one's life*, Ac. xxiii. 1; Phil. i. 27.\*  
**πολίτης**, ου, ὁ, *a citizen*, Lu. xv. 15; Ac. xxi. 39; *with gen.*, *αὐτοῦ*, *a fellow-citizen*, Lu. xix. 14; Heb. xvi. 11 (W. H.).\*  
**πολλάκις**, adv., *many times, often*, Mar. v. 4, ix. 22.  
**πολλα-πλασίον**, ου, gen. ονος, *manifold, many times more*, Mat. xix. 29 (W. H.); Lu. xviii. 30.\*  
**πολυ-λογία**, as, ἡ, *much speaking*, Mat. vi. 7.\*  
**πολυ-μερῶς**, adv., *in many*

*parts, by many portions*, Heb. i. 1.\*  
**πολυ-ποικίλος**, ον, *much varied, manifold*, Ep. iii. 10.\*  
**πολύς**, πολλή, πολύ (see Gr. § 39, 2), *many, numerous*; πολύ, *much, greatly*, as adv.; πολλοί, *many*, often with partitive genitive, or ἐκ; οἱ πολλοί, *the many* (see Gr. § 227, Wi. § 18, 3); πολλά, *in like manner, much, very much, often, many times*; πολλῶ, *by much*, joined with comparatives; ἐπὶ πολύ, *for a great while*, Ac. xxviii. 6; ἐν πολλῷ, *altogether*, Ac. xxvi. 29 (not W. H.).  
**πολύ-σπλαγχνος**, ον, *very compassionate, of great mercy*, Ja. v. 11. (N. T.).\*  
**πολυ-τελής**, ἐς, *very costly, very precious*, Mar. xiv. 3; 1 Tim. ii. 9; 1 Pet. iii. 4.\*  
**πολύ-τιμος**, ον, *of great value, very costly*, Mat. xiii. 46; Jn. xii. 3; *compar.*, 1 Pet. i. 7 (W. H.).\*  
**πολυ-τρόπως**, adv., *in many ways*, Heb. i. 1.\*  
**πόμα**, ατος, τό, *drink*, 1 Cor. x. 4; Heb. ix. 10.\*  
**πονηρία**, as, ἡ, *evil disposition, wickedness*, Mat. xxii. 18; Lu. xi. 39; Ro. i. 29; 1 Cor. v. 8; Ep. vi. 12; *plur.*, *malignant passions, iniquities*, Mar. vii. 22; Ac. iii. 26.\*  
**πονηρός**, ἄ, ὄν (πόνος), *evil, bad*, actively, of things or persons; *wicked, depraved, spec. malignant*, opp. to ἀγαθός; ὁ πονηρός, *the wicked one, i.e., Satan*; τὸ πονηρὸν, *evil*.  
**πόνος**, ου, ὁ, (1) *labor*, Col. iv. 13 (W. H.); (2) *pain, anguish*, Rev. xvi. 10, 11, xxi. 4.\*  
**Ποντικός**, ἡ, ὄν, *belonging to Pontus*, Ac. xviii. 2.\*  
**Πόντιος**, ου, ὁ, *Pontius*, the prænomen of Pilate, Lu. iii. 1.  
**Πόντος**, ου, ὁ, *Pontus*, Ac. ii. 9; 1 Pet. i. 1.\*  
**Πόπλιος**, ου, ὁ, *Publius*, Ac. xxviii. 7, 8.\*  
**πορεία**, as, ἡ, *a journey*, Lu. xiii. 22; *a pursuit, undertaking*, Ja. i. 11.\*  
**πορεύομαι**, σομαι, dep., *with pass. aor., ἐπορεύθην, to go, to go away, to depart, to journey,*

*to travel, often (as Hebrew) to take a course in life*.  
**πορθεῖν**, ἡσώ, *to lay waste, to destroy*, Ac. ix. 21; Gal. i. 13, 23.\*  
**πορισμός**, οὔ, ὁ, *a source of gain*, 1 Tim. vi. 5, 6.\*  
**Πόρκιος**, ου, ὁ, *Porcius*, the prænomen of Festus, Ac. xxiv. 27.\*  
**πορνεία**, as, ἡ, *fornication*, Ac. xv. 20, 29; *fig.* in Rev., *idolatry*, xiv. 8, xvii. 2, 4.  
**πορνεύω**, σω, *to commit fornication*, 1 Cor. vi. 18; *fig.* in Rev., *to worship idols*, xviii. 3, 9.  
**πόρνη**, ἡς, ἡ, *a harlot, a prostitute*, Mat. xxi. 31, 32; *fig.* in Rev., *an idolatrous community*, xvii. 1, 5.  
**πόρνος**, ου, ὁ, *a man who prostitutes himself; a fornicator*, Ep. v. 5.  
**πόρρω**, adv., *far, far off*, Mat. xv. 8; Mar. vii. 6; Lu. xiv. 32; *comp.*, πορρωτέρω (or -τερον, W. H.), Lu. xxiv. 28.\*  
**πόρρωθεν**, adv., *from afar, far off*, Lu. xvii. 12; Heb. xi. 13.\*  
**πορφύρα**, as, ἡ, *a purple garment*, indicating wealth or rank, Mar. xv. 17, 20; Lu. xvi. 19; Rev. xvii. 4 (W. H. read following), xviii. 12.\*  
**πορφύρεος**, οὖς, ἄ, οὖν, *purple*, Jn. xix. 2, 5; Rev. xvii. 4 (W. H.), xviii. 16.\*  
**πορφυρό-πωλις**, ιδος, ἡ, *a female seller of purple cloth*, Ac. xvi. 14. (N. T.).\*  
**ποσάκις**, *interrog. adv., how often?* Mat. xviii. 21, xxiii. 37; Lu. xiii. 34.\*  
**πόσις**, εως, ἡ, *drink*, Jn. vi. 55; Ro. xiv. 17; Col. ii. 16.\*  
**πόσος**, η, ου, *how much? how great?* plur., *how many?* πόσῳ, as adv. with comparatives, *by how much?*  
**ποταμός**, οὔ, ὁ, *a river, a torrent*, Mar. i. 5; Lu. vi. 48, 49.  
**ποταμο-φόρητος**, ον, *carried away by a stream*, Rev. xii. 15. (N. T.).\*  
**ποταπός**, η, ὄν, *interrog. adj., of what kind? of what manner?* Lu. i. 29, vii. 39.  
**πότε**, *interrog. adv., when? at what time?* with ἕως, *how long?*  
**ποτέ**, enclitic particle, *at some*



*time, at one time or other* (see Gr. § 129, Wi. § 57, 2).

**πότερος, α, ον, which of two?** N. T. neut. as adv., *whether*, correlating with *ἤ, or*, Jn. vii. 17.\*

**ποτήριον, ου, τό, a drinking-cup**, Mar. vii. 4, xiv. 23; *the contents of the cup*, 1 Cor. xi. 25; fig., *the portion which God allots*, whether of good or ill, commonly of the latter, Mat. xx. 22, 23, xxvi. 39.

**ποτίζω, σω, to cause to drink** (two accs.); *to give drink to* (acc.); fig., 1 Cor. iii. 2; *to water or irrigate*, as plants, 1 Cor. iii. 6-8.

**Ποτόλιον, ων, οί, Puteoli**, Ac. xxviii. 13.\*

**πότος, ου, ό (πίνω), a drinking, carousing**, 1 Pet. iv. 3.\*

**πού, interrog. adv., where? whither?** Mat. ii. 4; Jn. vii. 35.

**πού, an enclitic particle of place or degree, somewhere, somewhere about**, Heb. ii. 6, 16 (W. H., see *δήπου*), iv. 4; Ro. iv. 19 (see Gr. § 129, Bu. 71).\*

**Πούδης, δεντος, ό, Pudens**, 2 Tim. iv. 21.\*

**πούς, ποδός, ό, the foot**, Lu. i. 79; *ὑπὸ τοῦς πόδας, under the feet, i.e., entirely subdued*, as Ro. xvi. 20.

**πράγμα, ατος, τό, a thing done, a fact, a thing, a business, a suit**, as at law, Lu. i. 1; 1 Th. iv. 6; Ro. xvi. 2; Heb. x. 1.

**πραγματεία (W. H. -τα), as, ἡ, a business, occupation**, 2 Tim. ii. 4.\*

**πραγματεύομαι, σομαι, dep., to transact business, to trade**, Lu. xix. 13.\*

**πραιτώριον, ου, τό (Lat. praetorium), the palace at Jerusalem occupied by the Roman governor**, Mat. xxvii. 27; Mar. xv. 16; Jn. xviii. 28, 33, xix. 9; so at Caesarea, Ac. xiii. 35; *the quarters of the praetorian army in Rome*, Phil. i. 13.\*

**πράκτωρ, ορος, ό, an officer employed to execute judicial sentences**, Lu. xii. 58.\*

**πράξις, εως, ἡ, (1) a doing, action, mode of action**, Mat. xvi. 27; Lu. xxiii. 51; plur., *deeds, acts*, Ac. xix. 18; Ro.

viii. 13; Col. iii. 9; and in inscription to the Acts of the Apostles; (2) *function, business*, Ro. xii. 4.\*

**πράος, α, ον, Rec. in Mat. xi. 29 for πρᾶος (W. H.).\***

**πράότης, τητος, ἡ, Rec. for πρᾶντης (W. H.) in 1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, vi. 1; Ep. iv. 2; Col. iii. 12; 1 Tim. vi. 11 (W. H. πρᾶνπάθεια); 2 Tim. ii. 25; Tit. iii. 2.\***

**πρασία, ᾱς, ἡ, a company formed into divisions like garden-beds**, Mar. vi. 40.\* For constr., see Gr. § 242, Wi. § 37, 3, Bu. 30, 139.

**πράσσω, or πράττω, ξω, pf. πέπραχα, πέπραγμαi, (1) to do, perform, accomplish**, with acc., 1 Th. iv. 11; 2 Cor. v. 10; (2) *with advs., to be in any condition, i.e., to fare*, Ac. xv. 29; Ep. vi. 21; (3) *to exact, to require*, Lu. iii. 13. Syn.: see *ποιέω*.

**πραῦ-παθεία (or λα), as, ἡ (W. H.), mildness**, 1 Tim. vi. 11.\*

**πρᾶνς, εῖα, ὅ, gen. έός or έως (W. H.), pl. εῖς, mild, gentle**, Mat. v. 5, xi. 29 (see *πράος*), xxi. 5; 1 Pet. iii. 4.\*

**πρᾶντης, τητος, ἡ, mildness, gentleness**, Ja. i. 21, iii. 13; 1 Pet. iii. 15; and W. H. (*πρᾶντης*) in the passages quoted under *πράότης*.\*

**πρέπω, to become, be fitting to** (dat.), 1 Tim. ii. 10; Tit. ii. 1; Heb. vii. 26; impers. (see Gr. § 101, Bu. 278), *it becomes, it is fitting to*, Mat. iii. 15; 1 Cor. xi. 13; Ep. v. 3; Heb. ii. 10.\*

**πρεσβεία, as, ἡ, an embassy, ambassadors**, Lu. xiv. 32, xix. 14.\*

**πρεσβευς, from πρέσβυς (lit., to be aged, old men being usually chosen for the office), to act as ambassador**, 2 Cor. v. 20; Ep. vi. 20.\*

**πρεσβυτέριον, ου, τό, an assembly of elders, the Sanhedrin**, Lu. xxii. 66; Ac. xxii. 5; *officers of the church assembled, presbytery*, 1 Tim. iv. 14.\*

**πρεσβύτερος, τέρα, τερον (compar. of πρέσβυς, old), generally used as subst., elder**, (1) in age, Ac. ii. 17; 1 Tim.

v. 1; plur., often, *ancestors*, as Heb. xi. 2; (2) as subst., *an elder*, in dignity and office, *a member of the Jewish Sanhedrin*, Mat. xvi. 21; *an elder of a Christian church*, Ac. xx. 17, 28; in Rev., of the twenty-four members of the heavenly Sanhedrin, iv. 4, 10.

**πρεσβύτες, ου, ό, an old man**, Lu. i. 18; Tit. ii. 2; Philem. 9.\*

**πρεσβυτις, ιδος, ἡ, an old woman**, Tit. ii. 3.\*

**πρηγής, ές, falling headlong**, Ac. i. 18.\*

**πρίω, or πρίω, 1st aor. pass. έπρίσθην, to saw, to saw asunder**, Heb. xi. 37.\*

**πρίν, adv., of time, formerly; as conj. in N. T., with or without ἤ, before that; generally with acc. and inf., Mat. xxvi. 34; but after a negative we find πρίν ἄν with subj. where the principal verb is in a primary tense**, Lu. ii. 26; *πρίν with opt. where it is in a historical tense*, Ac. xxv. 16.

**Πρίσκα, ης, ἡ, and dim. Πρισκίλλα, ης, ἡ, a proper name, Prisca or Priscilla**, Ro. xvi. 3; 2 Tim. iv. 19.

**πρό, prep. with gen., before, i.e., of place, time, or superiority** (see Gr. § 294, Wi. § 47 d, Bu. 153). In composition, it retains the same meanings.

**προ-άγω, άξω, to bring out**, Ac. xvi. 30; gen. intrans., *to go before, to lead the way, to precede*, in place, Mat. ii. 9; in time, Mar. vi. 45; part. *προάγων, preceding, previous*, 1 Tim. i. 18; Heb. vii. 18.

**προ-αίρώ, ω, N. T., in mid., to propose to one's self, to purpose**, 2 Cor. ix. 7.\*

**προ-αιτώμαι, ωμαι, to lay to one's charge beforehand**, Ro. iii. 9. (N. T.)\*

**προ-ακούω, to hear before**, Col. i. 5.\*

**προ-αμαρτάνω, to sin before**, 2 Cor. xii. 21, xiii. 2. (N. T.)\*

**προ-αύλιον, ου, τό, a court before a building, a porch**, Mar. xiv. 68.\*

**προ-βαίνω, to go forward**, Mat. iv. 21; Mar. i. 19; pf. part.

προβεβηκώς ἐν ἡμέραις, *advanced in age*, Lu. i. 7, 18, ii. 36.\*  
 προ-βάλλω, *to put forth*, as trees their leaves, Lu. xxi. 30; *to thrust forward*, Ac. xix. 33.\*  
 προβατικός, ἡ, ὅν, *pertaining to sheep*, Jn. v. 2.\*  
 προβάτιον, οὐ, τό, *dim. of following, a little sheep, a lamb*, Jn. xxi. 16, 17 (W. H.).\*  
 προβατον, οὐ, τό (προβαίνω), *a sheep*, Mat. vii. 15; *fig., a follower of Christ*, Jn. x. 7, 8.\*  
 προ-βιάζω, σω, *to drag forward, to urge forward*, Mat. xiv. 8; Ac. xix. 33 (not W. H.).\*  
 προ-βλέπω, N. T., *in mid., to foresee or provide*, Heb. xi. 40. (S.)\*  
 προ-γίνωμαι, *to happen before*, Ro. iii. 25.\*  
 προ-γινώσκω, *to know beforehand*, Ac. xxvi. 5; 2 Pet. iii. 17; *of the divine foreknowledge*, Ro. viii. 29, xi. 2; 1 Pet. i. 20.\*  
 προγνώσις, εὖς, ἡ, *foreknowledge*, Ac. ii. 23; 1 Pet. i. 2.\*  
 πρό-γονος, οὐ, ὁ, *a progenitor*, plur., *ancestors*, 1 Tim. v. 4; 2 Tim. i. 3.\*  
 προ-γράφω, ψω, *to write before*, in time, Ro. xv. 4; Ep. iii. 3; *to depict or portray openly*, Gal. iii. 1; *to designate beforehand*, Ju. 4.\*  
 πρό-δηλος, οὐ, *manifest to all*, evident, 1 Tim. v. 24, 25; Heb. vii. 14.\*  
 προ-δίδωμι, (1) *to give before*, Ro. xi. 35; (2) *to give forth*, *betray*; see following word.\*  
 προδοτής, οὐ, ὁ, *a betrayer*, Lu. vi. 16; Ac. vii. 52; 2 Tim. iii. 4.\*  
 πρό-δρομος, οὐ, ὁ, ἡ (προτρέχω), *a precursor, a forerunner*, Heb. vi. 20.\*  
 προ-εἶδον, 2d aor. of προοράω.  
 προ-εἶπον, 2d aor. of προφῆμι, perf. προείρηκα.  
 προ-ελπίζω, *to hope before*, Ep. i. 12.\*  
 προ-εν-άρχομαι, *to begin before*, 2 Cor. viii. 6, 10. (N. T.)\*  
 προ-επ-αγγέλλω, *in mid., to promise before*, Ro. i. 2; 2 Cor. ix. 5 (W. H.). (N. T.)\*  
 προ-έρχομαι (see Gr. § 103, 2,

Bu. 144), (1) *to go forward*, *advance*, Ac. xii. 10; (2) *to go before*, *precede*, in time or place (gen. or acc.), Lu. xxii. 47; 2 Cor. ix. 5.  
 προ-ετοιμάω, σω, *to prepare beforehand*, *to predestine*, Ro. ix. 23; Ep. ii. 10.\*  
 προ-ευ-αγγελίζομαι, *to foretell good tidings*, *preach the gospel beforehand*, Gal. iii. 8.\*  
 προ-έχω, *in mid., to hold one's self before*, *to be superior*, Ro. iii. 9 (see Gr. § 358, Wi. § 39, 3, note 3).\*  
 προ-ηγέομαι, οὔμαι, *to lead onward by example*, Ro. xii. 10.\*  
 πρόθεσις, εὖς, ἡ (προτίθημι), (1) *a setting forth*; οἱ ἄρτοι τῆς προθέσεως, *the loaves of the presentation*, or *the showbread*, Mat. xii. 4, compare Heb. ix. 2; (2) *a predetermination*, *purpose*, Ac. xi. 23.  
 προ-θέσμιος, α, οὐ, *set beforehand*, *appointed before*, Gal. iv. 2.\*  
 προ-θυμία, ας, ἡ, *inclination*, *readiness*, Ac. xvii. 11; 2 Cor. viii. 11, 12, 19, ix. 2.\*  
 πρό-θυμος, οὐ, *eager, ready, willing*, Mat. xxvi. 41; Mar. xiv. 38; τὸ πρόθυμον, *readiness*, Ro. i. 15.\*  
 προθύμως, *adv., readily*, *with alacrity*, 1 Pet. v. 2.\*  
 πρότιμος, W. H., *for πρώτιμος*.  
 προ-ἵστημι, N. T. only intrans., *act., 2d aor. and perf., and mid., (1) to preside over*, *to rule*, gen., Ro. xii. 8; 1 Th. v. 12; 1 Tim. iii. 4, 5, 12, v. 17; (2) *to give attention to*, gen., Tit. iii. 8.\*  
 προ-καλέω, ὦ, *in mid., to provoke*, *stimulate*, Gal. v. 26.\*  
 προ-κατ-αγγέλλω, *to announce beforehand*, *to promise*, Ac. iii. 18, 24 (not W. H.), vii. 52; 2 Cor. ix. 5 (not W. H.).\*  
 προ-κατ-αρτίζω, *to prepare beforehand*, 2 Cor. ix. 5.\*  
 πρό-κειμαι, *to lie or be placed before*, *to be appointed*, as duty, example, reward, etc., Heb. vi. 18, xii. 1, 2; Ju. 7; *to be at hand*, *to be present*, 2 Cor. viii. 12.\*  
 προ-κηρύσσω, ξω, *to announce or preach beforehand*, Ac. iii. 20 (not W. H.), xiii. 24.\*  
 προ-κοπή, ἡς, ἡ, *progress*, *ad-*

*vancement*, Phil. i. 12, 25; 1 Tim. iv. 15.\*  
 προ-κόπτω, *to make progress in* (dat. or ἐν), Lu. ii. 52; *to advance* (to ἐπί, acc.), 2 Tim. iii. 9; *of time*, *to be advanced or far spent*, Ro. xiii. 12.  
 πρό-κριμα, ατος, τό, *a prejudgment, a prejudice*, 1 Tim. v. 21. (N. T.)\*  
 προ-κυρώω, ὦ, *to establish or ratify before*, Gal. iii. 17. (N. T.)\*  
 προ-λαμβάνω, *to take before*, *anticipate*, Mar. xiv. 8 ("she hath anticipated the anointing," i.e., hath anointed beforehand); 1 Cor. xi. 21; pass., *to be overtaken or caught*, Gal. vi. 1.\*  
 προ-λέγω, *to tell beforehand*, *forewarn*, 2 Cor. xiii. 2; Gal. v. 21; 1 Th. iii. 4.\*  
 προ-μαρτύρομαι, *to testify beforehand*, *to predict*, 1 Pet. i. 11. (N. T.)\*  
 προ-μελετάω, ὦ, *to meditate beforehand*, Lu. xxi. 14.\*  
 προ-μεριμνάω, ὦ, *to be anxious beforehand*, Mar. xiii. 11. (N. T.)\*  
 προ-νοέω, ὦ, *to perceive beforehand*, *to provide for*, gen., 1 Tim. v. 8; *in mid., to take thought for*, acc., Ro. xii. 17; 2 Cor. viii. 21.\*  
 προ-νοια, ας, ἡ, *forethought*, Ac. xxiv. 3; *provision for* (gen.), Ro. xiii. 14.\*  
 προ-οράω, ὦ, 2d aor. προείδον, *to see beforehand*, Ac. ii. 31, xxi. 29; Gal. iii. 8; *mid., to have before one's eyes*, Ac. ii. 25 (S.)\*  
 προ-ορίζω, *to predetermine*, *to foreordain*, Ac. iv. 28; Ro. vii. 29, 30; 1 Cor. ii. 7; Ep. i. 5, 11. (N. T.)\*  
 προ-πάσχω, *to suffer beforehand*, 1 Th. ii. 2.\*  
 προ-πάτωρ, οπος, ὁ, *a forefather*, Ro. iv. 1 (W. H.).\*  
 προ-πέμπω, *to send forward*, *to accompany*, Ro. xv. 24; *to equip for a journey*, Tit. iii. 13.  
 προ-πετής, ἐς (πίπτω), *precipitate*, rash, Ac. xix. 36; 2 Tim. iii. 4.\*  
 προ-πορεύομαι, σομαι, *in mid., to precede*, *to pass on before* (gen.), Lu. i. 76; Ac. vii. 40.\*  
 πρὸς (see Gr. § 307, Wi. §§ 47f,

48e, 49h, Bu. 340), prep., gov. gen., dat., and accus. cases, general signif., *towards*. In composition, it denotes motion, direction, reference, nearness, addition.

**προ-σάββατον**, ου, τό, *the day before the sabbath*, Mar. xv. 42. (S.)\*

**προσ-αγορεύω**, *to address by name, to designate*, Heb. v. 10.\*

**προσ-άγω**, (1) trans., *to bring to, to bring near*, Mat. xviii. 24 (W. H.); Lu. ix. 41; Ac. xii. 6 (W. H.), xvi. 20; 1 Pet. iii. 18; (2) intrans., *to come to or towards, to approach*, Ac. xxvii. 27.\*

**προσ-αγωγή**, ἡς, ἡ, *approach, access* (eis, πρὸς, acc.), Ro. v. 2; Ep. ii. 18, iii. 12.\*

**προσ-αίτέω**, ὦ, *to beg, to ask earnestly*, Mar. x. 46 (not W. H.); Lu. xviii. 35 (not W. H.); Jn. ix. 8.\*

**προσ-αίτης**, ου, ὁ, *a beggar*, Mar. x. 46 (W. H.); Jn. ix. 8 (W. H.)\*

**προσ-ανα-βαίνω**, *to go up farther*, Lu. xiv. 10.\*

**προσ-αναλίσκω**, *to spend in addition*, Lu. viii. 43 (W. H. omit).\*

**προσ-ανα-πληρῶ**, ὦ, *to fill up by adding to, to supply*, 2 Cor. ix. 12, xi. 9.\*

**προσ-ανα-τίθῃμι**, *to lay up in addition; in mid., (1) to communicate or impart* (acc. and dat.), Gal. ii. 6; (2) *to consult with* (dat.), Gal. i. 16.\*

**προσ-απειλέω**, ὦ, *to utter additional threats*, Ac. iv. 21.\*

**προσ-δαπανάω**, ὦ, ἦσω, *to spend in addition*, Lu. x. 35.\*

**προσ-δέομαι**, *to want more, to need in addition* (gen.), Ac. xvii. 25.\*

**προσ-δέχομαι**, dep. mid., (1) *to receive to companionship*, Lu. xv. 2; (2) *to admit, accept*, Heb. xi. 35; (3) *to await, to expect* (acc.), Mar. xv. 43.

**προσ-δοκάω**, ὦ, *to look for, expect, anticipate*, whether with hope or fear, Lu. iii. 15, vii. 19, 20.

**προσδοκία**, ας, ἡ, *a looking for, expectation*, Lu. xxi. 26; Ac. xii. 11.\*

**προσ-εάω**, ὦ, *to permit one to approach*, Ac. xxvii. 7. (N. T.)\*

**προσ-εγγίζω**, *to approach, to come near to* (dat.), Mar. ii. 4 (not W. H.)\*

**προσεδρεύω**, *to wait upon, to minister to* (dat.), 1 Cor. ix. 13 (W. H. παρεδρεύω).\*

**προσ-εργάζομαι**, dep. mid., *to gain by labor in addition*, Lu. xix. 16.\*

**προσ-έρχομαι** (see Gr. § 103, 2, Wl. § 52, 3, 4, 14), (1) generally, *to come or to go to, to approach*, abs., or dat. of place or person, Mat. iv. 11, ix. 20, xxiv. 1; (2) specially, *to approach, to draw near to*, God or Christ, Heb. vii. 25; (3) *to assent to, concur in*, 1 Tim. vi. 3.

**προσ-ευχή**, ἡς, ἡ, (1) *prayer to God*, 1 Cor. vii. 5; Col. iv. 2; (2) *a place where prayer is offered*, only Ac. xvi. 13, 16 (see Gr. § 268, note). *Syn.*: see αἰτήμα.

**προσ-εύχομαι**, dep. mid., *to pray to God* (dat.), *to offer prayer, to pray for* (acc. of thing, ὑπέρ or περί, of person, ἵνα or ὅπως, of object, occasionally inf.).

**προσ-έχω**, *to apply*, with νοῦν expressed or understood, *to apply the mind, to attend to*, dat.; with ἀπό, *to beware of*; also, *to give heed to*, inf. with μή.

**προσ-ηλῶ**, ὦ, *to fasten with nails, nail to*, Col. ii. 14.\*

**προσ-ἡλύτος**, ου, ὁ (from προσ-έρχομαι, orig. adj.), *a new-comer; a convert to Judaism; a proselyte*, Mat. xxiii. 15; Ac. ii. 10, vi. 5, xiii. 43. (S.)\*

**πρόσ-καιρος**, ου, *for a season, temporary*, Mat. xiii. 21; Mar. iv. 17; 2 Cor. iv. 18; Heb. xi. 25.\*

**προσ-καλέω**, ὦ, N. T., mid., *to call to one's self, to call for, to summon*, Mar. iii. 13, 23, vi. 7; fig., *to call to an office, to call to the Christian faith*, Ac. ii. 39, xiii. 2.

**προσ-καρτερέω**, ὦ, ἦσω, *to persevere in, to continue steadfast in* (dat.), Ac. i. 14, ii. 42; *to wait upon* (dat.), Mar. iii. 9; Ac. x. 7.

**προσ-καρτέρησις**, εως, ἡ, *per-*

*severance*, Ep. vi. 18. (N. T.)\*

**προσ-κεφάλαιον**, ου, τό, *a cushion for the head, a pillow*, Mar. iv. 38.\*

**προσ-κληρώω**, ὦ, *to assign by lot, to allot*; pass. (dat.), Ac. xvii. 4.\*

**προσ-κλίνω**, *to incline towards*, Ac. v. 36 (W. H.)\*

**πρόσ-κλισις**, εως, ἡ, *an inclination towards, partiality*, 1 Tim. v. 21.\*

**προσ-κολλάω**, ὦ, pass., *to join one's self to* (dat.), *as a companion*, Ac. v. 36 (W. H. προσκλίνω); *to cleave to* (πρός, acc.), *as husband to wife*, Mat. xix. 5 (W. H. κολλάω); Mar. x. 7; Ep. v. 31.\*

**πρόσ-κομμα**, ατος, τό, *a stumbling-block, an occasion of falling*, Ro. xiv. 13, 20; 1 Cor. viii. 9; with λίθος, *a stone of stumbling* (R. V.), 1 Pet. ii. 8; Ro. ix. 32, 33. (S.)\*

**προσ-κοπή**, ἡς, ἡ, *an occasion of stumbling*, 2 Cor. vi. 3.\*

**προσ-κόπτω**, *to strike the foot against*, Mat. iv. 6; so, *to stumble*, 1 Pet. ii. 8.

**προσ-κυλίω**, *to roll to* (dat., or ἐπί, acc.), Mat. xxvii. 60; Mar. xv. 46.\*

**προσ-κυνέω**, ὦ, *to bow down, to prostrate one's self to, to worship*, God or inferior beings, *to adore* (dat. or acc.).

**προσ-κυνητής**, ου, ὁ, *a worshipper*, Jn. iv. 23.\*

**προσ-λαλέω**, ὦ, *to speak to* (dat.), Ac. xiii. 43, xxviii. 20.\*

**προσ-λαμβάνω**, N. T., mid., *to take to one's self, i.e., food, companions*, Ac. xxvii. 33, xxviii. 2; *to receive to fellowship*, Ro. xiv. 1.

**πρόσ-ληψις** (W. H. -ληψις), εως, ἡ, *a taking to one's self, a receiving*, Ro. xi. 15.\*

**προσ-μένω**, *to continue with or in, to adhere to* (dat.), *to stay in* (ἐν) *a place*, Mat. xv. 32; 1 Tim. i. 3, v. 5.

**προσ-ορμίζω** (ὄρμος), mid., *to come to anchor*, Mar. vi. 53.\*

**προσ-οφείλω**, *to owe besides*, Philem. 19.\*

**προσ-οχθίζω** (ὀχθέω or ὀχθίζω), *to be displeased or offended*



with (dat.), Heb. iii. 10, 17 (S.).\*

**πρόσ-πεινος**, *ον* (πείνα), *very hungry*, Ac. x. 10. (N. T.).\*

**πρόσ-πήννυμι**, *to fasten to*, applied to Christ's being fastened to the cross, Ac. ii. 23.\*

**πρόσ-πίπτω**, (1) *to fall down before* (dat., or *πρός*, acc.), Mar. vii. 25; Lu. v. 8; (2) *to beat against* (dat.), Mat. vii. 25.

**πρόσ-ποιέω**, *ᾧ*, in mid., *to conform one's self to*; hence, *to pretend* (inf.), Lu. xxiv. 28; in Jn. viii. 6, perhaps, *to regard* (W. H. omit).\*

**πρόσ-πορεύομαι**, *to come to, approach* (dat.), Mar. x. 35.\*

**πρόσ-ρήγνυμι**, *to dash against*, as waves, Lu. vi. 48, 49.\*

**πρόσ-τάσσω**, *ξω*, abs., or acc. and inf., *to enjoin* (acc.) *upon* (dat.), Lu. v. 14; Ac. x. 33.

**πρόσ-τάτης**, *ἰδος*, *η*, *a female guardian, a protector*, Ro. xvi. 2.\*

**πρόσ-τίθῃμι**, *to place near or by the side of, to add to* (dat., or *ἐπὶ*, dat. or acc.), Lu. iii. 20; Ac. xi. 24; mid., with inf., *to go on to do a thing, i.e., to do again*, Ac. xii. 3; Lu. xx. 11, 12; so 1st aor. pass., part., Lu. xix. 11, *προσθεὶς εἶπεν*, *he spoke again* (see Gr. § 399d, Wl. § 54, 5, Bu. 299 sq.).

**πρόσ-τρέχω**, 2d aor. *προσέδραμον*, *to run to*, Mar. ix. 15, x. 17; Ac. viii. 30.\*

**πρόσ-φάγιον**, *ον*, *τὸ*, *anything eaten with bread*, as fish, meat, etc., Jn. xxi. 5.\*

**πρόσ-φατος**, *ον* (from *σφάζω*, *to slaughter, just slaughtered*), recent, new, Heb. x. 20.\*

**πρόσφάτως**, adv., *recently*, Ac. xviii. 2.\*

**πρόσ-φέρω**, *to bring to*, dat., Mat. iv. 24, viii. 16; *to offer, to present*, as money, Ac. viii. 18; specially, *to offer sacrifice*, Ac. vii. 42; pass., *to bear one's self towards, to deal with*, Heb. xii. 7.

**πρόσ-φιλής**, *ἐς*, *pleasing, acceptable*, Phil. iv. 8.\*

**πρόσ-φορά**, *ᾱς*, *ἡ*, *an offering, a sacrifice*, Ac. xxi. 26; Heb. x. 18.

**πρόσ-φωνέω**, *ᾧ*, *to call to* (dat.),

Mat. xi. 16; *to call to one's self* (acc.), Lu. vi. 13.

**πρόσ-χυσίς**, *εως*, *ἡ* (*προσχέω*), *an affusion, a sprinkling*, Heb. xi. 28. (N. T.).\*

**πρόσ-ψάω**, *to touch lightly*, Lu. xi. 46.\*

**προσωπολήπτω** (W. H. *προσωπολημπτέω*), *ᾧ*, *to respect the person of any one, to show partiality*, Ja. ii. 9. (N. T.).\*

**προσωπο-λήπτης** (W. H. *προσωπολήμπτης*), *ου*, *ὁ*, *a respecter of persons, a partial one*, Ac. x. 34. (N. T.).\*

**προσωπολήψια** (W. H. *-ληψι-*), *ας*, *ἡ*, *respect of persons, partiality*, Ro. ii. 11; Ep. vi. 9; Col. iii. 25; Ja. ii. 1. (N. T.).\*

**πρόσωπον**, *ου*, *τὸ* (*ὤψ*), (1) *the face, the countenance*, Ja. i. 23; in antithesis with *καρδία*, *mere appearance*, 2 Cor. v. 12; (2) *the surface, as of the earth*, Lu. xxi. 35; of the heaven, Lu. xii. 56.

**πρό-τάσσω**, *to appoint before*, Ac. xvii. 26 (W. H. *προσ-τάσσω*).\*

**πρό-τείνω**, *to stretch out, to tie up for scourging*, Ac. xxii. 25.\*

**πρότερος**, *ἐρα*, *ερον* (comparative of *πρό*), *former*, Ep. iv. 22; *πρότερον* *οὐ* *τὸ* *πρότερον*, as adv., *before, formerly*, Heb. iv. 6.

**πρό-τίθημι**, N. T. mid., *to set forth*, Ro. iii. 25; *to purpose, to design beforehand*, Ro. i. 13; Ep. i. 9.\*

**πρό-τρέπω**, in mid., *to exhort*, Ac. xviii. 27.\*

**πρό-τρέχω**, 2d aor. *προέδραμον*, *to run before, to outrun*, Lu. xix. 4; Jn. xx. 4.\*

**πρό-ὑπ-άρχω**, *to be previously, with participle*, Lu. xxiii. 12; Ac. viii. 9.\*

**πρό-φασίς**, *εως*, *ἡ*, *a pretext, an excuse*, 1 Th. ii. 5; *data adverbially, in appearance, ostensibly*, Mar. xii. 40.

**πρό-φέρω**, *to bring forth*, Lu. vi. 45.\*

**πρό-φημι**, fut. *προερω*, perf. *προείρηκα*, 2d aor. *προείπον*, *to say before, i.e., at an earlier time*, Gal. i. 9; in an earlier part of the discourse, 2 Cor. vii. 3; or prophetically, Mar. xiii. 23.

**προ-φητεία**, *ας*, *ἡ*, *prophecy, as a gift, or in exercise*, Ro. xii. 6; Rev. xix. 10; plur., *prophecies*, 1 Cor. xiii. 8.

**προ-φητεύω**, *σω*, *to be a prophet, to prophesy, to forth-tell, or speak of divine things* (the meaning *foretell* is secondary and incidental), Lu. i. 67; Ac. ii. 17, 18; of false prophets, Mat. vii. 22; *to divine, used in mockery*, Mat. xxvi. 68.

**προ-φήτης**, *ου*, *ὁ*, (1) *a prophet, i.e., one who has insight into divine things and speaks them forth to others*, Mat. v. 12, xxi. 46; plur., *the prophetic books of the O. T.*, Lu. xxiv. 27, 44; (2) *a poet*, Tit. i. 12.

**προ-φητικός**, *ἡ*, *ὁν*, *prophetic, uttered by a prophet*, Ro. xvi. 26; 2 Pet. i. 19.\*

**προ-φήτις**, *ἰδος*, *ἡ*, *a prophetess*, Lu. ii. 36; Rev. ii. 20.\*

**προ-φθάνω**, *to anticipate, to be beforehand, with participle*, Mat. xvii. 25.\*

**προ-χειρίζομαι**, *to appoint, to choose*, Ac. iii. 20 (W. H.), xxii. 14, xxvi. 16.\*

**προ-χειρο-τονέω**, *ᾧ*, *to designate beforehand*, Ac. x. 41.\*

**Πρόχορος**, *ου*, *ὁ*, *Prochorus*, Ac. vi. 5.\*

**πρύμνα**, *ης*, *ἡ*, *the hindmost part of a ship, the stern*, Mar. iv. 38; Ac. xxvii. 29, 41.\*

**πρωί**, adv., *early in the morning, at dawn*, Mar. i. 35, xi. 20; with advs., *ἄμα πρωί*, *λῶν πρωί*, *very early in the morning*, Mat. xx. 1; Mar. xvi. 2.

**πρώϊμος** (W. H. *πρό-*), *η*, *ον*, *early, of the early rain*, Ja. v. 7.\*

**πρωϊνός**, *ἡ*, *ὁν*, *belonging to the morning, of the morning star*, Rev. ii. 28, xxii. 16. (S.).\*

**πρώϊος**, *α*, *ον*, *of the morning; fem. (sc. ὥρα), morning*, Mat. xxi. 18 (W. H. *πρωί*), xxvii. 1; Jn. xviii. 28 (W. H. *πρωί*), xxi. 4.\*

**πρώρα**, *ας*, *ἡ*, *the forward part of a ship, the prow*, Ac. xxvii. 30, 41.\*

**πρωτεύω**, *to have pre-eminence, to be chief*, Col. i. 18.\*

**πρωτο-καθεδρία**, *as, ἡ, a chief seat*, Lu. xi. 43. (N. T.)  
**πρωτο-κλισία**, *as, ἡ, the chief place at a banquet*, Mar. xii. 39. (Ap.)  
**πρώτος**, *η, ον* (superlative of *πρό*), *first*, in place, time, or order; like *πρότερος* with following gen., *before*, only Jn. i. 15, 30; *πρώτον*, *as adverb, first*, Mar. iv. 28; with gen., *before*, Jn. xv. 18; *τὸ πρῶτον*, *at the first*, Jn. x. 40.  
**πρωτο-στάτης**, *ον, ὁ, a leader, a chief*, Ac. xxiv. 5.\*  
**πρωτοτόκια**, *ων, τὰ, the right of the first-born, the birthright*, Heb. xii. 16. (S.)\*  
**πρωτό-τοκος**, *ον, first-born; ὁ πρωτότοκος*, specially a title of Christ, Lu. ii. 7; plur., *the first-born*, Heb. xii. 23, of saints already dead.  
**πρώτως**, *adv., first*, Ac. xi. 26 (W. H.).\*  
**πρῶται**, *σω, to stumble, to fall, to sin*, Ro. xi. 11; 2 Pet. i. 10; Ja. ii. 10, iii. 2.\*  
**πτέρνα**, *ης, ἡ, the heel*, Jn. xiii. 18.\*  
**πτερύγιον**, *ον, τὸ* (dim. of *πτέρυξ*), *an extremity, as a battlement or parapet*, Mat. iv. 5; Lu. iv. 9.\*  
**πτέρυξ**, *υγος, ἡ, a wing*, Rev. iv. 8, xii. 14.  
**πτηνός**, *ἡ, ὄν* (*πέτομαι*), *winged*, *τὰ πτηνά*, *birds*, 1 Cor. xv. 39.\*  
**πτοέω**, *ῶ, to terrify*, Lu. xxi. 9, xxiv. 37.\*  
**πτόσις**, *εως, ἡ, terror, consternation*, 1 Pet. iii. 6.\*  
**Πτολεμαῖς**, *ἰδος, ἡ, Ptolemais*, Ac. xxi. 7.\*  
**πτύον**, *ον, τὸ, a winnowing-shovel*, Mat. iii. 12; Lu. iii. 17.\*  
**πτύρω**, *to frighten*, Phil. i. 28.\*  
**πτύσμα**, *ατος, τὸ, spittle*, Jn. ix. 6.\*  
**πτύσσω**, *ξω, to fold, to roll up*, as a scroll, Lu. iv. 20.\*  
**πτύω**, *σω, to spit*, Mar. vii. 33, viii. 23; Jn. ix. 6.\*  
**πτῶμα**, *ατος, τὸ* (*πτίπτω*), *a body fallen in death, a carcase*, Mat. xxiv. 28.  
**πτῶσις**, *εως, ἡ, a falling, a fall*, lit. or fig., Mat. vii. 27; Lu. ii. 34.\*  
**πτωχία**, *as, ἡ, beggary, poverty*, 2 Cor. viii. 2, 9; Rev. ii. 9.\*

**πωχεύω**, *σω, to be in poverty*, 2 Cor. viii. 9.\*  
**πωχός**, *ἡ, ὁν, reduced to beggary, poor, destitute*, Lu. xiv. 13, 21, xviii. 22; Ja. ii. 5; *spiritually poor*, in a good sense, Mat. v. 3; in a bad sense, Rev. iii. 17. *Syn.*: see *πένυς*.  
**πυγμή**, *ἡς, ἡ* (*πύξ*), *the fist*, Mar. vi. 3 (see R. V. and mrg.).\*  
**Πύθων**, *ωνος, ὁ, Python*; in N. T. *a divining spirit*; called after the Pythian serpent said to have guarded the oracle at Delphi and been slain by Apollo, Ac. xvi. 16 (see R. V.).\*  
**πυκνός**, *ἡ, ὁν, frequent*, 1 Tim. v. 23; neut. plur. *πυκνά*, *as adverb, often*, Lu. v. 33; so *πυκνότερον*, *more frequently*, Ac. xxiv. 26.\*  
**πυκτεύω** (*πύκτης*), *to be a boxer, to box*, 1 Cor. ix. 26.\*  
**πύλη**, *ης, ἡ, a door or gate; πύλαι ἄδου*, *the gates of Hades, i.e., the powers of the unseen world*, Mat. xvi. 18.  
**πυλῶν**, *ῶνος, ὁ, a large gate*, Ac. x. 17; *a gateway, porch*, Mat. xxvi. 71.  
**πυνθάνομαι**, 2d aor. *ἐπυνθόμην*, (1) *to ask, ask from* (*παρά*, gen.), *to inquire*, Mat. ii. 4; Lu. xv. 26; (2) *to ascertain by inquiry*, only Ac. xxiii. 34.  
**πῦρ**, *πυρρός, τὸ, fire* generally; of the heat of the sun, Rev. xvi. 8; of lightning, Lu. ix. 54; God is so called, Heb. xii. 29; fig. for strife, Lu. xii. 49; trials, 1 Cor. iii. 13; of the eternal fire, or future punishment, Mat. xviii. 8.  
**πυρά**, *ἂς, ἡ, a fire*, a pile of burning fuel, Ac. xxviii. 2, 3.\*  
**πύργος**, *ον, ὁ, a tower, fortified structure*, Lu. xiii. 4, xiv. 28.  
**πυρεσμός**, *to be sick with a fever*, Mat. viii. 14; Mar. i. 30.\*  
**πυρετός**, *οῦ, ὁ, a fever*, Lu. iv. 38, 39.  
**πύρρινος**, *η, ον, fiery, glittering*, Rev. ix. 17.\*  
**πυρώω**, *ω, N. T., pass., to be set on fire, to burn, to be inflamed*, 2 Pet. iii. 12; 1 Cor. vii. 9; *to glow with heat*, as

metal in a furnace, *to be purified by fire*, Rev. iii. 18.  
**πυρράζω**, *to be fire-colored, to be red*, Mat. xvi. 2, 3 (W. H. omit both). (S. *πυρρίζω*.)  
**πυρρός**, *ἄ, ὁν, fire-colored, red*, Rev. vi. 4, xii. 3.\*  
**Πύρρος**, *ον, ὁ, Pyrrhus*, Ac. xx. 4 (W. H.).\*  
**πύρωσις**, *εως, ἡ, a burning, a conflagration*, Rev. xviii. 9, 18; *severe trial*, as by fire, 1 Pet. iv. 12.\*  
**πῶ**, an enclitic particle, *even, yet*, used only in composition; see *μήπω*, *μηδέπω*, *οὐπω*, *οὐδέπω*.  
**πῶλέω**, *ῶ, ἴσω, to sell*, Mat. xxi. 12.  
**πῶλος**, *ον, ὁ, a colt, a young ass*, as Mat. xxi. 2.  
**πῶ-ποτε**, *adv., at any time*, used only after a negative, *not at any time, never*, Jn. i. 18, v. 37.  
**πῶρω**, *ῶ, to harden, to render callous*, fig., Jn. xii. 40; Ro. xi. 7.  
**πῶρωσις**, *εως, ἡ, hardness of heart, obtuseness*, Mar. iii. 5; Ro. xi. 25; Ep. iv. 18.\*  
**πῶς**, *adv., interrog., how? in what manner? by what means?* Also in exclamations, as Lu. xii. 50; Jn. xi. 36; with subj. or opt. (*ἄν*), implying a strong negative, Mat. xxvi. 54; Ac. viii. 31; often (N. T.) in indirect interrogations (classical *ὅπως*), Mat. vi. 28, etc.  
**πῶς**, an enclitic particle, *in a manner, by any means*.

## P

**P, p, ρῶ**, *rho, r*, and as an initial always *ρ, rh*, the seventeenth letter. As a numeral, *ρ*'=100; *ρ*=100,000. 'Ραάβ, or 'Ραχάβ, *ἡ* (Heb.), *Rahab*, Heb. xi. 31.  
**ραββι** (W. H. *ραββει*), (Heb.), *Rabbi*, my master, a title of respect in Jewish schools of learning, often applied to Christ, Jn. iii. 26, iv. 31. (N. T.)  
**ραββονί**, or *ραββουνί* (W. H. *ραββουνει*), (Aram.), similar to *ραββί*, my master, Mar. x. 51; Jn. xx. 16. (N. T.)\*  
**ραβδίω**, *ἴσω, to scourge, to beat*

with rods, Ac. xvi. 22; 2 Cor. xi. 25.\*

ράβδος, ου, ἡ, a rod, staff, Mat. x. 10; 1 Cor. iv. 21; Rev. xi. 1; a rod of authority, a sceptre, Heb. i. 8.

ράβδ-ούχος, ου, ὁ (ἐχω), a holder of the rods, a lictor, a Roman officer, Ac. xvi. 35, 38.\*

Ῥαγαῦ, ὁ (Heb.), Ragau, Lu. iii. 35.\*

ράδι-ούρημα, ατος, τό, a careless action, an act of villainy, Ac. xviii. 14.\*

ράδι-ουρηλία, ας, ἡ, craftiness, villainy, Ac. xiii. 10.\*

ράκᾱ (Aram.), an empty, i.e., senseless man, Mat. v. 22 (see Gr. § 153, ii.). (N. T.)\*

ράκος, ους, τό (βήγνυμι), a remnant torn off, a piece of cloth, Mat. ix. 16; Mar. ii. 21.\*

Ῥαμά, ἡ (Heb.), Ramah, Mat. ii. 18.\*

ραντίζω, ἰσω, to sprinkle, to cleanse ceremonially (acc.) by sprinkling, to purify from (ἀπό), Mar. vii. 4 (W. H.); Heb. ix. 13, 19, 21, x. 22. (S.)\*

ραντίζομαι, οὐ, ὁ, sprinkling, purification, Heb. xii. 24; 1 Pet. i. 2. (S.)\*

ραπίζω, ἰσω, to smite with the hand, Mat. v. 39, xxvi. 67.\*

ράπισμα, ατος, τό, a blow with the open hand, Mar. xiv. 65; Jn. xviii. 22, xix. 3.\*

ράφίς, ἰδος, ἡ, a needle, Mat. xix. 24; Mar. x. 25; Lu. xviii. 25 (W. H. βελόνη).\*

Ῥαχάβ, see Ῥαάβ.

Ῥαχήλ, ἡ (Heb.), Rachel, Mat. ii. 18.\*

Ῥεβέκκα, ἡς, ἡ, Rebecca, Ro. ix. 10.\*

ρέδα, or ρέδη, ἡς, ἡ (Gallic), a chariot, Rev. xviii. 13. (N. T.)\*

Ῥεμφάν, or Ῥεφάν (W. H. Ρομφά), ὁ (prob. Coptic), Remphan, the Saturn of later mythology, Ac. vii. 43 (Heb., Chiun, Amos v. 26).\*

ρέω, ρεῖσω, to flow, Jn. vii. 38.\*

ῤέω (see φημί, εἶπον). From this obs. root, to say, are derived: act. perf., ἐρηκα; pass., ἐρημαι; 1st aor. pass., ἐρρήην or ἐρρήθην; part., ῤηθεῖς; espec. the neut. τὸ ῤηθέν, that which was spoken by (ὑπό, gen.).

Ῥήγιον, ου, τό, Rhegium, now Reggio, Ac. xxviii. 13.\*

ῤήγμα, ατος, τό (βήγνυμι), what is broken, a ruin, Lu. vi. 49.\*

ῤήγνυμι (or βήσσω, as Mar. ix. 18), ῤήξω, to break, to rend, to burst, to dash down, to break forth, as into praise, Mat. vii. 6, ix. 17; Mar. ii. 22, ix. 18; Lu. v. 37, ix. 42; Gal. iv. 27.\*

ῤήμα, ατος, τό, a thing spoken; (1) a word or saying of any kind, as command, report, promise, Lu. vii. 1, ix. 45; Ro. x. 8; (2) a thing, a matter, a business, Lu. ii. 15; 2 Cor. xiii. 1.

Ῥησά, ὁ (Heb.), Rhesa, Lu. iii. 27.\*

ῤήσω, see ῤήγνυμι.

ῤήτωρ, ορος, ὁ, an orator, Ac. xxiv. 1.\*

ῤήτως, adv., expressly, in so many words, 1 Tim. iv. 1.\*

ῤίζα, ἡς, ἡ, (1) a root of a tree or a plant, Mar. xi. 20; met., the origin or source of anything, 1 Tim. vi. 10; fig., constancy, perseverance, Mat. xiii. 21; (2) that which comes from the root, a descendant, Ro. xv. 12; Rev. v. 5.

ῤίζω, ῶ, to root; perf. pass., participle, ἐρριζωμένος, firmly rooted, fig., Ep. iii. 17; Col. ii. 7.\*

ῤιπή, ἡς, ἡ (ῤιπτω), a stroke, a twinkle, as of the eye, 1 Cor. xv. 52.\*

ῤιπίζω, to toss to and fro, as waves by the wind, Ja. i. 6.\*

ῤιπτέω, ῶ, to throw off or away, Ac. xxii. 23.\*

ῤιπτω, ψω, 1st aor. ἐρριψα; part. ῤῥῥας; to throw, throw down, throw out, prostrate, Mat. ix. 36, xv. 30, xxvii. 5; Lu. iv. 35, xvii. 2; Ac. xxvii. 19, 29.\*

ῤοβόμ, ὁ (Heb.), Rehoboam, Mat. i. 7.\*

ῤόδη, ἡς, ἡ (rose), Rhoda, Ac. xii. 13.\*

ῤόδος, ου, ἡ, Rhodes, Ac. xxi. 1.\*

ῤοιζήδον, adv. (ῤοιζέω), with a great noise, 2 Pet. iii. 10.\*

ῤομφαία, ας, ἡ, a large sword, as Rev. i. 16; fig., piercing grief, Lu. ii. 35.

ῤομβήν, ὁ (Heb.), Reuben, Rev. vii. 5.\*

ῤούθ, ἡ (Heb.), Ruth, Mar. i. 5.\*

ῤούφος, ου, ὁ (Lat.), Rufus, Mar. xv. 21; Ro. xvi. 13.\*

ῤύμι, ἡς, ἡ, a street, a lane, Mat. vi. 2; Lu. xiv. 21; Ac. ix. 11, xii. 10.\*

ῤύομαι, σσομαι, dep. mid., 1st aor., πασσω, ἐρρῡσθην, to draw or snatch from danger, to deliver, 2 Pet. ii. 7; ὁ ῤυόμενος, the deliverer, Ro. xi. 26.

ῤυπαίνω, to defile, Rev. xxii. 11 (W. H.).\*

ῤυπαρέδομαι, to be filthy, Rev. xxii. 11 (W. H. mrg.). (N. T.)\*

ῤυπαρία, ας, ἡ, filth, pollution, Ja. i. 21.\*

ῤυπαρός, ᾶ, ὁν, filthy, defiled, Ja. ii. 2; Rev. xxii. 11 (W. H.).\*

ῤύπος, ου, ὁ, filth, filthiness, 1 Pet. iii. 21.\*

ῤύπσω, ῶ, to be filthy, Rev. xxii. 11 (not W. H.).\*

ῤύσις, εως, ἡ (ῤέω), a flowing, an issue, Mar. v. 25; Lu. viii. 43, 44.\*

ῤυτίς, ἰδος, ἡ, a wrinkle; fig., a spiritual defect, Ep. v. 27.\*

ῤωμαϊκός, ἡ, ὁν, Roman, Lu. xxiii. 38 (W. H. omit).\*

ῤωμαῖος, ου, ὁ, a Roman, Jn. xi. 48.

ῤωμαῖστῃ, adv., in the Latin language, Jn. xix. 10.\*

ῤώμη, ἡς, ἡ, Rome, Ac. xviii. 2; 2 Tim. i. 17.

ῤώννυμι, to strengthen; only perf., pass., impv., ἐρρωσο, ἐρρωσθε, farewell, Ac. xv. 29, xxiii. 30 (W. H. omit).\*

## Σ

Σ, σ, final *σ*, sigma, *s*, the eighteenth letter. As a numeral, σ' = 200; ς = 200,000.

σαββαθάνι (W. H. -ετι), (Aram.), sabachthani, thou hast forsaken me, Mat. xxvii. 46; Mar. xv. 34; from the Aramaic rendering of Ps. xxii. 1. (N. T.)\*

σαβαώθ (Heb.), sabaoth, hosts, armies, Ro. ix. 29; Ja. v. 4. (S.)\*

σαββατισμός, οὐ, ὁ, a keeping of sabbath, a sabbath rest (R. V.), Heb. iv. 9.\*

σάββατον, ου, τό (from Heb.),



dat. plur. σάββασι(ν), (1) *the sabbath*, Mat. xii. 8, xxviii. 1; (2) *a period of seven days, a week*, Mar. xvi. 2, 9; in both senses the plural is also used. (S.)

σαγῆνη, ης, ἡ, *a drag-net*, Mat. xiii. 47. (S.)\* *Syn.*: see ἀμφίβληστρον.

Σαδδουκαῖος, ου, ὁ, *a Sadducee*; plur., of the sect in general; prob. derived from the Heb. name Zadok.

Σαδὼκ, ὁ (Heb.), *Sadok*, Mat. i. 13.\*

σαίνω, *to move, disturb*, pass., 1 Th. iii. 3.\*

σάκκος, ου, ὁ, *hair-cloth, sack-cloth*, a sign of mourning, Mat. xi. 21; Lu. x. 13; Rev. vi. 12, xi. 3.\*

Σαλά, ὁ (Heb.), *Sala*, Lu. iii. 35.\*

Σαλαθιήλ, ὁ (Heb.), *Salathiel*, Mat. i. 12; Lu. iii. 27.\*

Σαλαμίς, ὄνος, ἡ, *Salamis*, Ac. xiii. 5.\*

Σαλείμ, τό, *Salim*, Jn. iii. 23.\*

σαλεύω, σω, *to shake, to cause to shake*, as Mat. xi. 7; Heb. xii. 27; so, *to excite*, as the populace, Ac. xvii. 13; *to disturb in mind*, 2 Th. ii. 2.

Σαλήμ, ἡ (Heb.), *Salem*, Heb. vii. 1.\*

Σαλμών, ὁ (Heb.), *Salmon*, Mat. i. 4, 5, Lu. iii. 32 (W. H. Σαλά).\*

Σαλμώνη, ης, ἡ, *Salmone*, Ac. xxvii. 7.\*

σάλος, ου, ὁ, *the tossing of the sea in a tempest*, Lu. xxi. 25.\*

σάλπιγξ, ιγγος, ἡ, *a trumpet*, 1 Cor. xiv. 8; 1 Th. iv. 16.

σαλιτήω, ἰσω (class. ἰγέω), *to sound a trumpet*, Rev. ix. 1, 13; for impers. use, 1 Cor. xv. 52 (see Gr. § 171, Wi. § 58, 9 β, β), Bu. 134).

σαλπιστής, ου, ὁ (class. -ιγκτής), *a trumpeter*, Rev. xviii. 22.\*

Σαλώμη, ης, ἡ, *Salome*, wife of Zebedee, Mar. xv. 40, xvi. 1.\*

Σαμαρεία, ας, ἡ, *Samaria*, either (1) *the district*, Lu. xvii. 11; Jn. iv. 4; or (2) *the city*, afterwards called *Sebaste*, only Ac. viii. 5 (W. H.).

Σαμαρείτης, ου, ὁ, *a Samaritan*, Mat. x. 5; Lu. ix. 52.

Σαμαρείτις, ἰδος, ἡ, *a Samaritan woman*, Jn. iv. 9.\*

Σαμο-θράκη, ης, ἡ, *Samothrace*, Ac. xvi. 11.\*

Σάμος, ου, ἡ, *Samos*, Ac. xx. 15.\*

Σαμουήλ, ὁ (Heb.), *Samuel*, Ac. iii. 24.

Σαμψών, ὁ (Heb.), *Samson*, Heb. xi. 32.\*

σανδάλιον, ου, τό, *a sandal*, Mar. vi. 9; Ac. xii. 8.\*

σανίς, ἰδος, ἡ, *a plank, a board*, Ac. xxvii. 44.\*

Σαούλ, ὁ (Heb.), *Saul*, (1) *the king of Israel*, Ac. xiii. 21; (2) *the apostle, only in direct address (elsewhere Σαῦλος)*, Ac. ix. 4, 17.

σαπρός, ἄ, ὄν, *rotten*, hence, *useless*, Mat. vii. 17, 18; fig., *corrupt*, Ep. iv. 29.

Σαπφείρη, ης, ἡ, *Sapphira*, Ac. v. 1.\*

σάπφειρος, ου, ἡ, *a sapphire*, Rev. xxi. 19.\*

σαργάνη, ης, ἡ, *a basket*, generally of twisted cords, 2 Cor. xi. 33.\*

Σάρδεις, ων, dat. εσιν(ν), *ai, Sardis*, Rev. i. 11, iii. 1, 4.\*

σάρδινος, ου, ὁ (Rec. in Rev. iv. 3 for following). (N. T.)\*

σάρδιον, ου, τό, *a precious stone, sardius or carnelian*, Rev. iv. 3 (W. H.), xxi. 20.\*

σαρδόνυξ, υχος, ὁ, *a sardonyx*, a precious stone, white streaked with red, Rev. xxi. 20.\*

Σάρεπτα, ων, τά, *Sarepta*, Lu. iv. 26.\*

σαρκικός, ἡ, ὄν, *fleshly, carnal*, whether (1) belonging to human nature in its bodily manifestation, or (2) belonging to human nature as sinful, Ro. xv. 27; 1 Cor. iii. 3, ix. 11; 2 Cor. i. 12, x. 4; 1 Pet. ii. 11; for Rec. σαρκικός, W. H. substitute σάρκινος, in Ro. vii. 14; 1 Cor. iii. 1; Heb. vii. 16; and ἄνθρωπος in 1 Cor. iii. 4.\*

σάρκινος, η, ου, (1) *fleshy, consisting of flesh*, opp. to λήθινος, 2 Cor. iii. 3; (2) *fleshy, carnal* (W. H. in the passages quoted under σαρκικός).\*

σάρξ, σαρκός, ἡ, *flesh*, sing., Lu. xxiv. 39; plur., Ja. v. 3; *the human body, man*; the

human nature of man as distinguished from his divine nature (πνεῦμα); *human nature*, as sinful; πᾶσα σὰρξ, *every man, all men*; κατὰ σάρκα, *as a man*; σὰρξ καὶ αἷμα, *flesh and blood*, i.e., man as frail and fallible; ζῆν, περιπατεῖν κατὰ σάρκα, *to live, to walk after flesh*, cf. a carnal, unspiritual life. The word also denotes *kinship*, Ro. xi. 14.

Σαρούχ, ὁ (Heb.), (W. H. Σερούχ), *Saruch or Serrug*, Lu. iii. 35.\*

σαρώω, ὦ, *to sweep, to cleanse by sweeping*, Mat. xii. 44; Lu. xi. 25, xv. 8.\*

Σάρρα, ας, ἡ, *Sarah*, Ro. iv. 19, ix. 9.

Σάρων, υνος, ὁ, *Sharon*, Ac. ix. 35.\*

σατάν, ὁ (Heb.), and σατανᾶς, ἄ, ὁ, *an adversary, i.e., Satan*, the Heb. proper name for the devil, διάβολος, Mat. iv. 10, 15; Ac. xxvi. 18; met., for one who does the work of Satan, Mat. xvi. 23; Mar. viii. 33. (S.)

σάτον, ου, τό (Aram.), *a seah*, a measure equal to about a peck and a half, Mat. xiii. 33; Lu. xiii. 21. (S.)\*

Σαῦλος, ου, ὁ, *Saul*, the apostle, generally in this form (see Σαούλ), Ac. vii. 58, viii. 1, 3.

σβέννυμι, σβέσω, (1) *to extinguish, to quench*, Ep. i. 16; (2) fig., *to suppress*, 1 Th. v. 19.

σεαυτοῦ, ης, οὔ (only masc. in N. T.), a reflex. pron., *of thyself*; dat., σεαυτῷ, *to thyself*; acc., σεαυτὸν, *thyself*.

σεβάζομαι, dep., pass., *to stand in awe of, to worship*, Ro. i. 25.\*

σεβάσμα, ατος, τό, *an object of religious worship*, Ac. xvii. 23; 2 Th. ii. 4.\*

σεβαστός, ἡ, ὄν, *venerated, august*, a title of the Roman emperors (= Lat. *augustus*), Ac. xxv. 21, 25. Hence, secondarily, *Augustan, imperial*, Ac. xxvii. 1.\*

σεβόμαι, dep., *to reverence, to worship* God, Mar. vii. 7; αἱ σεβόμενοι, *the devout, i.e., proselytes of the gate*, Ac. xvii. 17.

σειρά, *ās*, ἡ, *a chain*, 2 Pet. ii. 4 (W. H. read following).\*

σειρός, οὐ, ὁ, *a pit*, 2 Pet. ii. 4 (W. H.).\*

σεισμός, οὐ, ὁ, *a shaking*, as an earthquake, Mat. xxiv. 7; *a storm at sea*, Mat. viii. 24.

σεῖω, *σω*, *to shake*, Heb. xii. 26; *fig., to agitate*, Mat. xxi. 10.

Σεκοῦνδος, οὐ, ὁ (Lat.), *Secundus*, Ac. xx. 4.\*

Σελεύκεια, *as*, ἡ, *Seleucia*, Ac. xiii. 4.\*

σελήνη, *ης*, ἡ, *the moon*, Mar. xiii. 24.

σεληνιαζομαι, *to be epileptic*, Mat. iv. 24, xvii. 15. (N. T.).\*

Σεμεί, ὁ (Heb.), (W. H. Σεμελν), *Semei* or *Semein*, Lu. iii. 26.\*

σεμιδαλις, *acc. v*, ἡ, *the finest wheaten flour*, Rev. xviii. 13.\*

σεμνός, ἡ, ὁν, *venerable, honorable*, of men, 1 Tim. iii. 8, 11; Tit. ii. 2; of acts, Phil. iv. 8.\*

σεμνότης, *τητος*, ἡ, *dignity, honor*, 1 Tim. ii. 2, iii. 4; Tit. ii. 7.\*

Σέργιος, οὐ, ὁ, *Sergius*, Ac. xiii. 7.\*

Σέθ, ὁ (Heb.), *Seth*, Lu. iii. 38.\*

Σήμ, ὁ (Heb.), *Shem*, Lu. iii. 36.\*

σημαίνω, 1st aor. ἐσήμανα, *to signify, indicate*, Jn. xii. 33; Ac. xxv. 27.

σημεῖον, οὐ, τό, *a sign, that by which a thing is known, a token, an indication*, of divine presence and power, 1 Cor. xiv. 22; Lu. xxi. 7, 11; hence, especially, *a miracle*, whether real or unreal, Lu. xi. 16, 29; 2 Th. ii. 9. *Syn.*: see δύναμις.

σημεῖω, ὦ, *in mid., to mark for one's self, to note*, 2 Th. iii. 14.\*

σήμερον, *adv.*, *to-day, at this time*, now, Mat. vi. 11; Lu. ii. 11; ἡ σήμερον (*ἡμέρα*), *this very day*, Ac. xix. 40.

σῆπω, *to make rotten*; 2d perf. σέσηπα, *to become rotten, perish*, Ja. v. 2.\*

σηρικὸς, ἡ, ὁν (W. H. σηρικός), *silken*; neut. as subst., *silk*, Rev. xviii. 12.\*

σῆς, *σπτός*, ὁ, *a moth*, Mat. vi. 19, 20; Lu. xii. 33.\*

σπτό-βρωτος, οὐ, *moth-eaten*, Ja. v. 2.\*

σθενῶ, ὦ, *to strengthen*, 1 Pet. v. 10. (N. T.).\*

σιαγών, ὄνος, ἡ, *the jawbone*, Mat. v. 39; Lu. vi. 29.\*

σιγάω, ὦ, *to keep silence*, Lu. ix. 36; *pass.*, *to be concealed*, Ro. xvi. 25.

σιγή, ἡς, ἡ, *silence*, Ac. xxi. 40; Rev. viii. 1.\*

σιδήρεος, ἑα, εον, *contr.*, οὐς; ἄ, οὐν, *made of iron*, Ac. xii. 10; Rev. ii. 27.

σιδηρος, οὐ, ὁ, *iron*, Rev. xviii. 12.\*

Σιδῶν, ὄνος, ἡ, *Sidon*, Mat. xi. 21, 22.

Σιδώνιος, *α*, ον, *Sidonian, inhabitant of Sidon*, Lu. iv. 26 (W. H.); Ac. xii. 20.

σικάριος, οὐ, ὁ (Lat.), *an assassin*, Ac. xxi. 38.\*

σικερα, τό (Aram.), *intoxicating drink*, Lu. i. 15. (S.).\*

Σίλας, *dat. g*, *acc. an*, ὁ, *Silas*, *contr. from Σιλουανός*, Ac. xv. 22, 27.

Σιλουανός, οὐ, ὁ, *Silvanus*, 2 Cor. i. 9.

Σιλωάμ, ὁ, *Siloam*, Lu. xiii. 4; Jn. ix. 7, 11.\*

σημικίνθιον, οὐ, τό (Lat. *semicinctium*), *an apron, worn by artisans*, Ac. xix. 12. (N. T.).\*

Σίμων, *ωνος*, ὁ, *Simon*; nine persons of the name are mentioned: (1) *Peter*, the apostle, Mat. xvii. 25; (2) *the Zealot*, an apostle, Lu. vi. 15; (3) *a brother of Jesus*, Mar. vi. 3; (4) *a certain Cyrenian*, Mar. xv. 21; (5) *the father of Judas Iscariot*, Jn. vi. 71; (6) *a certain Pharisee*, Lu. vii. 40; (7) *a leper*, Mat. xxvi. 6; (8) *Simon Magus*, Ac. viii. 9; (9) *a certain tanner*, Ac. ix. 43.

Σινᾶ, τό (Heb.), *Sinai*, Ac. vii. 30, 38; Gal. iv. 24, 25.\*

σινάπι, *εως*, τό, *mustard*, Lu. xiii. 19, xvii. 6.

σινδών, ὄνος, ἡ, *fine linen, a linen cloth*, Mar. xiv. 51, 52, xv. 46.

σινιάζω, *to sift*, as grain, *to prove by trials*, Lu. xxii. 31. (N. T.).\*

σηρικὸς, *see σηρικός*.

σιτεντός, ἡ, ὁν, *fattened, fatted*, Lu. xv. 23, 27, 30.\*

σιτίον, οὐ, τό, *grain*, Ac. vii. 12 (W. H.).\*

σιτιστός, ἡ, ὁν, *fattened*; τὰ σιτιστά, *fallings*, Mat. xxii. 4.\*

σιτο-μέτριον, οὐ, τό, *a measured portion of grain or food*, Lu. xii. 42. (N. T.).\*

σίτος, οὐ, ὁ, *wheat, grain*, Jn. xii. 24; 1 Cor. xv. 37.

Συχάρ, *see Συχαρ*.

Σιών, ἡ, τό, *Zion*, the hill; used for the city of Jerusalem, Ro. xi. 26; *fig.*, *for heaven*, the spiritual Jerusalem, Heb. xii. 22; Rev. xiv. 1.

σιωπάω, ὦ, ἥσω, *to be silent*, whether voluntarily or from dumbness, Mar. iii. 4; La. i. 20; *to become still*, as the sea, Mar. iv. 39.

σκανδαλίζω, *ίσω*, *to cause to stumble*; *met.*, *to entice to sin*, Mat. xviii. 6, 8, 9; *to cause to fall away*, Jn. vi. 61; *pass.*, *to be indignant*, Mat. xv. 12.

σκάνδαλον, οὐ, τό, *a snare, a stumbling-block*; *fig.*, *a cause of error or sin*, Mat. xiii. 41; Ro. xiv. 13. (S.).

σκάπτω, *ψω*, *to dig*, Lu. vi. 48, xiii. 8, xvi. 3.\*

σκάφη, *ης*, ἡ, *any hollow vessel*; *a boat*, Ac. xxvii. 16, 30, 32.\*

σκέλος, οὐς, τό, *the leg*, Jn. xix. 31, 32, 33.\*

σκέπασμα, *ατος*, τό, *clothing*, 1 Tim. vi. 8.\*

Σκευᾶ, ἄ, ὁ, *Sceva*, Ac. xix. 14.\*

σκευή, *ης*, ἡ, *furniture, fittings*, Ac. xxvii. 19.\*

σκεῦος, οὐς, τό, (1) *a vessel*, to contain a liquid, or for any other purpose, Heb. ix. 21; 2 Tim. ii. 20; *fig.*, of recipients generally, *a vessel of mercy*, of wrath, Ro. ix. 22, 23; *an instrument by which anything is done*; *household utensils*, plur., Mat. xii. 29; of a ship, *the tackling*, Ac. xxvii. 17; *fig.*, of God's servants, Ac. ix. 15; 2 Cor. iv. 7.

σκηνή, *ης*, ἡ, *a tent, a tabernacle*, an abode or dwelling, Mat. xvii. 4; Ac. vii. 43, xv. 16; Heb. viii. 5, xiii. 10.

σκηνο-πηγία, *ας*, ἡ, *the feast of tabernacles*, Jn. vii. 2.\*

σκηνο-ποιός, οὐ, ὁ, *a tent-maker*, Ac. xxvii. 3. (N. T.).\*

σκήνος, οὐς, τό, *a tent*; *fig.*, of

the human body, 2 Cor. v. 1, 4.\*

**σκηνώ**, ὦ, ὥσω, to spread a tent, Rev. vii. 15; met., to dwell, Jn. i. 14; Rev. xii. 12, xiii. 6, xxi. 3.\*

**σκήνωμα**, ατος, τό, a tent pitched, a dwelling, Ac. vii. 46; fig., of the body, 2 Pet. i. 13, 14.\*

**σκιὰ**, ἄς, ἡ, (1) a shadow, a thick darkness, Mat. iv. 16 (S.); (2) a shadow, an outline, Col. ii. 17.

**σκιρτάω**, ὦ, ἤσω, to leap for joy, Lu. i. 41, 44, vi. 23.\*

**σκληρο-καρδία**, ας, ἡ, hardness of heart, perverseness, Mat. xix. 8; Mar. x. 5, xvi. 14. (S).\*

**σκληρός**, ἄ, ὄν, hard, violent, as the wind, Ja. iii. 4; fig., grievous, painful, Ac. ix. 5 (W. H. omit), xxvi. 14; Ju. 15; harsh, stern, Mat. xxv. 24; Jn. vi. 60.\*

**σκληρότης**, τητος, ἡ, fig., hardness of heart, obstinacy, Ro. ii. 5.\*

**σκληρο-τράχηλος**, ον, stiff-necked; fig., obstinate, Ac. vii. 51. (S).\*

**σκληρύνω**, fig., to make hard, to harden, as the heart, Ro. ix. 18; Heb. iii. 8, 15, iv. 7; pass., to be hardened, to become obstinate, Ac. xix. 9; Heb. iii. 13.\*

**σκολιός**, ἄ, ὄν, crooked, Lu. iii. 5; fig., perverse, Ac. ii. 40; Phil. ii. 15; unfair, 1 Pet. ii. 18.\*

**σκόλοψ**, οπος, ὁ, a stake or thorn; fig., a sharp infliction, 2 Cor. xii. 7.\*

**σκοπεῖν**, ὦ, (1) to look at, to regard attentively, Ro. xvi. 17; (2) to take heed (acc.), beware (μή), Gal. vi. 1.

**σκοπός**, οῦ, ὁ, a mark aimed at, a goal; κατὰ σκοπόν, towards the goal, i.e., aiming straight at it, Phil. iii. 14.\*

**σκορπίζω**, σω, to disperse, to scatter abroad, as frightened sheep, Jn. x. 12; to distribute alms, 2 Cor. ix. 9.

**σκορπίος**, ον, ὁ, a scorpion, Lu. x. 19.

**σκοτεινός**, ἡ, ὄν, full of darkness, dark, Mar. vi. 23; Lu. xi. 34, 36.\*

**σκοτία**, ας, ἡ, darkness, Mat. x.

27; fig., spiritual darkness, Jn. i. 5, vi. 17.

**σκοτίζω**, σω, in pass., to be darkened, as the sun, Mar. xiii. 24; fig., as the mind, Ro. i. 21.

**σκότος**, ουσ, τό (σκότος, ου, ὁ, only in Heb. xii. 18, where W. H. read ζόφος), darkness, physical, Mat. xxvii. 45; moral, Jn. iii. 19.

**σκοτώω**, ὦ, pass. only, to be darkened, Ep. iv. 18 (W. H.); Rev. ix. 2 (W. H.), xvi. 10.\*

**σκύβαλον**, ου, τό, refuse, dregs, Phil. iii. 8.\*

**Σκύθης**, ον, ὁ, a Scythian, as typical of the uncivilized, Col. iii. 11.\*

**σκυβο-ώπτος**, ὄν, sad-countenanced, gloomy, Mat. vi. 16; Lu. xxiv. 17.\*

**σκύλλω**, pass. perf. part. ἐσκυλμένος, to flay; to trouble, annoy, Mat. ix. 36 (W. H.); Mar. v. 35; Lu. vii. 6, viii. 29.\*

**σκύλον**, ου, τό, spoil taken from a foe, Lu. xi. 22.\*

**σκωληκό-βρωτος**, ον, eaten by worms, Ac. xii. 23.\*

**σκάλης**, ηκος, ὁ, a gnawing worm, Mar. ix. 44 (W. H. omit), 46 (W. H. omit), 48.\*

**σμαράγδινος**, η, ον, made of emerald, Rev. iv. 3. (N.T).\*

**σμάραγδος**, ου, ὁ, an emerald, Rev. xxi. 19.\*

**σμίρνα**, ης, ἡ, myrrh, Mat. ii. 11; Jn. xix. 39.\*

**Σμίρνα**, ης, ἡ, Smyrna, Rev. i. 11, ii. 8 (W. H.).\*

**Σμυρναῖος**, ου, ὁ, ἡ, one of Smyrna, a Smyranean, Rev. ii. 8 (not W. H.).\*

**σμυρνίζω**, to mingle with myrrh, Mar. xv. 23. (N.T).\*

**Σόδομα**, ων, τά, Sodom, Mat. x. 15, xi. 23, 24.

**Σολομών** or -μῶν, ὦντος or ὧνος, ὁ, Solomon, Mat. vi. 29, xii. 42.

**σορός**, οῦ, ἡ, a bier, an open coffin, Lu. vii. 14.\*

**σός**, σή, σόν, poss. pron., thy, thine (see Gr. §§ 56, 255, Bu. 115).

**σουδαρίον**, ου, τό (Lat.), a handkerchief, Lu. xix. 20; Jn. xi. 44. (N.T.).

**Σουσάννα**, ης, ἡ, Susanna, Lu. viii. 3.\*

**σοφία**, ας, ἡ, wisdom, insight, skill, human, Lu. xi. 31; or divine, 1 Cor. i. 21, 24. Syn.: see γνῶσις.

**σοφίζω**, to make wise, 2 Tim. iii. 15; pass., to be devised skillfully, 2 Pet. i. 16.\*

**σοφός**, ἡ, ὄν, wise, either (1) in action, expert, Ro. xvi. 19; (2) in acquirement, learned, cultivated, 1 Cor. i. 19, 20; (3) philosophically, profound, Ju. 25; (4) practically, Ep. v. 15.

**Σπανία**, ας, ἡ, Spain, Ro. xv. 24, 28.\*

**σπαράσσω**, ξω, to convulse, to throw into spasms, Mar. i. 26, ix. 20 (not W. H.), 26; Lu. ix. 39.\*

**σπαργανῶν**, ὦ, perf. pass. part. ἐσπαργανωμένος, to swathe, to wrap in swaddling clothes, Lu. ii. 7, 12.\*

**σπαταλάω**, ὦ, ἤσω, to live extravagantly or luxuriously, 1 Tim. v. 6; Ja. v. 5.\* Syn.: The fundamental thought of στερηνῶν is of insolence and voluptuousness which spring from abundance; of τρυφῶν, effeminate self-indulgence; of σπαταλάω, is effeminacy and wasteful extravagance.

**σπάω**, ὦ, mid., to draw, as a sword, Mar. xiv. 47; Ac. xvi. 27.\*

**σπείρα**, ης, ἡ, (1) a cohort of soldiers, the tenth part of a legion, Ac. x. 1; (2) a military guard, Jn. xviii. 3, 12.

**σπείρω**, σπερῶ, 1st aor. ἐσπείρα, perf. pass. part. ἐσπαρμένος, 2d aor. pass. ἐσπάρην, to sow or scatter, as seed, Lu. xii. 24; to spread or scatter, as the word of God, Mat. xiii. 19; applied to giving alms, 2 Cor. ix. 6; to burial, 1 Cor. xv. 42, 43; and to spiritual effect generally, Gal. vi. 8.

**σπεκουλάτωρ**, οπος, ὁ (Lat.), a body-guardians, a soldier in attendance upon royalty, Mar. vi. 27 (see Gr. § 154c). (N.T.).\*

**σπένδω**, to pour out, as a libation, fig., Phil. ii. 17; 2 Tim. iv. 6.\*

**σπέρμα**, ατος, τό, seed, produce, Mat. xiii. 24-38; children, offspring, posterity, Jn. vii. 42; a remnant, Ro. ix. 29.



**σπερμο-λόγος**, ου, ὁ, *a babbler, i.e., one who picks up trifles, as birds do seed*, Ac. xvii. 18.\*

**σπεύδω**, σω, (1) *to hasten, intrans., usually adding to another verb the notion of speed*, Lu. xix. 5, 6; (2) *to desire earnestly* (acc.), 2 Pet. iii. 12.

**σπήλαιον**, ου, τό, *a cave, a den*, Heb. xi. 38.\*

**σπῆλαιός**, ἄδος, ἡ, *a rock in the sea, a reef; fig., of false teachers, a hidden rock* (R. V.), Ju. 12.\*

**σπίλος**, ου, ὁ, *a spot; fig., a fault*, Ep. v. 27; 2 Pet. ii. 13.\*

**σπιλῶ**, ὦ, *to defile, to spot*, Ja. iii. 6; Ju. 23.\*

**σπλάγχνα**, ων, τά, *bowels, only* Ac. i. 18; elsewhere, *fig., the affections, compassion, the heart*, as Col. iii. 12; 1 Jn. iii. 17.

**σπλαγχνίζομαι**, dep., with 1st aor. pass. ἐσπλαγχνίσθην, *to feel compassion, to have pity on* (gen., or ἐπὶ, dat. or acc., once περί, Mat. ix. 36).

**σπόγγος**, ου, ὁ, *a sponge*, Mat. xxvii. 48; Mar. xv. 36; Jn. xix. 29.\*

**σποδός**, οὐ, ἡ, *ashes*, Mat. xi. 21; Lu. x. 13; Heb. ix. 13.\*

**σπορά**, ἄς, ἡ, *seed*, 1 Pet. i. 23.\*

**σπóρμος**, ον, *sown*; neut. plur. τὰ σπόρμα, *sown fields*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*

**σπόρος**, ου, ὁ, *seed, for sowing*, Lu. viii. 5, 11.

**σπουδαίω**, ἄσω, *to hasten, to give diligence* (with inf.), Heb. iv. 11; 2 Tim. iv. 9, 21.

**σπουδαῖος**, αἰᾶ, αἰών, *diligent, earnest*, 2 Cor. viii. 17, 22; compar. neut. as adv., σπουδαιότερον, 2 Tim. i. 17 (not W. H.).\*

**σπουδαίως**, adv., *diligently, earnestly*, Lu. vii. 4; 2 Tim. i. 17 (W. H.); Tit. iii. 13; *hastily*, compar., Phil. ii. 28.\*

**σπουδή**, ἥς, ἡ, (1) *speed, haste*, Mar. vi. 25; (2) *diligence, earnestness*, Ro. xii. 11.

**σπυρίς** (W. H. σφυρίς), ἰδος, ἡ, *a plaited basket*, Mar. viii. 8, 20.

**στάδιον**, ου, τό, plur. οἱ στάδιοι, (1) *a stadium, one eighth of*

*a Roman mile*, Jn. xi. 18; (2) *a race-course, for public games*, 1 Cor. ix. 24.

**στάμνος**, ου, ὁ, ἡ, *a jar or vase, for the manna*, Heb. ix. 4.\*

**στασιαστής**, οὐ, ὁ, *an insurgent*, Mar. xv. 7 (W. H.).\*

**στάσις**, εως, ἡ (ἱστῆμι), *a standing, lit. only* Heb. ix. 8; *an insurrection*, Mar. xv. 7; *dissension*, Ac. xv. 2.

**στατήρ**, ἥρος, ὁ, *a stater, a silver coin equal to two of the δίδραχμον* (which see), *a Jewish shekel*, Mat. xvii. 27.\*

**σταυρός**, οὐ, ὁ, *a cross*, Mat. xxvii. 32, 40; metn., *often of Christ's death*, Gal. vi. 14; Ep. ii. 16.

**σταυρώω**, ὦ, ὥσω, *to fix to the cross, to crucify*, Lu. xxiii. 21, 23; *fig., to destroy, the corrupt nature*, Gal. v. 24.

**σταφυλή**, ἥς, ἡ, *a grape, a cluster of grapes*, Mat. vii. 16; Lu. vi. 44; Rev. xiv. 18.\*

**στάχυς**, vos, ὁ, *an ear of corn*, Mat. xii. 1; Mar. ii. 23, iv. 28; Lu. vi. 1.\*

**Στάχυς**, vos, ὁ, *Stachys*, Ro. xvi. 9.\*

**στέγη**, ης, ἡ (lit. *a cover*), *a flat roof of a house*, Mat. viii. 8; Mar. ii. 4; Lu. vii. 6.\*

**στέγω**, *to cover, to conceal, to bear with*, 1 Cor. ix. 12, xiii. 7; 1 Th. iii. 1, 5.\*

**στεῖρος**, α, ον, *barren*, Lu. i. 7, 36, xxiii. 29; Gal. iv. 27.\*

**στέλλω**, *to set, arrange; in mid., to provide for, take care*, 2 Cor. viii. 20; *to withdraw from* (ἀπό), 2 Th. iii. 6.\*

**στέμμα**, ατος, τό, *a garland*, Ac. xiv. 13.\*

**στεναγμός**, οὐ, ὁ, *a groaning*, Ac. vii. 34; Ro. viii. 26.\*

**στενάζω**, ξω, *to groan, expressing grief, anger, or desire*, Mar. vii. 34; Heb. xiii. 17.

**στενός**, ἡ, ον, *narrow*, Mat. vii. 13, 14; Lu. xiii. 24.\*

**στενο-χωρέω**, ὦ, *to be narrow; in pass., to be distressed*, 2 Cor. iv. 8, vi. 12.\*

**στενο-χωρία**, ας, ἡ, *a narrow space; great distress*, Ro. ii. 9, viii. 35; 2 Cor. vi. 4, xii. 10.\*

**στερεός**, ἄ, ον, *solid*, as food,

Heb. v. 12, 14; *fig., firm, steadfast*, 1 Pet. v. 9; 2 Tim. ii. 19.\*

**στερεώω**, ὦ, ὥσω, *to strengthen, confirm, establish*, Ac. iii. 7, 16, xvi. 5.\*

**στερεώμα**, ατος, τό, *firmness, steadfastness*, Col. ii. 5.\*

**Στεφανᾶς**, ᾱ, ὁ, *Stephanas*, 1 Cor. i. 16, xvi. 15, 17.

**στέφανος**, ου, ὁ, *a crown, a garland, of royalty, of victory in the games, of festal joy*, Jn. xix. 2, 5; 1 Cor. ix. 25; *often used* fig., 2 Tim. iv. 8; Rev. ii. 10. *Syn.: see διάδημα.*

**Στεφάνος**, ου, ὁ, *Stephen*, Ac. vi., vii.

**στεφανός**, ὦ, ὥσω, *to crown, to adorn*, 2 Tim. ii. 5; Heb. ii. 7, 9.\*

**στήθος**, ους, τό, *the breast*, Lu. xviii. 13.

**στήκω** (ἱστῆμι, ἔστηκα), *to stand, in the attitude of prayer*, Mar. xi. 25; generally, *to stand firm, persevere*, as Ro. xiv. 4; 1 Cor. xvi. 13; Gal. v. 1. (S.)

**στηριγμός**, οὐ, ὁ, *firmness, steadfastness*, 2 Pet. iii. 17.\*

**στηρίζω**, ἴξω or ἴσω, pass. perf. ἐστήρικμαι, (1) *to fix, to set firmly*, Lu. ix. 51, xvi. 26; (2) *to strengthen, to confirm, to support*, as Lu. xxii. 32; Ro. i. 11.

**στιβάς**, see στοιβάς.

**στίγμα**, ατος, τό, *a mark or brand, used of the traces of the apostle's sufferings for Christ*, Gal. vi. 17.\*

**στιγμή**, ἥς, ἡ, *a point of time, an instant*, Lu. iv. 5.\*

**στίλβω**, *to shine, to glisten*, Mar. ix. 3.\*

**στοά**, ἄς, ἡ, *a colonnade, a portico*, Jn. v. 2, x. 23; Ac. iii. 11, v. 12.\*

**στοιβάς**, ἄδος, ἡ (W. H. στιβάς), *a bough, a branch of a tree*, Mar. xi. 8.\*

**στοιχεῖα**, ων, τά, *elements, rudiments*, Gal. iv. 3, 9; Col. ii. 8, 20; Heb. v. 12; 2 Pet. iii. 10, 12.\*

**στοιχέω**, ὦ, ἡσω, *to walk, always* fig. of conduct; *to walk in* (local dat.), Ac. xxi. 24; Ro. iv. 12; Gal. v. 25, vi. 16; Phil. iii. 16.\*

**στολή**, ἥς, ἡ, *a robe, i.e., the*

long outer garment which was a mark of distinction, Lu. xv. 22. *Syn.*: see ἱμάτιον.

**στόμα**, ατος, τό, (1) the mouth, generally; hence, (2) speech, speaking; used of testimony, Mat. xviii. 16; eloquence or power in speaking, Lu. xxi. 15; (3) applied to an opening in the earth, Rev. xii. 16; (4) the edge or point of a sword, Lu. xxi. 24.

**στόμαχος**, ου, ὁ, the stomach, 1 Tim. v. 23.\*

**στρατιά**, ας, ἡ, warfare, military service; of Christian warfare, 2 Cor. x. 4; 1 Tim. i. 18.\*

**στράτευμα**, ατος, τό, (1) an army, Rev. ix. 16; (2) a detachment of troops, Ac. xxiii. 10, 27; plur., Lu. xxiii. 11.

**στρατεύομαι**, dep. mid., to wage war, to fight, Lu. iii. 14; fig., of the warring of lusts against the soul, Ja. iv. 1; to serve as a soldier, of Christian work, 1 Tim. i. 18; 2 Cor. x. 3.

**στρατ-ηγός**, ου, ὁ (ἄγω), (1) a leader of an army, a general; (2) a magistrate or governor, Ac. xvi. 20-38; (3) the captain of the temple, Lu. xxii. 4, 52; Ac. iv. 1, v. 24, 26.\*

**στρατιά**, ἄς, ἡ, an army; met., a host of angels, Lu. ii. 13; the host of heaven, i.e., the stars, Ac. vii. 42.\*

**στρατιώτης**, ου, ὁ, a soldier, as Mat. viii. 9; fig., of a Christian, 2 Tim. ii. 3.

**στρατο-λόγος**, ὦ, ἡσω, to collect an army, to enlist troops, 2 Tim. ii. 4.\*

**στρατοπεδ-άρχης**, ου, ὁ, the praetorian prefect, i.e., commander of the Roman emperor's body-guard, Ac. xxviii. 16 (W. H. omit).\*

**στρατό-πέδον**, ου, τό, an encamped army, Lu. xxi. 20.\*

**στρεβλώ**, ὦ, to rack, to pervert, to twist, as words from their proper meaning, 2 Pet. iii. 16.\*

**στρέφω**, ψω, 2d aor. pass. ἐστράφη, to turn, trans., Mat. v. 39; Rev. xi. 6 (to change into, eis); intrans., Ac. vii. 42; mostly in pass., to turn one's self, Jn. x. 14; to be con-

verted, to be changed in mind and conduct, Mat. xviii. 3.

**σπρηνιάω**, ὦ, ἄσω, to live voluptuously, Rev. xviii. 7, 9.\* *Syn.*: see σπαταλάω.

**σπρῆνος**, ους, τό, profligate luxury, voluptuousness, Rev. xviii. 3.\*

**σπρουθιον**, ου, τό (dim. of σπρουθός), a small bird, a sparrow, Mat. x. 29, 31; Lu. xii. 6, 7.\*

**σπρυννύω**, or -ώννυμι, σπρῶσω, pass. perf. part. ἐστρωμένος ἐστρωμαι, to spread, Mat. xxi. 8; to make a bed, Ac. ix. 34; pass., to be spread with couches, ἀνάγαιον ἐστρωμένον, an upper room furnished, Mar. xiv. 15; Lu. xxii. 12.

**στυγητός**, ον, hateful, detestable, Tit. iii. 3.\*

**στυγνάξω**, ἄσω, to be gloomy, Mar. x. 22; of the sky, Mat. xvi. 3.\*

**στόλος**, ου, ὁ, a pillar, Gal. ii. 9; 1 Tim. iii. 15; Rev. iii. 12, x. 1.\*

**Στωικός**, ἡ, ὅν (στοά, portico), Stoic, Ac. xvii. 18.\*

**σύ**, σοῦ, σοί, σέ, plur. ὑμεῖς, thou, ye, the pers. pron. of second person (see Gr. § 53).

**συγγ-**. In some words commencing thus, W. H. prefer the unassimilated form συγγ-.

**συγγένεια**, ας, ἡ, kindred, family, Lu. i. 61; Ac. vii. 3, 14.\*

**συγγενής**, ἐς, akin, as subst., a relative, Mar. vi. 4; Lu. xiv. 12; a fellow-countryman, Ro. ix. 3.

**συγγενίς**, ἰδος, ἡ, a kinswoman, Lu. i. 36 (W. H.).\*

**συγγνώμη**, ης, ἡ, permission, indulgence, 1 Cor. vii. 6.\*

**συγκ-**. In words commencing thus, W. H. prefer the unassimilated form συνκ-.

**συγκάθημαι**, to sit with (dat. or μετá, gen.), Mar. xiv. 54; Ac. xxvi. 30.\*

**συγκαθίζω**, σω, (1) to cause to sit down with, Ep. ii. 6; (2) to sit down together, Lu. xxii. 55.\*

**συγκako-παθῶ**, ὦ, to suffer hardships together with, 2 Tim. i. 8, ii. 3 (W. H.). (N. T.)\*

**συγκakouchῶ**, ὦ, pass., to suffer

ill-treatment with, Heb. xi. 25. (N. T.)\*

**συγ-καλέω**, ὦ, ἔσω, to call together, Lu. xv. 6; mid., to call together to one's self, Lu. ix. 1.

**συγ-καλύπτω**, to conceal closely, to cover up wholly, Lu. xii. 2.\*

**συγ-κάμπτω**, ψω, to bend together; to oppress, Ro. xi. 10 (S.)\*

**συγ-κατα-βαίνω**, to go down with any one, Ac. xxv. 5.\*

**συγ-κατά-θεσις**, εως, ἡ, assent, agreement, 2 Cor. vi. 16.\*

**συγ-κατα-τίθημι**, in mid., to give a vote with, to assent to (dat.), Lu. xxiii. 51.\*

**συγ-κατα-ψηφίζω**, in pass., to be voted or classed with (μετá), Ac. i. 26.\*

**συγ-κεράννυμι**, 1st aor. συνεκέρασα, pass. perf. συγέκραμαι, to mix with, to unite, 1 Cor. xii. 24; pass., to be united with, Heb. iv. 2.\*

**συγ-κινέω**, ὦ, ἡσω, to move together, stir up, Ac. vi. 12.\*

**συγ-κλείω**, σω, to inclose, to shut in, as fishes in a net, Lu. v. 6; to shut one up into (eis) or under (ὑπό, acc.) something, to make subject to, Ro. xi. 32; Gal. iii. 22, 23.\*

**συγ-κληρόν-νομος**, ου, ὁ, ἡ, a joint heir, a joint participant, Ro. viii. 17; Ep. iii. 6; Heb. xi. 9; 1 Pet. iii. 7.\*

**συγ-κοινωνέω**, ὦ, to be a partaker with, have fellowship with, Ep. v. 11; Phil. iv. 14; Rev. xviii. 4.\*

**συγ-κοινωνός**, ου, ὁ, ἡ, a partaker with, a co-partner, Ro. xi. 17. (N. T.)

**συγ-κομιζω**, to bear away together, as in burying a corpse, Ac. viii. 2.\*

**συγ-κρίνω**, to join together, to combine, 1 Cor. ii. 13; to compare (acc., dat.), 2 Cor. x. 12.\*

**συγκύπτω**, to be bowed together or bent double, Lu. xiii. 11.\*

**συγ-κυρία**, ας, ἡ, a coincidence, an accident; κατὰ συγκυρίαν, by chance, Lu. x. 31.\*

**συγ-χαίρω**, 2d aor. in pass. form συνεχάρην, to rejoice with (dat.), Lu. i. 58, xv. 6, 9; 1 Cor. xii. 26, xiii. 6; Phil. ii. 17, 18.\*

**συγ-χῶ**, also συγχύνω and

συγχύννω, perf. pass. συγκέχυμαι, to mingle together; (1) to bewilder, Ac. ii. 6, ix. 22; (2) to stir up, to throw into confusion, Ac. xix. 32, xxi. 27, 31.\*

συγ-χράομαι, ὦμαι, to have dealings with (dat.), Jn. iv. 9.\*

σὺν-χυσίς, εὖς, ὡς, confusion, disturbance, Ac. xix. 29.\*

συ-ζάω (W. H. συνζέ), ὦ, ἦσω, to live together with (dat.), Ro. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

συ-ζεύγνυμι, 1st aor. συνέζευξα, to yoke together; to unite (acc.), as man and wife, Mat. xix. 6; Mar. x. 9.\*

συ-ζητέω, ὦ, to seek together, to discuss, dispute, with dat., or πρὸς, acc., Mar. viii. 11, ix. 16.

συ-ζητήσις, εὖς, ἡ, mutual questioning, disputation, Ac. xv. 2 (W. H. ζήτησις), 7 (W. H. ζήτησις), xxviii. 29 (W. H. omit).\*

συ-ζητήτης, οὗ, ὁ, a disputer, as the Greek sophists, 1 Cor. i. 20. (N. T.)\*

σύν-ζυγος, ου, ὁ, a yoke-fellow, a colleague, Phil. iv. 3 (prob. a proper name, *Syzgyus*).\*

συ-ζωο-ποιέω, ὦ, 1st aor. συνεζωοποίησα, to make alive together with, Ep. ii. 5; Col. ii. 13. (N. T.)\*

συκάμινος, ου, ἡ, a sycamine-tree, Lu. xvii. 6.\*

συκή, ἥς, ἡ (contr. from -έα), a fig-tree, Mar. xi. 13, 20, 21.

συκο-μωράα, ας, ἡ (W. H. -μορέα), a sycamore-tree, Lu. xix. 4.\*

σῦκον, ου, τό, a fig, Ja. iii. 12.

συκο-φαντέω, ὦ, ἦσω, to accuse falsely, to defraud, Lu. iii. 14, xix. 8 (gen. person, acc. thing).\*

συλ-αγωγέω, ὦ, to plunder, Col. ii. 8. (N. T.)\*

συλάω, ὦ, to rob, to plunder, 2 Cor. xi. 8.\*

συλλ-. In words commencing thus, W. H. prefer the un-assimilated form συλ-.

συλ-ηλέω, 1st aor. συνελάησα, to talk with (dat.), μετά (gen.), πρὸς (acc.), Mat. xvii. 3; Mar. ix. 4; Lu. iv. 36, ix. 30, xxii. 4; Ac. xxv. 12.\*

συλ-λαμβάνω, συλλήψομαι, συ-

νέληφα, συνέλαβον, (1) to take together, to seize, Mat. xxvi. 55; (2) to conceive, of a woman, Lu. i. 24, 31; (3) mid., to apprehend (acc.), to help (dat.), Ac. xxvi. 21; Phil. iv. 3.

συλ-λέγω, ξω, to collect, to gather, Mat. xiii. 28, 29, 30.

συλ-λογίζομαι, σομαι, to reckon with one's self, to reason, Lu. xx. 5.\*

συλ-λυπέομαι, ούμαι, pass., to be grieved (ἐπί, dat.), Mar. iii. 5.\*

συμβ-, συμμ-, συμπ-, συμφ-. In some words commencing thus, W. H. prefer the un-assimilated form συμβ-, συμμ-, συμπ-, συμφ-.

συμ-βαίνω, 2d aor. συνέβην, to happen, to occur, Mar. x. 32; Ac. xx. 19; perf. part. τὸ συμβεβηκός, an event, Lu. xxiv. 14.

συμ-βάλλω, 2d aor. συνέβαλον, to throw together, hence, to ponder, Lu. ii. 19; to come up with, to encounter, with or without hostile intent (dat.), Lu. xiv. 31; Ac. xx. 14; to dispute with, Ac. xvii. 18; mid., to confer, consult with, Ac. iv. 15; to contribute (dat.), Ac. xviii. 27.\*

συμ-βασιλεύω, σω, to reign together with, 1 Cor. iv. 8; 2 Tim. ii. 12.\*

συμ-βιβάζω, άσω, (1) to unite, or knit together, Col. ii. 2, 19; (2) to put together in reasoning, and so, to conclude, prove, Ac. ix. 22; (3) to teach, instruct, 1 Cor. ii. 16.

συμ-βουλεύω, to give advice (dat.), Jn. xviii. 14; Rev. iii. 18; mid., to take counsel together (ἑνα or inf.), Mat. xxvi. 4; Jn. xi. 53 (W. H. βουλευομαι); Ac. ix. 23.\*

συμ-βούλιον, ου, τό, (1) mutual consultation, counsel; λαμβάνω, ποιέω συμβούλιον, to take counsel together, Mat. xii. 14, xxii. 15, xxvii. 1, 7, xxviii. 12; Mar. iii. 6, xv. 1; (2) a council, a gathering of counselors, Ac. xxv. 12.\*

σύμ-βουλος, ου, ὁ, an adviser, a counselor, Ro. xi. 34.\*

Συμεών, ὁ (Heb.), Simeon or

Simon (see Σίμων); the apostle Peter is so called, Ac. xv. 14; 2 Pet. i. 1; and four others are mentioned: (1) Lu. ii. 25, 34; (2) Lu. iii. 30; (3) Ac. xiii. 1; (4) Rev. vii. 7.\*

συμ-μαθητής, οὗ, ὁ, a fellow-disciple, Jn. xi. 16.\*

συμ-μαρτυρέω, ὦ, to bear witness together with, Ro. ii. 15, viii. 16, ix. 1; Rev. xxii. 18 (not W. H.).\*

συμ-μερίζω, in mid., to divide together with, partake with (dat.), 1 Cor. ix. 13.\*

συμ-μέτοχος, ου, jointly partaking, Ep. iii. 6, v. 7.\*

συμ-μιμητής, οὗ, ὁ, a joint-imitator, Phil. iii. 17. (N. T.)\*

συμ-μορφίζω, see συμμορφόω. (N. T.)\*

σύμ-μορφος, ου, similar, conformed to, gen., Ro. viii. 29; dat., Phil. iii. 21.\*

συμ-μορφόω, ὦ, to bring to the same form with (dat.), Phil. iii. 10 (W. H. συμμορφίζω, in same sense). (N. T.)\*

συμ-παθέω, ὦ, to sympathize with, to have compassion on (dat.), Heb. iv. 15, x. 34.\*

συμ-παθής, ές, sympathizing, compassionate, 1 Pet. iii. 8.\*

συμ-παρα-γίνομαι, to come together to (ἐπί, acc.), Lu. xxiii. 48; to stand by one, to help (dat.), 2 Tim. iv. 16 (W. H. παραγίνομαι).\*

συμ-παρα-καλέω, ὦ, in pass., to be strengthened together, Ro. i. 12.\*

συμ-παρα-λαμβάνω, 2d aor. συμπαρέλαβον, to take with one's self, as companion, Ac. xii. 25, xv. 37, 38; Gal. ii. 1.\*

συμ-παρα-μένω, μενῶ, to remain or continue together with (dat.), Phil. i. 25 (W. H. παραμένω).\*

συμ-πάρεμι, to be present together with, Ac. xxv. 24.\*

συμ-πάσχω, to suffer together with, Ro. viii. 17; 1 Cor. xii. 26.\*

συμ-πέμπω, to send together with, 2 Cor. viii. 18, 22.\*

συμ-περι-λαμβάνω, to embrace completely, Ac. xx. 10.\*

συμ-πίνω, 2d aor. συνέπιον, to drink together with, Ac. x. 41.\*



συν-πίπτω, *to fall together*, Lu. vi. 49 (W. H.).\*

συν-πληρῶ, ὦ, *to fill completely*, Lu. viii. 23; *pass.*, *to be completed*, *to be fully come*, Lu. ix. 51; Ac. ii. 1.\*

συν-πνίγω, *to choke utterly*, as weeds do plants, Mat. xiii. 22; Mar. iv. 7, 19; Lu. viii. 14; *to crowd upon* (acc.), Lu. viii. 42.\*

συν-πολίτης, ου, ὁ, *a fellow-citizen*, Ep. ii. 19.\*

συν-πορεύομαι, (1) *to journey together with* (dat.), Lu. vii. 11, xiv. 25, xxiv. 15; (2) *intrans.*, *to come together*, *to assemble*, Mar. x. 1.\*

συνπόσιον, ου, τό (συνπίνω), *a drinking party, a festive company*, συμπόσια συμπόσια, *by companies*, Mar. vi. 39.\*

συν-πρεσβύτερος, ου, ὁ, *a fellow-elder*, 1 Pet. v. 1. (N. T.).\*

συν-ράγω, *see συνσθλω*.

συν-φέρω, 1st aor. συνήνεγκα, *to bring together*, *to collect*, only Ac. xix. 19; generally *intrans.*, and often *impers.*, *to conduce to*, *to be profitable to*, 1 Cor. x. 23; 2 Cor. xii. 1; part. ὁ συμφέρον, *profit, advantage*, 1 Cor. vii. 35.

σύν-φημι, *to assent to*, Ro. vii. 16.\*

σύμ-φορος, ου, *profitable*, 1 Cor. vii. 35, x. 33 (W. H. for Rec. συμφένον).\*

συν-φυλῆτης, ου, ὁ, *one of the same tribe, a fellow-countryman*, 1 Th. ii. 14. (N. T.).\*

σύμ-φυτος, ου, *grown together*, *united with* (R. V.), Ro. vi. 5.\*

συν-φύω, 2d aor. pass. part. συμφυείς, *pass.*, *to grow at the same time*, Lu. viii. 7.\*

συν-φωνέω, ὦ, ἦσω, *to agree with*, *agree together*, *arrange with* (dat., or μετά, gen.), of persons, Mat. xviii. 19, xx. 2, 13; Ac. v. 9; of things, *to be in accord with*, Lu. v. 36; Ac. xv. 15.\*

συν-φώνησις, εως, ἡ, *concord, agreement*, 2 Cor. vi. 15. (N. T.).\*

συν-φωνία, ας, ἡ, *harmony*, of instruments, *music*, Lu. xv. 25.\*

σύμ-φωνος, ου, *harmonious, agreeing with*; ἐκ συμφώνου, *by agreement*, 1 Cor. vii. 5.\*

συν-ψηφίζω, *to compute, reckon up*, Ac. xix. 19.\*

σύμ-ψυχος, ου, *of one accord*, Phil. ii. 2. (N. T.).\*

σύν, a prep. gov. dative, *with* (see Gr. § 296, Wi. § 486, Bu. 331). In composition, σύν denotes association with, or is intensive. The final ν changes to γ, λ, or μ, or is dropped, according to the initial letter of the word with which it is compounded (see Gr. § 4 d, 5, Bu. 8); but W. H. usually prefer the unassimilated forms.

συν-άγω, ἀξω, (1) *to bring together*, *to gather*, *to assemble*, Lu. xv. 13; Jn. xi. 47; *pass.*, *to be assembled*, *to come together*, Ac. iv. 5, xiii. 44; (2) *to receive hospitably*, only Mat. xxv. 35, 38, 43.

συναγωγή, ἡς, ἡ, *an assembly, a congregation, synagogue*, either the place, or the people gathered in the place, Lu. xii. 11, xxi. 12. *Syn.*: see ἐκκλησία.

συν-αγωνίζομαι, *to strive together with another*, *to aid* (dat.), Ro. xv. 30.\*

συν-αθλέω, ὦ, ἦσω, *to strive together with* (dat. of thing), Phil. i. 27; or *with* (dat. of person), Phil. iv. 3.\*

συν-αθροίζω, σω, *to gather or collect together*, Ac. xix. 25; *pass.*, *to be assembled together*, Lu. xxiv. 33 (W. H. ἀθροίζω); Ac. xii. 12.\*

συν-αίρω, *to reckon together*, *to make a reckoning with*, Mat. xviii. 23, 24, xxv. 19.\*

συν-αιχμάλωτος, ου, ὁ, *a fellow-captive or prisoner*, Ro. xvi. 7; Col. iv. 10; Philem. 23. (N. T.).\*

συν-ακολουθεῖω, ὦ, ἦσω, *to follow together with*, *to accompany*, Mar. v. 37, xiv. 51 (W. H.); Lu. xxiii. 49.\*

συν-αλίζω, in *pass.*, *to be assembled together with* (dat.), Ac. i. 4.\*

συν-αλλάσσω, *to reconcile*, see συνελαύνω.

συν-ανα-βαίνω, *to go up together with* (dat.), Mar. xv. 41; Ac. xiii. 31.\*

συν-ανά-κειμαι, *to recline together with*, as at a meal, to

*feast with* (dat.), Mat. ix. 10; part. οἱ συνανακείμενοι, *the guests*, Mar. vi. 22, 26. (Ap.)

συν-ανα-μίγνυμι, *pass.*, *to mingle together with*, *to keep company with* (dat.), 1 Cor. v. 9, 11; 2 Th. iii. 14.\*

συν-ανα-παύομαι, σομαι, *to find rest or refreshment together with* (dat.), Ro. xv. 32. (S.).\*

συν-αντάω, ὦ, ἦσω, (1) *to meet with* (dat.), Lu. ix. 37, xxii. 10; Ac. x. 25; Heb. vii. 1, 10; (2) *of things*, *to happen to*, *to befall*; τὰ συναντήσοντα, *the things that shall happen*, Ac. xx. 22.\*

συν-άντησις, εως, ἡ, *a meeting with*, Mat. viii. 34 (W. H. ὑπάντησις).\*

συν-αντι-λαμβάνω, mid., lit., *to take hold together with*; *to assist, help* (dat.), Lu. x. 40; Ro. viii. 26.\*

συν-απ-άγω, *to lead away along with*; in *pass.*, *to be led or carried away in mind*, Ro. xii. 16 (see R. V. mrg.); Gal. ii. 13; 2 Pet. iii. 17.\*

συν-απο-θνήσκω, *to die together with* (dat.), Mar. xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.\*

συν-απ-όλλυμι, in mid., *to perish together with* (dat.), Heb. xi. 31.\*

συν-απο-στέλλω, *to send together with* (acc.), 2 Cor. xii. 18.\*

συν-αρμολογέω, ὦ, in *pass.*, *to be framed together*, Ep. ii. 21, iv. 16. (N. T.).\*

συν-αρπάζω, σω, *to seize, or drag by force* (dat.), Lu. viii. 29; Ac. vi. 12, xix. 29, xxvii. 15.\*

συν-αυξάνω, in *pass.*, *to grow together*, Mat. xiii. 30.\*

σύν-δεσμος, ου, ὁ, *that which binds together, a band, a bond*, Ac. viii. 23; Ep. iv. 3; Col. ii. 19, iii. 14.\*

συν-δέω, in *pass.*, *to be bound together with any one*, as fellow-prisoners, Heb. xiii. 3.\*

συν-δοξάζω, *to glorify together with* (σύν), *pass.*, Ro. viii. 17.\*

σύν-δουλος, ου, ὁ, *a fellow-slave, a fellow-servant*, Mat. xviii. 28-33; of Christians, *a fellow-worker, a colleague*, Col. i. 7.

**συνδρομή**, ἡς, ἡ, *a running together, a concourse*, Ac. xxi. 30.\*

**συνεγείρω**, 1st aor. *συνήγειρα*, pass. *συνηγέρθην*; *to raise together, to raise with*, Ep. ii. 6; Col. ii. 12, iii. 1. (S.)\*

**συνεδριον**, ου, τό, *a council, a tribunal*, Mat. x. 17; specially, *the Sanhedrin*, the Jewish council of seventy-one members, usually presided over by the high priest, Mat. v. 22, xxvi. 59; *the council-hall*, where the Sanhedrin met, Ac. iv. 15.

**συνείδησις**, εως, ἡ, *consciousness*, Heb. x. 2; *the conscience*, Ro. ii. 15; 2 Cor. iv. 2, v. 11; 1 Pet. ii. 19.

**συνεῖδον**, 2d aor. of obs. pres., *to be conscious or aware of, to understand*, Ac. xii. 12, xiv. 6; perf. *σύνοιδα*, part. *συνειδώς*, *to be privy to a design*, Ac. v. 2; *to be conscious to one's self (dat.) of guilt (acc.)*, 1 Cor. iv. 4.\*

**σύν-εimi**, *to be with (dat.)*, Lu. ix. 18; Ac. xxii. 11.\*

**σύν-εimi** (εἶμι), part. *συνιών*, *to go or come with, to assemble*, Lu. viii. 4.\*

**συν-εισ-έρχομαι**, *to enter together with (dat.)*, Jn. vi. 22, xviii. 15.\*

**συν-έκδημος**, ου, ὁ, ἡ, *a fellow-traveler*, Ac. xix. 29; 2 Cor. viii. 19.\*

**συν-εκλεκτός**, ἡ, ὅν, *elected together with*, 1 Pet. v. 13. (N. T.)\*

**συν-ελαύνω**, ελάσω, *to compel, to urge* (Ac. and εἰς), Ac. vii. 26 (W. H. συναλλάσσω).\*

**συν-επι-μαρτυρέω**, ὦ, *to unite in bearing witness*, Heb. ii. 4.\*

**συν-επι-τίθηναι**, mid., *to join in assailing*, Ac. xxiv. 9 (W. H. for συντίθηναι).\*

**συν-έπομαι**, *to follow with, to accompany (dat.)*, Ac. xx. 4.\*

**συν-εργέω**, ὦ, *to co-operate with (dat.)*, *to work together*, 1 Cor. xvi. 16; Ro. viii. 28.

**συν-εργός**, ὅν, *co-working, helping*; as a subst., *a companion in work, a fellow-worker*, gen. of person, obj. with εἰς, or dat., or (met.) gen., 2 Cor. i. 24.

**συν-έρχομαι** (see Gr. § 103, 2, Wi. § 15, Bu. 58), *to come or*

*go with, to accompany*, Ac. i. 21; *to come together, to assemble*, Ac. i. 6, v. 16; used also of conjugal intercourse, *to come or live together*, Mat. i. 18.

**συν-εσθίω**, 2d aor. *συνέφαγον*, *to eat with (dat., or μετά, gen.)*, Lu. xv. 2; Ac. x. 41, xi. 3; 1 Cor. v. 11; Gal. ii. 12.\*

**σύνεσις**, εως, ἡ (συνήμι), *a putting together*, in mind; hence, *understanding*, Lu. ii. 47; *the understanding*, the source of discernment, Mar. xii. 33.

**συνετός**, ἡ, ὅν (συνήμι), *intelligent, prudent, wise*, Mat. xi. 25; Lu. x. 21; Ac. xiii. 7; 1 Cor. i. 19.\*

**συν-ευδοκέω**, ὦ, *to be pleased together with, to approve together (dat.)*, Lu. xi. 48; Ac. viii. 1, xxii. 20; *to be of one mind with (dat.)*, Ro. i. 32; *to consent, agree to (inf.)*, 1 Cor. vii. 12, 13.\*

**συν-ευχαίω**, ὦ, in pass., *to feast sumptuously with*, 2 Pet. ii. 13; Ju. 12.\*

**συν-εφ-ίστημι**, *to rise up together against (κατά)*, Ac. xvi. 22.\*

**συν-έχω**, έω, (1) *to press together, to close*, Ac. vii. 57; (2) *to press on every side, to confine*, Lu. viii. 45; (3) *to hold fast*, Lu. xxii. 63; (4) *to urge, impel*, Lu. xii. 50; 2 Cor. v. 14; (5) in pass., *to be afflicted with sickness*, Lu. iv. 38.

**συν-ήδομαι**, *to delight inwardly in (dat.)*, Ro. vii. 22.\*

**συν-ήθεια**, as, ἡ, *a custom*, Jn. xviii. 39; 1 Cor. viii. 7 (W. H.), xi. 16.\*

**συν-ηλικιώτης**, ου, ὁ, *one of the same age*, Gal. i. 14.\*

**συν-θάπτω**, 2d aor. pass. *συνετάφην*, in pass., *to be buried together with*, Ro. vi. 4; Col. ii. 12.\*

**συν-θλάω**, ὦ, fut. pass. *συνθλασθήσομαι*, *to break, to break in pieces*, Mat. xxi. 44; Lu. xx. 18.\*

**συν-θλίβω**, *to press on all sides, to crowd upon*, Mar. v. 24, 31.\*

**συν-θρύπτω**, *to break in pieces, to crush*, fig., Ac. xxi. 13. (N. T.)\*

**συν-ίημι**, inf. *συνιέναι*, part. *συνιών* or *συνιείς*, fut. *συνήσω*, 1st aor. *συνήκα*, *to put together*, in mind; hence, *to consider, understand (acc.)*, *to be aware (δτι)*, *to attend to (επι, dat.)*, Mat. xiii. 23, 51, xvi. 12; Mar. vi. 52.

**συν-ίστημι**, also *συνιστάνω* and *συνιστάω*, *to place together; to commend*, 2 Cor. iii. 1, vi. 4; *to prove, exhibit*, Gal. ii. 18; Ro. iii. 5, v. 8; perf. and 2d aor., intrans., *to stand with*, Lu. ix. 32; *to be composed of, to cohere*, Col. i. 17; 2 Pet. iii. 5.

**συν-οδεύω**, *to journey with, to accompany (dat.)*, Ac. ix. 7.\*

**συν-οδία**, as, ἡ, *a company traveling together, a caravan*, Lu. ii. 44.\*

**συν-οικέω**, ὦ, *to dwell together*, as in marriage, 1 Pet. iii. 7.\*

**συν-οικοδομέω**, ὦ, in pass., *to be built up together*, Ep. ii. 22.\*

**συν-ομιλέω**, ὦ, *to talk with (dat.)*, Ac. x. 27.\*

**συν-ομορέω**, ὦ, *to be contiguous to (dat.)*, Ac. xviii. 7. (N. T.)\*

**συν-οχή**, ἡς, ἡ, *constraint of mind; hence, distress, anguish*, Lu. xxi. 25; 2 Cor. ii. 4.\*

**συν-τάσσω**, έω, *to arrange with, prescribe, appoint*, Mat. xxi. 6 (W. H.), xxvi. 19, xxvii. 10.\*

**συν-τέλεια**, as, ἡ, *a completion, a consummation, an end*, Mat. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; Heb. ix. 26.\*

**συν-τελέω**, ὦ, έσω, (1) *to bring completely to an end*, Mat. vii. 28 (W. H. τελέω); Lu. iv. 2, 13; Ac. xxi. 27; (2) *to fulfill, to accomplish*, Ro. ix. 28; Mar. xiii. 4; *to make, to conclude*, Heb. viii. 8.\*

**συν-τέμνω**, *to cut short, to bring to swift accomplishment*, Ro. ix. 28.\*

**συν-τηρέω**, ὦ, (1) *to preserve, to keep safe*, Mat. ix. 17; Mar. vi. 20; Lu. v. 38 (W. H. omit); (2) *to keep in mind*, Lu. ii. 19.\*

**συν-τίθηναι**, in mid., *to place together, to make an agreement*, Lu. xxii. 5; Jn. ix. 22; Ac. xxiii. 20; *to assent*, Ac.

xiv. 9 (W. H. *συνεπιτίθημι*)\*  
**συν-τόμως**, adv., *concisely, briefly*, Ac. xxiv. 4.\*  
**συν-τρέχω**, 2d aor. *συνέδραμον*, to run together, as a multitude, Mar. vi. 33; Ac. iii. 11; to run with (fig.), 1 Pet. iv. 4.\*  
**συν-τρίβω**, ψω, to break by crushing, to break in pieces, Lu. ix. 39; Ro. xvi. 20; perf. pass. part. *συντετριμμένος*, bruised, Mat. xii. 20.  
**συν-τρίμμα**, ατος, τό, *crushing*; fig., *destruction*, Ro. iii. 16. (S.)\*  
**σύν-τροφος**, ου, ό, one brought up with, a foster-brother, Ac. xiii. 1.\*  
**συν-τυγχάνω**, 2d aor. inf. *συν-τυχεῖν*, to meet with, come to (dat.), Lu. viii. 19.\*  
**Συντύχη**, acc. ην, ή, *Syntyche*, Phil. iv. 2.\*  
**συν-υπο-κρίνομαι**, dep. pass., 1st aorist *συνυπεκρίθην*, to dissemble with, Gal. ii. 13.\*  
**συν-υπουργέω**, ώ, to help together, 2 Cor. i. 11.\*  
**συν-ωδίνω**, to be in travail together, Ro. viii. 22.\*  
**συν-ωμοσία**, ας, ή, a swearing together, a conspiracy, Ac. xxiii. 13.\*  
**Συράκοσαι**, ών, αί, *Syracuse*, Ac. xxviii. 12.\*  
**Συρία**, ας, ή, *Syria*, Lu. ii. 2.  
**Σύρος**, ου, ό, a *Syrian*, Lu. iv. 27.\*  
**Συρο-φονίσσα** (W. H. *Συρο-φονικισσα*, mrg., *Σύρα Φοινίκισσα*), ης, ή, an appellative, a Syrophenician woman, Mar. vii. 26.\*  
**Σύρτις**, εως, acc. εν, ή, (a quicksand), the *Syrtis* major, Ac. xxvii. 17.\*  
**σύρω**, to draw, to drag, Jn. xxi. 8; Ac. viii. 3, xiv. 19, xvii. 6; Rev. xii. 4.\* *Syn.*: see *ἔλκω*.  
**συσ-**. In some words commencing thus, W. H. prefer the uncontracted form *συνσ-*.  
**συν-σπάρσσω**, έω, to convulse completely (acc.), Mar. ix. 20 (W. H.); Lu. ix. 42.\*  
**σύσ-σημον**, ου, τό, a concerted signal, a sign agreed upon, Mar. xiv. 44.\*  
**σύσ-σωμος** (W. H. *σύνσωμος*),

ον, *belonging to the same body*; fig., of Jews and Gentiles, in one church, Ep. iii. 6. (N. T.)\*  
**συν-στασιαστής**, ου, ό, a fellow-insurgent (W. H. *στασιαστής*), Mar. xv. 7.\*  
**συν-στατικός**, ή, δν, *commendatory*, 2 Cor. iii. 1.\*  
**συν-σταυρόω**, ώ, to crucify together with (acc. and dat.); lit., Mat. xxvii. 44; fig., Gal. ii. 19. (N. T.)\*  
**συν-στέλλω**, (1) to contract, perf. pass. part., *contracted, shortened*, 1 Cor. vii. 29; (2) to wrap round, to swathe, as a dead body, Ac. v. 6.\*  
**συν-στενάω**, to groan together, Ro. viii. 22.\*  
**συν-στοιχέω**, ώ, to be in the same rank with; to answer to, to correspond to (dat.), Gal. iv. 25.\*  
**συν-στρατιώτης**, ου, ό, a fellow-soldier, i.e., in the Christian service, Phil. ii. 25; Philem. 2.\*  
**συν-στρέφω**, ψω, to roll or gather together, Mat. xvii. 22 (W. H.); Ac. xxviii. 3.\*  
**συν-στροφή**, ης, ή, a gathering together, a riotous concourse, Ac. xix. 40; a conspiracy, Ac. xxiii. 12.\*  
**συν-σχηματίζω**, in pass., to conform one's self, to be assimilated to (dat.), Ro. xii. 2; 1 Pet. i. 14.\*  
**Συχάρ** (W. H.), or *Σιχάρ*, ή, *Sychar*, Jn. iv. 5.\*  
**Συχέμ**, *Shechem*, (1) ό, the prince, Ac. vii. 16 (Rec., W. H. the city); (2) ή, the city, Ac. vii. 16.\*  
**σφαγή**, ης, ή, (1) *slaughter*, Ac. viii. 32; Ro. viii. 36 (S.); Ja. v. 5.\*  
**σφάγιον**, ου, τό, a slaughtered victim, Ac. vii. 42.\*  
**σφάζω**, έω, pass., perf. part. *ἐσφαγμένος*, 2d aor. *ἐσφάγην*, to kill by violence, to slay, 1 Jn. iii. 12; Rev. v. 9, vi. 4.  
**σφόδρα**, adv., *exceedingly, greatly*, Mat. ii. 10.  
**σφοδράς**, adv., *exceedingly*, Ac. xxvii. 18.\*  
**σφραγίζω**, ίσω, to seal, to set a seal upon, (1) for security, Mat. xxvii. 66; (2) for secrecy, Rev. xxii. 10; (3) for designation, Ep. i. 13; or

(4) for authentication, Ro. xv. 28.  
**σφραγίς**, ιδος, ή, (1) a seal, a signet-ring, Rev. vii. 2; (2) the impression of a seal, whether for security and secrecy, as Rev. v. 1; or for designation, Rev. ix. 4; (3) that which the seal attests, the proof, 1 Cor. ix. 2.  
**σφυρίς**, see *σφυρίς*.  
**σφυρόν** (W. H. *σφυδρόν*), ου, τό, the ankle-bone, Ac. iii. 7.\*  
**σχεδόν**, adv., *nearly, almost*, Ac. xiii. 44, xix. 26; Heb. ix. 22.\*  
**σχήμα**, ατος, τό, *fashion, habit*, 1 Cor. vii. 31; form, appearance, Phil. ii. 7.\* *Syn.*: see *ἰδέα*.  
**σχιζώ**, ίσω, to rend, to divide asunder, Mat. xxvii. 51; pass., to be divided into factions, Ac. xiv. 4.  
**σχίσμα**, ατος, τό, a rent, as in a garment, Mar. ii. 21; a division, a dissension, 1 Cor. i. 10.  
**σχολίον**, ου, τό (dim. of *σχολῶς*, a rush), a cord, a rope, Jn. ii. 15; Ac. xxvii. 32.\*  
**σχολεύω**, άσω, to be at leisure; to be empty or unoccupied, Mat. xii. 44; to have leisure for (dat.), give one's self to, 1 Cor. vii. 5.\*  
**σχολή**, ης, ή, *leisure*; a place where there is leisure for anything, a school, Ac. xix. 9.\*  
**σώζω**, σώσω, perf. *σέσωκα*, pass. *σέσωμαι*, 1st aor. pass. *ἐσώθην*; (1) to save, from evil or danger, Mat. viii. 25, xvi. 25; (2) to heal, Mat. ix. 21, 22; Jn. xi. 12; (3) to save, i.e., from eternal death, 1 Tim. i. 15; part. pass. of *σώζομενοι*, those who are being saved, i.e., who are in the way of salvation, Ac. ii. 47.  
**σώμα**, ατος, τό, a body, i.e., (1) the living body of an animal, Ja. iii. 3; or of a man, as 1 Cor. xii. 12, espec. as the medium of human life, and of human life as sinful; the body of Christ, as the medium and witness of his humanity; *σώματα*, Rev. xviii. 13, slaves; (2) a dead body, a corpse, Ac. ix. 40; (3) fig.,



a community, the church, the mystic body of Christ, Col. i. 24; (4) any material body, plants, sun, moon, etc., 1 Cor. xv. 37, 38, 40; (5) substance, opp. to shadow, Col. ii. 17.

**σωματικός**, ἡ, *bv*, of or pertaining to the body, 1 Tim. iv. 8; *bodily*, *corporeal*, Lu. iii. 22.\*

**σωματικῶς**, adv., *bodily*, *corporeally*, Col. ii. 9.\*

**Σώπατρος**, ου, ὁ, *Sopater*, Ac. xx. 4; (perh. = *Σωσίπατρος*, see Ro. xvi. 21).\*

**σπαρέω**, σω, to *heap up*, to *load*, Ro. xii. 20; 2 Tim. iii. 16.\*

**Σωσθένης**, ου, ὁ, *Sosthenes*, (1) Ac. xviii. 17; (2) 1 Cor. i. 1.\*

**Σωσίπατρος**, ου, ὁ, *Sosipater*, Ro. xvi. 21 (see Ac. xx. 4).\*

**σωτήρ**, ἦρος, ὁ, a *savior*, *deliverer*, *preserver*; a name given to God, Lu. i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Ju. 25; elsewhere always of Christ, Lu. ii. 11; Jn. iv. 42.

**σωτηρία**, as, ἡ, *welfare*, *prosperity*, *deliverance*, *preservation*, from temporal evils, Ac. vii. 25, xxvii. 34; Heb. xi. 7; 2 Pet. iii. 15; specially *salvation*, i.e., deliverance from eternal death, viewed either as present or future, 2 Cor. i. 6; 1 Th. v. 9.

**σωτήριος**, ου, *saving*, *bringing salvation*, Tit. ii. 11; neut. τὸ σωτήριον, *salvation*, Lu. ii. 30, iii. 6; Ac. xxviii. 28; Ep. vi. 17.\*

**σωφρονέω**, ᾧ, ἥσω, (1) to be of sound mind, Mar. v. 15; (2) to be sober-minded, Ro. xii. 3; (3) to exercise self-control, Tit. ii. 6.

**σωφρονίζω**, to make sober-minded, to admonish, Tit. ii. 4.\*

**σωφρονισμός**, ου, ὁ, *self-control*, or *discipline*, 2 Tim. i. 7.\*

**σωφρόνως**, adv., *soberly*, *with moderation*, Tit. ii. 12.\*

**σωφροσύνη**, ης, ἡ, *soundness of mind*, *sanity*, Ac. xxvi. 25; *self-control*, *sobriety*, 1 Tim. ii. 9, 15.\*

**σώφρων**, ου (σάος, σῶς, *sound*, and φρήν), of *sound mind*, *self-controlled*, *temperate*, 1 Tim. iii. 2; Tit. i. 8, ii. 2, 5.\*

## T

**Τ, τ, ταῦ**, *tau*, τ, the nineteenth letter. As a numeral, τ' = 300; τ = 300,000.

**ταβέρναι**, ᾧ, αἱ (Lat.), *taverns*; Ac. xxviii. 15, Τρεῖς Ταβέρναι, *Three Taverns*, a place on the Appian Way. (N.T.)\*

**Ταβιθά**, ἡ (Aram.), *Tabitha*, Ac. ix. 36, 40.\*

**τάγμα**, ατος, τό, an *order* or *series*, a *class*, 1 Cor. xv. 23.\*

**τακτός**, ἡ, ὅν, *appointed*, *fixed*, Ac. xii. 21.\*

**ταλαιπώρῳ**, ᾧ, ἥσω, to be *dressed*, to be *miserable*, Ja. iv. 9.\*

**ταλαιπωρία**, as, ἡ, *hardship*, *misery*, Ro. iii. 16; Ja. v. 1.\*

**ταλαίπωρος**, ου, *afflicted*, *miserable*, Ro. vii. 24; Rev. iii. 17.\*

**ταλανταῖος**, αλα, αἶον, of the *weight of a talent*, Rev. xvi. 21.\*

**τάλαντον**, ου, τό, a *talent*, of silver or gold, Mat. xviii. 24. The N. T. talent is probably the Syrian silver talent, worth about 237 dollars, rather than the Attic, worth about 1000 dollars.

**ταλιθά**, ἡ (Aram.), a *damsel*, Mar. v. 41. (N.T.)\*

**ταμείον** (or -μεῖν), ου, τό, a *store-chamber*, Lu. xii. 24; a *secret chamber*, Mat. vi. 6, xxiv. 26; Lu. xii. 3.\*

**τὰνῦν**, adv. (τὰ νῦν, *the things that now are*), as respects the *present*, at *present*, *now*, only in Ac. (W. H. always write τὰ νῦν).

**τάξις**, εως, ἡ, *order*, i.e., (1) *regular arrangement*, Col. ii. 5; (2) *appointed succession*, Lu. i. 8; (3) *position*, *rank*, Heb. v. 6.

**ταπεινός**, ἡ, ὅν, *humble*, *lowly*, in condition or in spirit; in N. T. in a good sense, Ja. i. 9, iv. 6.

**ταπεινοφροσύνη**, ης, ἡ, *lowliness of mind*, *humility*, real, as Phil. ii. 3; or affected, as Col. ii. 18.

**ταπεινόφρων**, ου, *humble*, 1 Pet. iii. 8 (W. H. for φιλόφρων). (S.)\*

**ταπεινώω**, ᾧ, ὥσω, to *make* or

*bring low*, Lu. iii. 5; to *humble*, *humiliate*, 2 Cor. xii. 21; *pass.*, to be *humbled*, Lu. xviii. 14; *pass.*, in mid. sense, to *humble one's self*, Ja. iv. 10.

**ταπείνωσις**, εως, ἡ, *low condition*, in circumstances, Lu. i. 48; *abasement*, in spirit, Ja. i. 10.

**ταράσσω**, ξω, to *agitate*, as water in a pool, Jn. v. 4 (W. H. omit), 7; to *stir up*, to *disturb* in mind, with fear, grief, anxiety, doubt, Ac. xviii. 8; 1 Pet. iii. 14.

**ταραχή**, ης, ἡ, a *disturbance*, Jn. v. 4 (W. H. omit); a *tumult*, *sedition*, Mar. xiii. 8 (W. H. omit).\*

**τάραχος**, ου, ὁ, a *disturbance*, Ac. ix. 23; *commotion*, Ac. xii. 18.\*

**Ταρσεύς**, εῶς, ὁ, one of *Tarsus*, Ac. ix. 11, xxi. 39.\*

**Ταρσός**, οὔ, ἡ, *Tarsus*, Ac. ix. 30.

**ταρταρόω**, ᾧ, ὥσω, to *thrust down* to *Tartarus* (*Gehenna*), 2 Pet. ii. 4. (N.T.)\*

**τάσσω**, ξω, (1) to *assign*, *arrange*, Ro. xiii. 1; (2) to *determine*; mid., to *appoint*, Mat. xxviii. 16.

**ταῦρος**, ου, ὁ, a *bull*, Ac. xiv. 13.

**ταῦτά**, by crasis for τὰ αὐτά, the *same things*.

**ταῦτα**, see οὗτος.

**ταφή**, ης, ἡ (θάπτω), a *burial*, Mat. xxvii. 7.\*

**τάφος**, ου, ὁ, a *burial-place*, a *sepulchre*, as Mat. xxiii. 27.

**τάχα**, adv., *quickly*; perhaps, Ro. v. 7; Phil. 15.\*

**ταχῶς**, adv. (ταχύς), *soon*, *quickly*, Gal. i. 6; *hastily*, 2 Th. ii. 2; 1 Tim. v. 22.

**ταχινός**, ἡ, ὅν, *swift*, *quick*, 2 Pet. i. 14; ii. 1.\*

**τάχος**, ους, τό, *quickness*, *speed*, only in the phrase ἐν τάχει, *quickly*, *speedily*, Lu. xviii. 8.

**ταχύς**, εἰα, ὁ, *quick*, *swift*, only Ja. i. 10; ταχύ, compar. τάχιον (W. H. τάχειον), superl. τάχιστα, *adverbially*, *swiftly*; more, *most quickly*.

**τέ**, conj. of annexation, *and*, both (see Gr. § 403, Wi. § 53, 2, Bu. 360 sq.).

**τείχος**, οὐς, τό, *a wall of a city*, Ac. ix. 25.  
**τεκμήριον**, οὐ, τό, *a sign, a certain proof*, Ac. i. 3.\*  
**τεκνίον**, οὐ, τό (dim. of τέκνον), *a little child*, Lu. xiii. 33; Gal. iv. 19; 1 Jn. ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21.\*  
**τεκνο-γονέω**, ὦ, *to bear children*, 1 Tim. v. 14.\*  
**τεκνο-γονία**, ας, ἡ, *child-bearing*, 1 Tim. ii. 15.\*  
**τέκνον**, οὐ, τό (τίκτω), *a child, a descendant; an inhabitant*, Lu. xiii. 34; fig. of various forms of intimate union and relationship, *a disciple, a follower*, Philem. 10; hence, such phrases as τέκνα τῆς σοφίας, τέκνα ὑπακοῆς, τέκνα τοῦ φωτός, *children of wisdom, obedience, the light*, and espec. τέκνα τοῦ θεοῦ, *children of God*, Ro. viii. 16, 17, 21; 1 Jn.  
**τεκνο-τροφέω**, ὦ, *to bring up children*, 1 Tim. v. 10.\*  
**τέκτων**, ονος, ὁ, *a carpenter*, Mat. xiii. 55; Mar. vi. 3.\*  
**τέλειος**, α, ον, *perfect*, as (1) *complete in all its parts*, Ja. i. 4; (2) *full grown of full age*, Heb. v. 14; (3) *specialty of the completeness of Christian character*, *perfect*, Mat. v. 48. Syn.: see ἀρτιος.  
**τελειότης**, τητος, ἡ, *perfectness, perfection*, Col. iii. 14; Heb. vi. 1.\*  
**τελειώω**, ὦ, ὥσω, (1) *to complete, to finish*, as a course, a race, or the like, Jn. iv. 34; (2) *to accomplish*, as time, or prediction, Lu. ii. 43; Jn. xix. 28; (3) *to make perfect*, Heb. vii. 19; pass., *to be perfected*, Lu. xiii. 32.  
**τελείωω** (τέλειος), adv., *perfectly*, 1 Pet. i. 13.\*  
**τελειώσις**, εως, ἡ, *completion, fulfillment*, Lu. i. 45; *perfection*, Heb. vii. 11.\*  
**τελειωτής**, οῦ, ὁ, *a perfecter*, Heb. xii. 2. (N.T.)\*  
**τελοσ-φορέω**, ὦ, *to bring to maturity*, Lu. viii. 14.\*  
**τελευτάω**, ὦ, *to end, to finish*, e.g., *life*; so, *to die*, Mat. ix. 18; Mar. vii. 10.  
**τελευτή**, ἥς, ἡ, *end of life, death*, Mat. ii. 15.\*  
**τελέω**, ὦ, ἔσω, τετέλεκα, τετέ-

λεσμαι, ἐτελέσθην, (1) *to end, to finish*, Rev. xx. 3, 5, 7; (2) *to fulfill, to accomplish*, Lu. ii. 39; Ja. ii. 8; (3) *to pay*, Mat. xvii. 24.  
**τέλος**, οὐς, τό, (1) *an end*, Lu. i. 33; (2) *event or issue*, Mat. xxvi. 58; (3) *the principal end, aim, purpose*, 1 Tim. i. 5; (4) *a tax*, Mat. xvii. 25; Ro. xiii. 7.  
**τελώνης**, οὐ, ὁ, *a collector of taxes*, Lu. iii. 12, v. 27.  
**τελώνιον**, οὐ, τό, *a toll-house, a tax-collector's office*, Mat. ix. 9; Mar. ii. 14; Lu. v. 27.\*  
**τέρας**, ατος, τό, *a wonder, a portent*; in N. T. only in plur., and joined with σημεῖα, *signs and wonders*, Ac. vii. 36; Jn. iv. 48. Syn.: see δύναμις.  
**Τέρτιος**, οὐ, ὁ (Lat.), *Tertius*, Ro. xvi. 22.\*  
**Τέρτυλλος**, οὐ, ὁ, *Tertullus*, Ac. xxiv. 1, 2.\*  
**τεσσαράκοντα**, forty, Mat. iv. 23; Mar. i. 13.  
**τεσσαρακοντα-ετής**, ἐς, *of forty years, age or time*, Ac. vii. 23, xiii. 18.\*  
**τέσσαρες**, τέσσαρα, gen. ὡν, *four*, Lu. ii. 37; Jn. xi. 17.  
**τεσσαρες-και-δέκατος**, η, ον, ord. num., *fourteenth*, Ac. xxvii. 27, 33.\*  
**τετραρταῖος**, αλα, αἰων, *of the fourth (day)*; *τετραρταῖος ἐστιν*, *he has been dead four days*, Jn. xi. 39.\*  
**τέταρτος**, η, ον, ord. num., *fourth*, Mat. xiv. 25.  
**τετρά-γωνος**, ον, *four-cornered, square*, Rev. xxi. 16.\*  
**τετραδῖον**, ον, τό, *a quaternion, or guard of four soldiers*, Ac. xii. 4.\*  
**τετρακτιο-χίλιοι**, αι, α, *four thousand*, Mar. viii. 9, 20.  
**τετρακόσιοι**, αι, α, *four hundred*, Ac. v. 36.  
**τετρά-μηνος**, ον, *of four months*; sc. χρόνος, *a period of four months*, Jn. iv. 35.\*  
**τετρα-πλούς**, οὐς, ἡ, οὖν, *four-fold*, Lu. xix. 8.\*  
**τετρά-πους**, ον, gen. οδος, *four-footed*, Ac. x. 12, xi. 6; Ro. i. 23.\*  
**τετρα-αρχέω** (W.H. τετρααρχέω), ὦ, *to rule over as a tetrarch* (gen.), Lu. iii. 1.\*

**τετρά-αρχης** (W.H. τετραάρχης), οὐ, ὁ, *a ruler over a fourth part of a region, a tetrarch*, applied also to rulers over any small dominion, Mat. xiv. 1.  
**τεύχω**, see τυγχάνω.  
**τεφρώω**, ὦ, ὥσω (τέφρα, ashes), *to reduce to ashes*, 2 Pet. ii. 6.\*  
**τέχνη**, ης, ἡ, (1) *art, skill*, Ac. xvii. 29; (2) *an art, a trade*, Ac. xviii. 3; Rev. xviii. 22.\*  
**τεχνίτιον**, οὐ, ὁ, *an artificer, craftsman*, Ac. xix. 24, 38; Rev. xviii. 22; used of God, Heb. xi. 10.\* Syn.: see δημιουργός.  
**τήκω**, *to make liquid*; pass., *to melt*, 2 Pet. iii. 12.\*  
**τηλ-αυγῶς**, adv. (τήλε, afar, αὐγή, radiance), *clearly, distinctly*, Mar. viii. 25.\*  
**τηλικ-οὔτος**, αὐτῇ, οὗτο, *so great*, 2 Cor. i. 10; Heb. ii. 3; Ja. iii. 4; Rev. xvi. 18.\*  
**τηρῶω**, ὦ, ἡσώ, *to watch carefully*, with good or evil design; (1) *to guard*, Mat. xxvii. 36, 54; (2) *to keep or reserve*, 1 Cor. vii. 37; (3) *to observe, keep, enactments or ordinances*, Jn. xv. 15, 21.  
**τήρησις**, εως, ἡ, (1) *a prison*, Ac. iv. 3, v. 18; (2) *observance*, as of precepts, 1 Cor. vii. 19.\*  
**Τιβεριάς**, ἀδος, ἡ, *Tiberias*, Jn. vi. 1, 23, xxi. 1.\*  
**Τιβέριος**, οὐ, ὁ, *Tiberius*, Lu. iii. 1.\*  
**τίθημι**, θήσω (see Gr. § 107, Wi. § 14, 1, Bu. 45 sq.), (1) *to place, set, lay, put forth, put down, put away, put aside*; mid., *to cause to put, or to put for one's self*; (2) *to constitute, to make, to render*; mid., *to assign, determine*.  
**τίκτω**, τέξομαι, 2d aor. ἔτεκον, 1st aor. pass. ἐτέχθην, *to bear, to bring forth*, of women, Lu. i. 57, ii. 6, 7; *to produce*, of the earth, Heb. vi. 7.  
**τλάω**, *to pluck, to pluck off*, Mat. xii. 1; Mar. ii. 23; Lu. vi. 1.\*  
**Τιμαῖος**, οὐ, ὁ, *Timæus*, Mar. x. 46.\*  
**τιμᾶω**, ὦ, ἡσώ, (1) *to estimate, to value at a price*, Mat. xxvii. 9; (2) *to honor, to reverence*, Mar. vii. 6, 10.

τιμή, ἡς, ἡ, (1) *a price*, Mat. xxvii. 6, 9; (2) *honor*, Ro. ix. 21; Heb. v. 4; 2 Tim. ii. 20, 21; 1 Pet. ii. 7.

τιμός, α, ον, *of great price, precious, honored*, Rev. xvii. 4; Heb. xiii. 4.

τιμότης, τητος, ἡ, *preciousness, costliness*, Rev. xviii. 19.\*

Τιμό-θεος, ου, ὁ, *Timothy*, Ac. xvii. 14, 15.

Τίμων, ὠνος, ὁ, *Timon*, Ac. vi. 5.\*

τιμωρέω, ὦ, *to punish* (acc.), Ac. xxii. 5, xxvi. 11.\*

τιμωρία, ας, ἡ, *punishment, penalty*, Heb. x. 29.\*

τίνω, τίσω, *to pay; with δίκην, to pay penalty, suffer punishment*, 2 Th. i. 9.\*

τις, τι, gen. τίνος (enclitic), indef. pron., *any one, some one* (see Gr. § 352, Wi. § 25, 2, Bu. 85, 93).

τίς, τί, gen. τίνος; interrogative pron., *who? which? what?* (see Gr. § 350, Wi. § 25, 1, Bu. 115, 138).

Τίτιος, ου, ὁ, *Titius*, Ac. xviii. 7 (W. H.).\*

τίτλος, ου, ὁ (Lat.), *a title, an inscription*, Jn. xix. 19, 20.\*

Τίτος, ου, ὁ, *Titus*, 2 Cor. vii. 6, 13, 14.

τοι, an enclitic part., *truly, indeed*; see καίτοιγε, μέντοι, τοιγαροῦν, τοίνυν.

τοι-γαρ-οὖν, consequently, therefore, 1 Th. iv. 8; Heb. xii. 1.\*

τοί-γε, although (in καίτοιγε).

τοί-νυν, indeed now, therefore, Lu. xx. 25; 1 Cor. ix. 26; Heb. xiii. 13; Ja. ii. 24 (not W. H.).\*

τοιόδ-δε, τοιάδε, τοιονδε, demonst. pron., *of this kind, such*, 2 Pet. i. 17.\*

τοιούτος, τοιαύτη, τοιοῦτο, demonst. denoting quality (as τοσούτος denotes quantity, and οὗτος simply determines), *of such a kind, such, so*, used either with or without a noun, the corresponding relative is οἷος, as, only Mar. xiii. 19; 1 Cor. xv. 48; 2 Cor. x. 11; once ὁποιός, Ac. xxvi. 29. For τοιοῦτος with the article, see Gr. § 220, Wi. § 18, 4, Bu. 87.

τοιχος, ου, ὁ, *a wall of a house*, Ac. xxiii. 3; *disting. from τεῖχος, a wall of a city*.\*

τόκος, ου, ὁ (*a bringing forth*), *interest, usury*, Mat. xxv. 27; Lu. xix. 23.\*

τολμάω, ὦ, ἥσω, (1) *to dare* (inf.), Mar. xi. 34; (2) *to endure*, Ro. v. 7; (3) *to be bold*, 2 Cor. xi. 21.

τολμηρότερον (τολμηρός), neut. compar. as adv., *more boldly*, Ro. xv. 15 (W. H. τολμηροτέρως).\*

τολμητής, οὔ, ὁ, *a daring, presumptuous man*, 2 Pet. ii. 10.\*

τομός, ἡ, ὅν, *sharp, keen*, comp. τομώτερος, Heb. iv. 12.\*

τόξον, ου, τό, *a bow*, Rev. vi. 2.\*

τοπάζιον, ου, τό, *topaz*, Rev. xxi. 20. (N. T.).\*

τόπος, ου, ὁ, (1) *a place, i.e., a district or region, or a particular spot in a region*; (2) *the place one occupies, the room, an abode, a seat, a sheath for a sword*; (3) *a passage in a book*; (4) *state, condition*; (5) *opportunity*.

τοσούτος, τοσαύτη, τοσούτο, demonst. pron. denoting quantity (see τοιοῦτος), *so great, so much, so long*; plur., *so many*.

τότε, demonst. adv., *then*.

τοῦναντίον, for τὸ ἐναντίον, *on the contrary*, 2 Cor. ii. 7; Gal. ii. 7; 1 Pet. iii. 9.\*

τοῦνομα, for τὸ ὄνομα, acc. absol., *by name*, Mat. xxvii. 57.\*

τούτέστι, for τοῦτ' ἐστι (W. H. prefer the uncontracted form), *that is*, Ac. i. 19; Ro. x. 6, 7, 8.

τοῦτο, neut. of οὗτος, which see.

τράγος, ου, ὁ, *a he-goat*, Heb. ix. 12, 13, 19, x. 4.\*

τράπεζα, ης, ἡ, *a table*, (1) *for food and banqueting*, Mat. xv. 27; met., *food*, Ac. xvi. 34; (2) *for money-changing or business*, Mar. xi. 15.

τραπέζιτης, ου, ὁ, *a money-changer, a banker*, Mat. xxv. 27.\*

τραῦμα, ατος, τό, *a wound*, Lu. x. 34.\*

τραυματίζω, ἰσω, *to wound*, Lu. xx. 12; Ac. xix. 16.\*

τραχηλίζω, in pass., *to be laid bare, to be laid open*, Heb. iv. 13.\*

τράχηλος, ου, ὁ, *the neck*, Lu. xv. 20; Ro. xvi. 4.

τραχύς, εἶα, ὅ, *rough, as ways*, Lu. iii. 5; *as rocks in the sea*, Ac. xxvii. 29.\*

Τραχωניתίς, ἰδος, ἡ, *Trachonitis*, the N.E. of the territory beyond Jordan, Lu. iii. 1.\*

τρέις, τρία, *three*, Mat. xii. 40.

τρέμω, *to tremble*, Mar. v. 33; Lu. viii. 47; Ac. ix. 6 (W. H. omit); *to be afraid*, 2 Pet. ii. 10.\*

τρέφω, θρέψω, perf. pass. part. τετραμμένος, *to feed, to nourish*, Mat. vi. 26; Ac. xii. 20; Ja. v. 5; *to bring up, rear*, Lu. iv. 16.

τρέχω, 2d aor. ἔδραμον, (1) *to run*, in general, Lu. xv. 20; (2) *to exert one's self*, Ro. ix. 16; (3) *to make progress*, as doctrine, 2 Th. iii. 1.

τρήμα, ατος, τό, *a perforation, the eye of a needle*, Mat. xix. 24 (W. H.); Lu. xviii. 25 (W. H.).\*

τριάκοντα, οί, αἱ, τὰ, indecl., *thirty*, Mat. xiii. 8.

τριακόσιοι, αἱ, α, *three hundred*, Mar. xiv. 5; Jn. xii. 5.\*

τρίβολος, ου, ὁ, *a thistle*, Mat. vii. 16; Heb. vi. 8.\*

τρίβος, ου, ἡ, *a worn path, a beaten way*, Mat. iii. 3; Mar. i. 3; Lu. iii. 4.\*

τρι-ετία, ας, ἡ, *a space of three years*, Ac. xx. 31.\*

τρίξω, *to grate, to gnash*, as the teeth, Mar. ix. 18.\*

τρί-μηνος, ου, *of three months*, neut. as subst., Heb. xi. 23.\*

τρίς, num. adv., *thrice*, Mat. xxvi. 34, 75.

τρί-στεγος, ου, *having three stories; neut., the third story*, Ac. xx. 9.\*

τριο-χίλιοι, αἱ, α, *three thousand*, Ac. ii. 41.\*

τρίτος, η, ου, ord. num., *third*; neut. τὸ τρίτον, *the third part*, Rev. viii. 7; *the third time*, Mar. xiv. 41; ἐκ τρίτον, *the third time*, Mat. xxvi. 44; τῇ τρίτῃ (sc. ἡμέρᾳ), *on the third day*, Lu. xiii. 32.

τρίχες, plur. of θρίξ, which see.

τρίχινος, η, ου, *made of hair*, Rev. vi. 12.\*



**τρόμος**, ου, ὁ, *a trembling*, from fear, Mar. xvi. 8.

**τροπή**, ἡς, ἡ, *a turning*, Ja. i. 17 (see R.V.).\*

**τρόπος**, ου, ὁ, (1) *way, manner*; ὃν τρόπον, *in like manner as*, Mat. xxiii. 37; (2) *manner of life, character*, Heb. xiii. 5.

**τροπο-φορέω**, ὦ, ἥσω, *to bear with the disposition or character of others*, Ac. xiii. 18 (Rec. W. H., some read ἐτροφοφόρησεν, *he bore them as a nurse*). (S.)\*

**τροφή**, ἡς, ἡ, *food, nourishment*, Mat. iii. 4, vi. 25.

**Τρόφμος**, ου, ὁ, *Trophimus*, Ac. xx. 4, xxi. 29; 2 Tim. iv. 20.\*

**τροφός**, οὐ, ἡ, *a nurse*, 1 Th. ii. 7.\*

**τροφο-φορέω**, ὦ, see τροπο-φορέω.

**τροχιά**, ἀς, ἡ, *a track of a wheel, a path*, fig., Heb. xii. 13.\*

**τροχός**, οὐ, ὁ, *a wheel*, Ja. iii. 6.\*

**τρύβλιον**, ου, τό, *a deep dish, a platter*, Mat. xxvi. 23; Mar. xiv. 20.\*

**τρυνάω**, ὦ, ἥσω, *to gather*, as the vintage, Lu. vi. 44; Rev. xiv. 18, 19.\*

**τρυνών**, ὄνος, ἡ (τρύζω), *a turtle-dove*, Lu. ii. 24.\*

**τρυναλιά**, ἀς, ἡ, *the eye of a needle*, Mar. x. 25; Lu. xviii. 25 (W. H. text τρήμα).\*

**τρύπημα**, ατος, τό, *a hole, the eye of a needle*, Mat. xix. 24 (W. H. text τρήμα).\*

**Τρύφαινα**, ἡς, ἡ, *Tryphæna*, Ro. xvi. 12.\*

**τρυνάω**, ὦ, ἥσω, *to live luxuriously and effeminately*, Ja. v. 5.\* Syn.: see σπαταλάω.

**τρυφή**, ἡς, ἡ, *effeminate luxury*, Lu. vii. 25; 2 Pet. ii. 13.\*

**Τρυφώσα**, ἡς, ἡ, *Tryphosa*, Ro. xvi. 12.\*

**Τρωάς**, ἄδος, ἡ, *Troas*, a city of Mysia, properly *Alexandria Troas*, Ac. xvi. 8, 11.

**Τρωγύλλιον**, ου, τό, *Trogyllum*, Ac. xx. 15 (W. H. omit).\*

**τρώγω**, *to eat*, Mat. xxiv. 38; Jn. vi. 54-58, xiii. 18.\*

**τυγχάνω**, 2d aor. ἔτυχον, perf. τέτυχα, (1) *to obtain, to get possession of (gen.)*, Lu. xx. 35; Ac. xxiv. 2; (2) *to fall*

*out, to happen, to happen to be*; εἰ τύχοι, *if it should chance, it may be, perhaps*, 1 Cor. xiv. 10; 2d aor., part., τυχών, *ordinary, commonplace*, Ac. xix. 11; neut. τυχόν, *it may be, perhaps*, 1 Cor. xvi. 6.

**τυμπανίζω**, *to beat to death when stretched on a wheel*, Heb. xi. 35.\*

**τυπικός**, adv., *typically, by way of example*, 1 Cor. x. 11 (W. H.). (N. T.)\*

**τύπος**, ου, ὁ, (1) *a mark, an impression*, produced by a blow, Jn. xx. 25; (2) *the figure of a thing, a pattern*, Ac. vii. 44; Heb. viii. 5; (3) *an emblem, an example*, 1 Cor. x. 6; Phil. iii. 17; (4) *the form or contents of a letter*, Ac. xxiii. 25; (5) *a type*, Ro. v. 14.

**τύπτω**, ψω, *to beat, to strike*, as the breast in grief, Lu. xviii. 13; *to inflict punishment*, Ac. xxiii. 3; *to wound or disquiet the conscience*, 1 Cor. viii. 12.

**Τύραννος**, ου, ὁ, *Tyrannus*, Ac. xix. 9.\*

**τυρβάζω**, *to agitate or disturb in mind*, Lu. x. 41 (W. H. θορυβάζω).\*

**Τύριος**, ου, ὁ, ἡ (prop. adj.), *a Tyrian, an inhabitant of Tyre*, Ac. xii. 20.\*

**Τύρος**, ου, ἡ, *Tyre*, a city of Phœnicia, Mat. xi. 21, 22.

**τυφλός**, ἡ, ὁν, *blind*, (1) *physically*, Lu. xiv. 13, 21; (2) *mentally, i.e., stupid, dull of apprehension*, Ro. ii. 19; 2 Pet. i. 9.

**τυφλόω**, ὦ, ὥσω, fig., *to make blind or dull of apprehension*, Jn. xii. 40; 2 Cor. iv. 4; 1 Jn. ii. 11.\*

**τυφώω**, ὦ, *to raise a smoke*; pass., fig., *to be proud, to be arrogant and conceited*, 1 Tim. iii. 6, vi. 4; 2 Tim. iii. 4.\*

**τύφω**, pres. pass. part. τυφόμενος, *smoking*, Mat. xii. 20.\*

**τυφωνικός**, ἡ, ὁν, *violent, tempestuous*, Ac. xxvii. 14.\*

**Τυχικός**, or Τύχικος (W. H.), ου, ὁ, *Tychichus*, 2 Tim. iv. 12.

**τυχόν**, see τυγχάνω.

## Υ

**Υ, υ, ὑψίλον, upsilon, u**, the twentieth letter. As a numeral, υ' = 400; υ = 400,000. At the commencement of a word, υ is always aspirated.

**υακίνθινος**, η, ου, *of the color of hyacinth, dark purple*, Rev. ix. 17.\*

**υάκινθος**, ου, ὁ, *a precious stone of the color of hyacinth, jacinth*, Rev. xxi. 20.\*

**υάλινος**, η, ου, *glassy, transparent*, Rev. iv. 6, xv. 2.\*

**υάλος**, ου, ὁ, *glass*, Rev. xxi. 18, 21.\*

**ὑβρίζω**, σω, *to treat with insolence, to insult*, Mat. xxii. 6; Lu. xi. 45.

**ὑβρις**, εως, η, (1) *insolence, insult*, 2 Cor. xii. 10; (2) *damage, loss*, Ac. xxvii. 10, 21.\*

**ὑβριστής**, οὐ, ὁ, *an insolent, insulting man*, Ro. i. 30; 1 Tim. i. 13.\*

**υγαίνω**, *to be well, to be in health*, Lu. v. 31, xv. 27; fig., *to be sound, in (ἐν) faith, doctrine, etc.*, Tit. i. 13; part. υγαίνων, *healthful, wholesome*, of instruction, 1 Tim. i. 10.

**υγιής**, ἐς, (1) *sound, whole*, in health, Mat. xii. 13; Jn. v. 11, 15; (2) fig., *wholesome*, of teaching, Tit. ii. 8.

**υγρός**, ἄ, ὁν, *moist, green, i.e., full of sap*, Lu. xxiii. 31.\*

**υδρία**, ας, ἡ, *a water-pot*, Jn. ii. 6, 7, iv. 28.\*

**ὑδρο-ποτέω**, ὦ, *to be a water-drinker*, 1 Tim. v. 23.\*

**ὑδροπτικός**, ἡ, ὁν, *dropsical*, Lu. xiv. 2.\*

**ὑδωρ**, ὕδατος, τό, *water*; ὕδατα, *waters, streams*, Jn. iii. 23; also *a body of water*, as Mat. xiv. 28; ὕδωρ ζών, *living or running water*; fig., of spiritual truth, Jn. iv. 14.

**ὑετός**, οὐ, ὁ (ὕω, to rain), *rain*, Heb. vi. 7.

**υιο-θεσία**, ας, ἡ, *adoption as a son, into the divine family*, Ro. viii. 15, 23, ix. 4; Gal. iv. 5; Ep. i. 5.\*

**υιός**, οὐ, ὁ, *a son*, Mat. x. 37; *a descendant*, Lu. xx. 41, 44; *the offspring or young of an animal*, Mat. xxi. 5; *an adopted son*, Heb. xi. 24; of various forms of close

union and relationship (see τέκνον); a disciple or follower, Mat. xii. 27; one who resembles (gen.), Mat. v. 45; one who partakes of any quality or character, Lu. x. 6; Jn. xii. 36; ὁ υἱὸς τοῦ ἀνθρώπου, son of man (once only without art., Jn. v. 27), very often used by our Lord of himself (only once by another of him, Ac. vii. 56); sons of men denote men generally, Mar. iii. 28; Ep. iii. 5; υἱὸς τοῦ θεοῦ, son of God, used of men, Lu. xx. 36; Heb. ii. 10; usually of Christ, Mat. viii. 29; Jn. ix. 35; see also Gr. § 217 c.

ύλη, ης, ἡ, wood, fuel, Ja. iii. 5.\*

ύμεις, plur. of σύ, which see.

Υμῆναιος, ου, ὁ, Hymenaeus, 1 Tim. i. 20; 2 Tim. ii. 17.\*

ύμέτερος, α, ου, possess. pron., your, as belonging to, or as proceeding from; for the use of the article with the word, see Gr. § 223.

ύμνῶ, ᾠ, ἡσω, to sing hymns to (acc.), Ac. xvi. 25; Heb. ii. 12; to sing, Mat. xxvi. 30; Mar. xiv. 26.\*

ύμνος, ου, ὁ, a hymn, a sacred song, Ep. v. 19; Col. iii. 16.\* Syn.: ψαλμός is used of the Psalms of the O. T.; ύμνος designates a song of praise to God; ᾠδὴ is a general expression for a song.

ύπ-άγω, to go away, to depart, Mar. vi. 31; Jn. vi. 67; imperat., sometimes an expression of aversion, begone, Mat. iv. 10; sometimes a farewell only, Mat. viii. 13, 32; to die, Mat. xxvi. 24.

ύπ-ακοή, ἡς, ἡ, obedience, Ro. vi. 16. (S.)

ύπ-ακούω, σω, (1) to listen, as at a door, to find who seeks admission, only Ac. xii. 13; (2) to hearken to; hence, to obey (dat.), Mat. viii. 27; Heb. xi. 8.

ύπ-ανδρος, ου, subject to a husband, married, Ro. vii. 2.\*

ύπ-αντάω, ᾠ, ἡσω, to meet (dat.), Mat. viii. 28.

ύπ-άντησις, εως, ἡ, a meeting, Mat. viii. 34 (W. H.), xxv. 1 (W. H.); Jn. xii. 13. (S.)\*

ύπαρις, εως, ἡ, goods, substance,

property, Ac. ii. 45; Heb. x. 34.\*

ύπ-άρχω, to begin to be; to be originally, to subsist; hence generally, to be, Lu. viii. 41; Ac. xxi. 20; with dat. of pers., to have, to possess, Ac. iii. 6, iv. 37; part., neut. pl., τὰ ύπάρχοντα, things which one possesses, goods, property, Mat. xix. 21.

ύπ-είκω, to yield, to submit to authority, Heb. xiii. 17.\*

ύπ-εναντίος, α, ου, opposite to, adverse, Col. ii. 14; as subst., an adversary, Heb. x. 27.\*

ύπέρ, prep., gov. gen. and acc.: with gen., over, for, on behalf of; with acc., above, superior to (see Gr. § 303, Wi. § 474, Bu. 335); adverbially, above, more, 2 Cor. xi. 23. In composition, ύπέρ denotes superiority (above), or aid (on behalf of).

ύπέρ-αιρω, in mid., to lift up one's self, to exalt one's self, to be arrogant, 2 Cor. xii. 7; 2 Th. ii. 4.\*

ύπέρ-ακμος, ου, past the bloom of youth, 1 Cor. vii. 36.\*

ύπέρ-άνω, adv. (gen.), above, Ep. i. 21, iv. 10; Heb. ix. 5.\*

ύπέρ-αυξάνω, to increase exceedingly, 2 Th. i. 3.\*

ύπέρ-βαίνω, to go beyond, to overreach, defraud, 1 Th. iv. 6.\*

ύπέρ-βαλλόντως, adv., beyond measure, 2 Cor. xi. 23.\*

ύπέρ-βάλλω, intrans., to surpass; N.T.; only pres. part. ύπερβάλλων, surpassing, excelling, 2 Cor. iii. 10, ix. 14; Ep. i. 19, ii. 7, iii. 19.\*

ύπέρ-βολή, ἡς, ἡ, excess, surpassing excellence, pre-eminence, 2 Cor. iv. 7, xii. 7; καθ' ύπερβολήν, as adv., exceedingly, Ro. vii. 13; 1 Cor. xii. 31; 2 Cor. i. 8; Gal. i. 13; καθ' ύπερβολήν εἰς ύπερβολήν, more and more exceedingly (R. V.), 2 Cor. iv. 17.\*

ύπέρ-εἶδον, to overlook, to take no notice of, Ac. xvii. 30.\*

ύπέρ-έκεινα, adv., beyond, 2 Cor. x. 16. (N. T.)\*

ύπέρ-εκ-περισσοῦ, adv., beyond all measure, in the highest degree, Ep. iii. 20; 1 Th. iii. 10, v. 13.\*

ύπέρ-εκ-τείνω, to stretch out be-

yond measure, 2 Cor. x. 14.\*

ύπέρ-εκ-χύω, pass., to be poured out, to overflow, Lu. vi. 38.\*

ύπέρ-εν-τυγχάνω, to intercede for, Ro. viii. 26. (N. T.)\*

ύπέρ-έχω, to excel, to surpass (gen.), to be supreme; N. T. only pres. part., Ro. xiii. 1; Phil. ii. 3, iv. 7; 1 Pet. ii. 13; part. neut. τὸ ύπερέχον, excellency, super-eminence, Phil. iii. 8.\*

ύπερηφάνια, as, ἡ, pride, arrogance, Mar. vii. 22.\*

ύπέρ-ήφανος, ου, proud, arrogant, Ja. iv. 6.

ύπέρ-λίαν, adv., very much, pre-eminently, 2 Cor. xi. 5, xii. 11.\*

ύπέρ-νικᾶω, ᾠ, to be more than conqueror, Ro. viii. 37. (N. T.)\*

ύπέρ-ογκος, ου, immoderate, boastful, of language, 2 Pet. ii. 18; Ju. 16.\*

ύπέρ-οχή, ἡς, ἡ, superiority, excellence, 1 Cor. ii. 1; 1 Tim. ii. 2.\*

ύπέρ-περισσεύω, to superabound, Ro. v. 20; pass., to be very abundant in (dat.), 2 Cor. vii. 4. (N. T.)\*

ύπέρ-περισσῶς, adv., superabundantly, beyond measure, Mar. vii. 37. (N. T.)\*

ύπέρ-πλεονάζω, to be exceedingly abundant, 1 Tim. i. 14.\*

ύπέρ-ψιόω, ᾠ, to highly exalt, Phil. ii. 9. (S.)\*

ύπέρ-φρονέω, ᾠ, to think too highly of one's self, Ro. xii. 3.\*

ύπερῶν, ου, τὸ, the upper part of a house, an upper chamber, Ac. i. 13, ix. 37, 39, xx. 8.\*

ύπ-έχω, to submit to, to undergo (acc.), Ju. 7.\*

ύπ-ήκοος, ου, listening to, obedient, Ac. vii. 39; 2 Cor. ii. 9; Phil. ii. 8.\*

ύπηρετώ, ᾠ, to minister to, to serve (dat.), Ac. xiii. 36, xx. 34, xxiv. 23.\*

ύπ-ηρέτης, ου, ὁ (ἐρέτης, a rower), a servant, attendant, specially (1) an officer, a licitor, Mat. v. 25; (2) an attendant in a synagogue, Lu. iv. 20; (3) a minister of the gospel, Ac. xxvi. 16.

ύπνος, ου, ὁ, sleep, Lu. ix. 32;

fig., *spiritual sleep*, Ro. xiii. 11.  
**ὑπό**, prep., gov. gen. and acc., *under*: with gen., *by*, generally signifying the agent; with acc., *under, beneath*, of place, of time, or of subjection to authority (see Gr. § 304, Wi. §§ 47<sup>b</sup>, 49<sup>k</sup>, Bu. 340 sq.). In composition, **ὑπό** denotes *subjection, diminution, concealment*.  
**ὑποβάλλω**, *to suborn, to instruct privately*, Ac. vi. 11.\*  
**ὑπογραμμός**, οὐ, ὁ, *a writing-copy; an example*, 1 Pet. ii. 21.\*  
**ὑπόδειγμα**, ατος, τό, (1) *a figure, copy*, Heb. viii. 5, ix. 23; (2) *an example for imitation*, or for warning, Jn. xiii. 15; Heb. iv. 11; 2 Pet. ii. 6; Ja. v. 10.\*  
**ὑποδείκνυμι**, δεῖξω, *to show plainly, to teach, to warn*, Mat. iii. 7; Lu. iii. 7, vi. 47, xii. 5; Ac. ix. 16, xx. 35.\*  
**ὑποδέχομαι**, *to receive as a guest* (acc.), Lu. x. 38, xix. 6; Ac. xvii. 7, Ja. ii. 25.\*  
**ὑποδέω**, ὦ, ἥσω, *in mid., to bind on one's sandals, be shod with* (acc.), Mar. vi. 9; Ac. xii. 8; Ep. vi. 15 (lit., *shod as to your feet*).  
**ὑπόδημα**, ατος, τό, *a sandal*, Mat. iii. 11, x. 10.  
**ὑπόδικος**, ον, *subject to judgment, under penalty* (dat.), Ro. iii. 19.\*  
**ὑποζύγιον**, ον, τό, *an animal under yoke, an ass*, Mat. xxi. 5; 2 Pet. ii. 16.\*  
**ὑποζώννυμι**, *to under-gird, as a ship for strength against the waves*, Ac. xxvii. 17.\*  
**ὑποκάτω**, adv., *underneath* (as prep. with gen.), Rev. v. 3, 13.  
**ὑποκρίνομαι**, dep., *to act under a mask, to personate, to feign* (acc., inf.), Lu. xx. 20.\*  
**ὑποκρισις**, εως, ἡ, lit., *stage playing; hypocrisy, dissimulation*, 1 Tim. iv. 2.  
**ὑποκριτής**, οὐ, ὁ, lit., *a stage player; a hypocrite, a dissembler*, Mat. vi. 2, 5, 16.  
**ὑπολαμβάνω**, 2d aor. ὑπέλαβον, (1) *to take from under, to receive up*, Ac. i. 9; (2) *to take up a discourse, to answer*, Lu. x. 30; (3) *to think, to*

*suppose*, Lu. vii. 43; Ac. ii. 15; (4) *to receive, welcome*, 3 Jn. 8 (W. H.).\*  
**ὑπόλειμμα** (or -λιμμα), ατος, τό, *a remnant*, Ro. ix. 27 (W. H.).\*  
**ὑπολείπω**, *to leave behind*, pass., Ro. xi. 3.\*  
**ὑπολήνιον**, ον, τό (ληνός), *a wine-vat, a pit under the wine-press, dug in the ground*, Mar. xii. 1. (S.)\*  
**ὑπολιμπάνω**, *to leave behind*, 1 Pet. ii. 21.\*  
**ὑπομένω**, μενῶ, (1) *to remain, tarry behind*, Lu. ii. 43; (2) *to bear up under, to endure* (acc.), 1 Pet. ii. 20; (3) *to persevere, to remain constant*, Mat. x. 22.  
**ὑπομνήσκω**, ὑπομνήσω, 1st aor. pass. ὑπεμνήσθην, *to remind* (acc. of pers.), Jn. xiv. 26; mid., *to be reminded, to remember*, only Lu. xxii. 61.  
**ὑπόμνησις**, εως, ἡ, (1) *remembrance, recollection*, 2 Tim. i. 5; (2) *a putting in mind*, 2 Pet. i. 13, iii. 1.\*  
**ὑπομονή**, ἡς, ἡ, *a bearing up under, endurance, steadfastness, patient waiting for* (gen.), Lu. viii. 15; 2 Th. iii. 5. Syn.: see ἀνοχή.  
**ὑπονοέω**, ὦ, *to conjecture, to suppose*, Ac. xiii. 25, xxv. 18, xxvii. 27.\*  
**ὑπόνοια**, ας, ἡ, *a surmising, suspicion*, 1 Tim. vi. 4.\*  
**ὑποπλέω**, 1st aor. ὑπέπλευσα, *to sail under, i.e., to leeward of* (acc.), Ac. xxvii. 4, 7.\*  
**ὑποπνέω**, 1st aor. ὑπέπνευσα, *to blow gently, of the wind*, Ac. xxvii. 13.\*  
**ὑποπόδιον**, ον, τό, *a footstool*, Lu. xx. 43; Ac. ii. 35.  
**ὑπόστασις**, εως, ἡ, *that which underlies; hence, (1) the substance, the reality underlying mere appearance*, Heb. i. 3; (2) *confidence, assurance*, 2 Cor. ix. 4, xi. 17; Heb. iii. 14, xi. 1.\*  
**ὑποστέλλω**, 1st aor. ὑπέστειλα, *to draw back*, Gal. ii. 12; mid., *to shrink, to draw one's self back*, Ac. xx. 27; Heb. x. 38; *to withhold, conceal* (acc.), Ac. xx. 20.\*  
**ὑποστέλλω**, ἡς, ἡ, *a shrinking, a drawing back*, Heb. x. 39.\*  
**ὑποστρέφω**, ψω, *to turn back,*

*to return, intrans.*, Lu. ii. 43, viii. 37, 40.  
**ὑποστρώννυμι**, or -ωννώ, *to spread under*, Lu. xix. 36. (S.)\*  
**ὑποταγή**, ἡς, ἡ, *subjection, submission*, 2 Cor. ix. 13; Gal. ii. 5; 1 Tim. ii. 11, iii. 4.\*  
**ὑποτάσσω**, ξω, 2d aor. pass. ὑπετάχην, *to place under, to subject*, 1 Cor. xv. 27; mid., *to submit one's self, to be obedient*, Ro. xiii. 5; Ep. v. 21.  
**ὑποτίθω**, *to set or put under, to lay down*, Ro. xvi. 4; mid., *to suggest to, put in mind*, 1 Tim. iv. 6.\*  
**ὑποτρέφω**, 2d aor. ὑπέδραμον, *to run under lee or shelter of*, Ac. xxvii. 16.\*  
**ὑποτύπωσις**, εως, ἡ, *pattern, example*, 1 Tim. i. 16; 2 Tim. i. 13.\*  
**ὑποφέρω**, 1st aor. ὑπήνεγκα, *to bear up under, to sustain, to endure*, 1 Cor. x. 13; 2 Tim. iii. 11; 1 Pet. ii. 19.\*  
**ὑποχωρέω**, ὦ, ἥσω, *to withdraw, to retire*, Lu. v. 16, ix. 10.\*  
**ὑποπιπάζω**, *to strike under the eye; hence, (1) to bruise; fig., to buffet*, 1 Cor. ix. 27; (2) *to weary out, by repeated application*, Lu. xviii. 5.\*  
**ὑς**, ὕς, ὁ, ἡ, *a hog, boar or sow*, 2 Pet. ii. 22.\*  
**ὑσσώπος**, ον, ἡ (from Heb.), *hyssop, a stalk or stem of hyssop*, Jn. xix. 29; *a bunch of hyssop for sprinkling*, Heb. ix. 19. (S.)\*  
**ὑστέρω**, ὦ, ἥσω, *to be behind; abs., to be lacking, to fall short*, Jn. ii. 3; with obj., *to be lacking in, acc.*, Mat. xix. 20; gen., Lu. xxii. 35; ἀπό, Heb. xii. 15; *to be lacking*, Mar. x. 21; pass., *to lack, to come short*, 1 Cor. i. 7, viii. 8; *to suffer need*, Lu. xv. 14.  
**ὑστέρημα**, ατος, τό, (1) *that which is lacking from* (gen.), Col. i. 24; 1 Th. iii. 10; (2) *poverty, destitution*, Lu. xxi. 4. (S.)  
**ὑστέρησις**, εως, ἡ, *poverty, penury*, Mar. xii. 44; Phil. iv. 11. (N. T.)\*  
**ὑστέρος**, α, ον, compar., *later*, only 1 Tim. iv. 1 and Mat. xxi. 31 (W. H.); neut. as an adv., *lastly, afterward*,



with gen., Mat. xxii. 27; Lu. xx. 32.

**ὑφαντός**, ἡ, ὃν (ὑφαινω, to weave), woven, Jn. xix. 23.\*

**ὑψηλός**, ἡ, ὃν, high, lofty, lit. or fig., τὰ ὑψηλά, things that are high, Ro. xii. 16; ἐν ὑψηλοῖς, on high, Heb. i. 3.

**ὑψηλο-φρόνως**, ὦ, to be high-minded, proud, Ro. xi. 20 (W. H. ὑψηλά φρόνει); 1 Tim. vi. 17. (N. T.)\*

**ὑψιστος**, η, ον (superlat. of ὑψι, highly), highest, most high; neut., plur., the highest places, the heights, i.e., heaven, Lu. ii. 14; ὁ ὑψιστος, the Most High, i.e., God, Ac. vii. 48, xvi. 17; Lu. i. 32, 35, 76.

**ὑψος**, οὖς, τό, height, opp. to βάθος, Ep. iii. 18; Rev. xxi. 16; ἐξ ὑψους, from on high, i.e., from heaven, Lu. i. 78, xxiv. 49; so εἰς ὑψος, to heaven, Ep. iv. 8; fig., high station, Ja. i. 9.\*

**ὑψώω**, ὦ, ὥσω, (1) to raise on high, to lift up, as the brazen serpent, and Jesus on the cross, Jn. iii. 14, viii. 28; (2) to exalt, to set on high, Ac. ii. 33; Mat. xxiii. 12.

**ὑψωμα**, ατος, τό, height, Ro. viii. 39; barrier, bulwark (fig.), 2 Cor. x. 5.\*

## Φ

**Φ**, φ, φῖ, phi, ϕh, the twenty-first letter. As a numeral, φ' = 500; ϕ = 500,000.

**φάγος**, ου, ὁ, a glutton, Mat. xi. 19; Lu. vii. 34. (N. T.)\*

**φάγω**, only used in fut. φάγομαι, and 2d aor. ἔφαγον; see ἐσθίω.

**φαλόντης**, ου, ὁ (W. H. φελόντης), (Lat. pænula), a traveling-cloak, 2 Tim. iv. 13. (N. T.)\*

**φαίνω**, φανῶ, 2d aor. pass. ἐφάνην, (1) trans., to show, in N. T. only mid. or pass., to appear, to be seen, to seem; τὰ φαινόμενα, things which can be seen, Heb. xi. 3; (2) intrans., to shine, to give light, Jn. i. 5, v. 35. Syn. see δοκέω.

**Φάλεξ**, ὁ (Heb.), Peleg, Lu. iii. 35.\*

**φανερός**, ἄ, ὃν, apparent, manifest, Ac. iv. 16; Gal. v. 19;

ἐν τῷ φανερώ, as adv., manifestly, openly, Ro. ii. 28.

**φανερῶς**, ὦ, ὥσω, to make apparent, to manifest, to disclose, Jn. vii. 4, xxi. 11; pass., to be manifested, made manifest, 1 Tim. iii. 16; 2 Cor. v. 11.

**φανερῶς**, adv., clearly, Ac. x. 3; openly, Mar. i. 45; Jn. vii. 10.\*

**φανέρωσις**, εως, ἡ, a manifestation (gen. obj.), 1 Cor. xii. 7; 2 Cor. iv. 2.\* Syn.: see ἀποκάλυψις.

**φανός**, οὖ, ὁ, a torch, a lantern, Jn. xviii. 3.\*

**Φανουή**, ὁ (Heb.), Phanuel, Lu. ii. 36.\*

**φαντάζω**, to cause to appear; pass. part. τὸ φανταζόμενον, the appearance, Heb. xii. 21.\*

**φαντασία**, ας, ἡ, display, pomp, Ac. xxv. 23.\*

**φάντασμα**, ατος, τό, an apparition, a spectre, Mat. xiv. 26; Mar. vi. 49.\*

**φάραγξ**, αργος, ἡ, a valley, ravine, Lu. iii. 5.\*

**Φαραώ**, ὁ, Pharaoh, the title of ancient Egyptian kings, Ac. vii. 13, 21.

**Φαρές**, ὁ (Heb.), Phares, Mat. i. 3; Lu. iii. 33.\*

**Φαρισαῖος**, ου, ὁ (from the Heb. verb, to separate), a Pharisee, one of the Jewish sect so called, Mar. ii. 16, 18, 24. (N. T.)

**φαρμακεία** (W. H. -κία), ας, ἡ, magic, sorcery, enchantment, Gal. v. 20; Rev. ix. 21 (W. H. φάρμακον), xviii. 23.\*

**φαρμακεύς**, εως, ὁ, a magician, sorcerer, Rev. xxi. 8 (W. H. read following).\*

**φάρμακον**, ου, τό, a drug; an enchantment, Rev. ix. 21 (W. H.).\*

**φαρμακός**, οὖ, ὁ (prop. adj.), a magician, sorcerer, Rev. xxi. 8 (W. H.), xxii. 15.\*

**φάσις**, εως, ἡ, report, tidings, Ac. xxi. 31.\*

**φάσσω** (freq. of φημί), to assert, to affirm, to profess, Ac. xxiv. 9, xxv. 19; Ro. i. 22; Rev. ii. 2 (W. H. omit).\*

**φάτνη**, ης, ἡ, a manger, a crib, Lu. ii. 7, 12, 16, xxi. 15.\*

**φαίλος**, η, ου, good for nothing, wicked, base, Jn. iii. 20, v. 29; Ro. ix. 11 (W. H.); 2

Cor. v. 10 (W. H.); Tit. ii. 8; Ja. iii. 16.\*

**φέγγος**, οὖς, τό, brightness, light, Mat. xxiv. 29; Mar. xiii. 24; Lu. xi. 33 (W. H. φῶς). Syn.: see λαμπάς.

**φειδομαι**, φείσομαι, dep., (1) to spare (gen.), Ac. xx. 29; (2) to abstain (inf.), 2 Cor. xii. 6.

**φειδομένως**, adv., sparingly, 2 Cor. ix. 6.\*

**φελόντης**, see φαλόντης.

**φέρω**, οἶσιν, ἤνεγκα, ἠνέχθην (see Gr. § 103, Wi. § 15, Bu. 68), to bear, as (1) to carry, as a burden, Lu. xxiii. 26; (2) to produce fruit, Jn. xii. 24; (3) to bring, Ac. v. 16; (4) to endure, to bear with, Ro. ix. 22; (5) to bring forward, as charges, Jn. xviii. 29; (6) to uphold, Heb. i. 3; (7) pass., as nautical term, to be borne along, Ac. xxvii. 15, 17; (8) mid., to rush (bear itself on), Ac. ii. 2; to go on or advance, in learning, Heb. vi. 1. Syn.: φερέω means to bear something habitually and continuously, while in φέρω it is temporary bearing, and on special occasions.

**φεύγω**, ἔομαι, ἐφυγον, to flee, to escape, to shun (acc. or ἀπό), Mat. viii. 33; 1 Cor. vi. 18; Heb. xii. 34; Rev. xvi. 20.

**Φήλιξ**, ἰκος, ὁ, Felix, Ac. xxv. 14.

**φήμη**, ης, ἡ, a report, fame, Mat. ix. 26; Lu. iv. 14.\*

**φημί**, impf. ἔφην (for other tenses, see ἔπουν), to say, with ὅτι, dat. of pers., πρὸς (acc.), with pers., acc. of thing (once acc., inf., Ro. iii. 8).

**Φήστος**, ου, ὁ, Festus, Ac. xxv. 1, 4, 9.

**φθάνω**, φθάσω, perf. ἐφθακα, (1) to be before, to precede, 1 Th. iv. 15; (2) to arrive, attain to (eis, ἀχρι, ἐπι), Mat. xii. 28; Lu. xi. 20; Ro. ix. 31; 2 Cor. x. 14; Phil. iii. 16; 1 Th. ii. 16.\*

**φθαρτός**, ἡ, ὃν (φθείρω), corruptible, perishable, Cor. i. 23; 1 Cor. ix. 25, xv. 53, 54; 1 Pet. i. 18, 23.\*

**φθέγγομαι**, γέομαι, dep., to speak aloud, to utter, Ac. iv. 18; 2 Pet. ii. 16, 18.\*

φθεῖρω, φθερῶ, 2d aor. pass. ἐφθάρην, *to corrupt*, physically or morally, *to spoil*, *to destroy*, 2 Cor. vii. 2; Rev. xix. 2.

φθιν-σπωρινός, ἡ, ὅν, *autumnal*, Ju. 12.\*

φθόγγος, ου, ὁ (φθέγγομαι), *a sound*, Ro. x. 18; 1 Cor. xiv. 7.\*

φθονέω, ὦ, *to envy* (dat.), Gal. v. 26.\*

φθόνος, ου, ὁ, *envy*, Phil. i. 15; Tit. iii. 3.

φθορά, ἄς, ἡ (φθεῖρω), *corruption*, *destruction*, physical or moral, 1 Cor. xv. 42; 2 Pet. i. 4.

φιάλη, ἡς, ἡ, *a bowl*, broad and flat, Rev. v. 8, xv. 7.

φιλάγαθος, ου, *loving goodness*, Tit. i. 8.\*

Φιλαδέλφεια, ἄς, ἡ, *Philadelphia*, Rev. i. 11, iii. 7.\*

φιλαδελφία, ἄς, ἡ, *brotherly love*, *love of Christian brethren*, Ro. xii. 10; 1 Th. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 2 Pet. i. 7.\*

φιλάδελφος, ου, *loving the brethren*, 1 Pet. iii. 8.\*

φιλά-ανδρος, ου, *loving one's husband*, Tit. ii. 4.\*

φιλά-ανθρωπία, ἄς, ἡ, *love of mankind*, *benevolence*, Ac. xxviii. 2; Tit. iii. 4.\*

φιλά-ανθρώπως, adv., *humanely*, *kindly*, Ac. xxvii. 3.\*

φιλαργυρία, ἄς, ἡ, *love of money*, *avarice*, 1 Tim. vi. 10.\* Syn.: see πλεονεξία.

φιλά-ἀργυρος, ου, *money-loving*, *avaricious*, Lu. xvi. 14; 2 Tim. iii. 2.\*

φιλά-αυτος, ου, *self-loving*, *selfish*, 2 Tim. iii. 2.\*

φιλέω, ὦ, ἥσω, (1) *to love*, Mat. vi. 5, x. 37; Lu. xx. 46; (2) *to kiss*, Mat. xxvi. 48. Syn.: see ἀγαπάω.

φίλη, ἡ, see φίλος.

φιλή-ἡδονος, ου, *pleasure-loving*, 2 Tim. iii. 4.\*

φιλήμια, ατος, τό, *a kiss*, Lu. vii. 45; Ro. xvi. 16.

Φιλήμων, ονος, ὁ, *Philemon*, Philem. 1.\*

Φιλητος, or Φιλητός, ου, ὁ, *Philetus*, 2 Tim. ii. 17.\*

φιλία, ἄς, ἡ, *friendship*, Ja. iv. 4 (gen. obj.)\*

Φιλιππίστος, ου, ὁ, *a Philippian*, Phil. iv. 15.\*

Φιλιπποί, ων, οἱ, *Philippi*, Ac. xvi. 12, xx. 6.

Φιλιππος, ου, ὁ, *Philip*. Four of the name are mentioned: (1) Jn. i. 44-47; (2) Ac. vi. 5; (3) Lu. iii. 1; (4) Mat. xiv. 3.\*

Φιλό-θεος, ου, *loving God*, 2 Tim. iii. 4.\*

Φιλό-λογος, ου, ὁ, *Philologus*, Ro. xvi. 15.\*

φιλονεικία, ἄς, ἡ, *love of dispute*, *contention*, Lu. xxii. 24.\*

φιλό-νεικος, ου, *strife-loving*, *contentious*, 1 Cor. xi. 16.\*

φιλοξενία, ἄς, ἡ, *love to strangers*, *hospitality*, Ro. xii. 13; Heb. xiii. 2.\*

φιλό-ξενος, ου, *hospitable*, 1 Tim. iii. 2; Tit. i. 8; 1 Pet. iv. 9.\*

φιλο-πρωτεύω, *to love the first place*, *to desire pre-eminence*, 3 Jn. 9. (N.T.)\*

φίλος, η, ου, *friendly*; ὁ φίλος, as subst., *a friend*, Lu. vii. 6, xi. 5; *an associate*, Mat. xi. 19; ἡ φίλη, *a female friend*, only Lu. xv. 9.

φιλοσοφία, ἄς, ἡ, *love of wisdom*, *philosophy*, in N.T. of the Jewish traditional theology, Col. ii. 8.\*

φιλό-σοφος, ου, ὁ (prop. adj., *wisdom-loving*), *a philosopher*, in N.T. of Greek philosophers, Ac. xviii. 18.\*

φιλό-στοργος, ου, *tenderly loving*, *kindly affectionate* (to eis), Ro. xii. 10.\*

φιλό-τεκνος, ου, *loving one's children*, Tit. ii. 4.\*

φιλο-τιμέομαι, οὔμαι, dep., *to make a thing one's ambition*, *to desire very strongly* (inf.), Ro. xv. 20; 2 Cor. v. 9; 1 Th. iv. 11.\*

φιλοφρόνως, adv., *in a friendly manner*, *kindly*, Ac. xxviii. 7.\*

φιλό-φρων, ου, *friendly*, *kindly*, 1 Pet. iii. 8 (W. H. ταπεινόφρων)\*

φιμόω, ὦ, ὠσω, *to muzzle*, 1 Cor. ix. 9; *to reduce to silence*, Mat. xxii. 34; pass., *to be reduced to silence*, *to be silent*, Mat. xxii. 12; of a storm, Mar. iv. 39.

Φλέγων, οντος, ὁ, *Phlegon*, Ro. xvi. 14.\*

φλογίζω, *to inflame*, *to fire with passion*, Ja. iii. 6.\*

φλόξ, φλογός, ἡ, *a flame*, Lu. xvi. 24.

φλυαρέω, ὦ, *to talk idly*, *to make empty charges against any one* (acc.), 3 Jn. 10.\*

φλύαρος, ου, *prating*; *talking foolishly*, 1 Tim. v. 13.\*

φοβέρος, ἄ, ὅς, *fearful*, *dreadful*, Heb. x. 27, 31, xii. 21.\*

φοβέω, ὦ, ἥσω, *to make afraid*, *to terrify*; in N.T. only passive, *to be afraid*, *to be terrified*, sometimes with cognate acc., Mar. iv. 41; *to fear* (acc.), Mar. x. 26; *to reverence*, Mat. vi. 20; Lu. i. 50.

φόβητρον (W. H. -τρον), ου, τό, *a terrible sight*, *a cause of terror*, Lu. xxi. 11.\*

φόβος, ου, ὁ, (1) *fear*, *terror*, *alarm*, Mat. xiv. 26; (2) *the object or cause of fear*, Ro. xiii. 3; (3) *reverence*, *respect*, 1 Pet. ii. 18; towards God, Ro. iii. 18; 1 Pet. i. 17. Syn.: see δειλία.

Φοῖβη, ἡς, ἡ, *Phæbe*, Ro. xvi. 1.\*

Φωνίκη, ἡς, ἡ, *Phanice* or *Phoenicia*, Ac. xi. 19, xv. 3, xxi. 2.

φοίνις, ικος, ὁ, *a palm-tree*, *a palm branch*, Jn. xii. 13; Rev. vii. 9.\*

Φοίνις, ικος, ὁ, *a proper name*, *Phanice*, *a city of Crete*, Ac. xxvii. 12.\*

φονεύς, έως, ὁ, *a murderer*, Ac. vii. 52, xxviii. 4.

φονεῖω, σω, *to murder*, Mat. xxiii. 31, 35; Ja. iv. 2.

φόνος, ου, ὁ, *murder*, *slaughter*, Heb. xi. 37; Rev. ix. 21.

φορέω, ὦ, έσω, *to bear about*, *to wear*, Mat. xi. 8; Jn. xix. 5; Ro. xiii. 4; 1 Cor. xv. 49; Ja. ii. 3.\* Syn.: see φέρω.

φόρον, ου, τό (Lat.), *forum* (see Δαπτιος), Ac. xxviii. 15. (N.T.)\*

φόρος, ου, ὁ (φέρω), *a tax*, especially on persons, Lu. xx. 22, xxiii. 2; Ro. xiii. 6, 7.\*

φορτίζω, perf. pass. part. πεφορτισμένος, *to load*, *to burden*, Mat. xi. 28; Lu. xi. 46.\*

φορτίον, ου, τό, *a burden*, Mat. xi. 30; *the freight of a ship*, Ac. xxvii. 10 (W. H.); *the burden of ceremonial observances*, Mat. xxiii. 4; Lu. xi. 46; *the burden of faults*, Gal. vi. 5.\*

φόρτος, ου, ὁ, *load*, *a ship's cargo*, Ac. xxvii. 10 (W. H. read φορτίον)\*

**Φορουνάτος**, ου, ὁ (Lat.), *Fortunatus*, 1 Cor. xvi. 17.\*  
**φραγέλιον**, ου, τό (Lat.), *a scourge*, Jn. ii. 15. (N. T.)\*  
**φραγέλλω**, ὦ (Lat.), *to flagellate, to scourge*, Mat. xxvii. 26; Mar. xv. 15. (N. T.)\*  
**φραγμός**, οὐ, ὁ, *a hedge*, Mat. xxi. 33; Mar. xii. 1; Lu. xiv. 23; fig., *partition*, Ep. ii. 14.\*  
**φράζω**, ἄσσω, *to declare, explain, interpret*, Mat. xiii. 36 (not W. H.), xv. 15.\*  
**φράσσω**, ξω, *to stop, to close up*, Ro. iii. 19; 2 Cor. xi. 10; Heb. xi. 33.\*  
**φρέαρ**, φρέατος, τό, *a pit, a well*, Jn. iv. 11, 12.  
**φρεναπατάω**, ὦ, *to deceive the mind, to impose upon* (acc.), Gal. vi. 3. (N. T.)\*  
**φρεν-απάτης**, ου, ὁ, *a mind-deceiver*, Tit. i. 10. (N. T.)\*  
**φρήν**, φρενός, ἡ (lit. *diaphragm*), plur. αἱ φρένες, *the mind, the intellect*, 1 Cor. xiv. 20.  
**φρίσσω**, *to shudder*, Ja. ii. 19.\*  
**φρονέω**, ὦ, ἡσω (φρήν), (1) *to think* (abs.), 1 Cor. xiii. 11; (2) *to think, judge* (acc.), Gal. v. 10; (3) *to direct the mind to, to seek for* (acc.), Ro. viii. 5; (4) *to observe*, a time as sacred, Ro. xiv. 6; (5) *with* ὑπέρ, *to care for*, Phil. iv. 10.  
**φρόνημα**, ατος, τό, *thought, purpose*, Ro. viii. 6, 7, 27.\*  
**φρόνησις**, εως, ἡ, *understanding*, Lu. i. 17; Ep. i. 8.\* *Syn.*: see γνῶσις.  
**φρόνιμος**, ον, *intelligent, prudent*, Lu. xii. 42; 1 Cor. x. 15.  
**φρονίμως**, adv., *prudently*, Lu. xvi. 8.\*  
**φροντίζω**, *to be thoughtful, to be careful*, inf., Tit. iii. 8.\*  
**φρουρέω**, ὦ, *to guard, to keep*, as by a military guard, lit., 2 Cor. xi. 32; fig., Gal. iii. 23 (as if in custody); Phil. iv. 7 (in security); 1 Pet. i. 5 (in reserve).\*  
**φρυάσσω**, ξω, *to rage*, Ac. iv. 25. (S.)\*  
**φρύγανον**, ου, τό, *a dry stick*, for burning, Ac. xxviii. 3.\*  
**Φρυγία**, ας, ἡ, *Phrygia*, Ac. ii. 10, xvi. 6, xviii. 23.  
**Φύγελλος** (W. H. -ελος), ου, ὁ, *Phygelus*, 2 Tim. i. 15.\*

**φυγή**, ἡς, ἡ, *flight*, Mat. xxiv. 20; Mar. xiii. 18 (W. H. omit).\*  
**φυλακή**, ἡς, ἡ, (1) *a keeping guard, a watching*, Lu. ii. 8; espec. of the four watches into which the night was divided, Mat. xiv. 25, Lu. xii. 38; (2) *a guard, i.e., men on guard, a watch*, Ac. xii. 10; (3) *a prison*, Mat. v. 25; (4) *an imprisonment*, 2 Cor. vi. 5.  
**φυλακίζω**, *to imprison*, Ac. xxii. 19. (S.)\*  
**φυλακτήρια**, ων, τά (plur. of adj.), *a safeguard, an amulet, a phylactery*, a slip of parchment, with Scripture words thereon, worn by the Jews, Mat. xxiii. 5.\*  
**φύλαξ**, ακος, ὁ, *a keeper, sentinel*, Ac. v. 23, xii. 6, 19.\*  
**φυλάσσω**, ξω, (1) *to keep guard, or watch over*, Ac. xii. 4; (2) *to keep in safety*, Lu. xi. 21; (3) *to observe*, as a precept, Gal. vi. 13; (4) *mid., to keep one's self from* (acc. or ἀπὸ), Lu. xii. 15; Ac. xxi. 25.  
**φυλή**, ἡς, ἡ, (1) *a tribe*, of Israel, Heb. vii. 13, 14; (2) *a race, or people*, Rev. xiii. 7, xiv. 6.  
**φύλλον**, ου, τό, *a leaf*, Mar. xi. 13.  
**φύραμα**, ατος, τό, *a mass kneaded, a lump*, as of dough or clay, Ro. ix. 21, xi. 16; 1 Cor. v. 6, 7; Gal. v. 9.\*  
**φυσικός**, ἡ, ὅν, *natural*, as (1) *according to nature*, Ro. i. 26, 27; (2) *merely animal*, 2 Pet. ii. 12.\*  
**φυσικῶς**, adv., *by nature*, Ju. 10.\*  
**φυσίω**, ὦ, *to inflate, to puff up*, 1 Cor. viii. 1; pass., *to be inflated, arrogant*, 1 Cor. iv. 6, 18, 19, v. 2, xiii. 4; Col. ii. 18.\*  
**φύσις**, εως, ἡ, *generally, nature*; specially, (1) *natural birth*, Gal. ii. 15; (2) *natural disposition, propensity*, Ep. ii. 3; (3) *native qualities, or properties*, Ja. iii. 7; 2 Pet. i. 4.  
**φυσίωσις**, εως, ἡ, *a puffing up, pride*, 2 Cor. xii. 20. (N. T.)\*  
**φύτεα**, ας, ἡ, *a plant*, Mat. xv. 13.\*

**φυτεύω**, σω, *to plant*, abs., or with acc., Mat. xxi. 33; 1 Cor. iii. 6, 8.  
**φύω**, σω, 2d aor. pass. ἐφύην, part. *fuels, to produce*; pass., *to grow*, Lu. viii. 6, 8; intrants, *to spring up*, Heb. xii. 15.\*  
**φωλεός**, οὐ, ὁ, *a burrow, a hole*, Mat. viii. 20; Lu. ix. 58.\*  
**φώνέω**, ὦ, ἡσω, (1) *to sound, to utter a sound or cry*, Lu. viii. 8; espec. of cocks, *to crow*, Mar. xiv. 30; (2) *to call to, to invite* (acc.), Mat. xx. 32; Lu. xiv. 12; (3) *to address, to name*, acc. (nom. of title), Jn. xiii. 13.  
**φωνή**, ἡς, ἡ, (1) *a sound*, musical or otherwise, 1 Cor. xiv. 7, 8; Rev. vi. 1, xiv. 2, xix. 1, 6; (2) *an articulate sound, a voice, a cry*, Lu. xvii. 13; Ac. iv. 24; (3) *a language*, 1 Cor. xiv. 10.  
**φῶς**, φωτός, τό (contr. from φάος, from φάω, *to shine*), (1) *lit., light*, Mat. xvii. 2; Jn. xi. 9; *a source of light*, Lu. xxii. 56; Ja. i. 17; *brightness*, Rev. xxii. 5; ἐν τῷ φωτί, *publicly*, Mat. x. 27; (2) *fig., light*, as an appellation of God, 1 Jn. i. 5; as a symbol of truth and purity, espec. the truth of Christ, Jn. iii. 19, 20, 21; used of Christ, Jn. i. 7, 8. *Syn.*: see λαμπράς.  
**φωστήρ**, ἥπος, ὁ, (1) *a luminary*, Phil. ii. 15; (2) *brightness, splendor*, Rev. xxi. 11.\* *Syn.*: see λαμπράς.  
**φωσ-φόρος**, ον, *light-bearing, radiant*; the name of the morning star (Lat. *Lucifer*), the planet Venus, 2 Pet. i. 19.\*  
**φωτεινός** (W. H. -τινός), ἡ, ὅν, *bright, luminous, full of light*, lit., Mat. xvii. 5; fig., Mat. vi. 22; Lu. xi. 34, 36.\*  
**φωτισίω**, ἰσω, pass. perf. πεφώτισμαι, 1st aor. ἐφωτίσθην; (1) *to light up, illumine*, lit. or fig. (acc., but ἐπὶ in Rev. xxii. 5), Lu. xi. 36; (2) *to bring to light, make evident*, 1 Cor. iv. 5.  
**φωτισμός**, οὐ, ὁ, *light, lustre, illumination*, 2 Cor. iv. 4, 6. (S.)\*



## X

**Χ, χ, χι, chi, ch**, guttural, the twenty-second letter. As a numeral,  $\chi' = 600$ ;  $\chi = 600,000$ .

**χαίρω, χαρήσσομαι**, 2d aor. pass. as act.  $\epsilon\chi\acute{\alpha}\rho\eta\eta$ , to rejoice, to be glad, Lu. xv. 5, 32; Jn. iii. 29; impv.  $\chi\alpha\iota\rho\epsilon$ ,  $\chi\alpha\iota\rho\epsilon\tau\epsilon$ , hail! Mat. xxvi. 49; inf.  $\chi\alpha\iota\rho\epsilon\iota\nu$ , greeting, Ac. xv. 23.

**χάλαζα, ης, ἡ, hail**, Rev. viii. 7, xi. 19, xvi. 21.\*

**χαλάω, ὦ, ἄσω**, 1st aor. pass.  $\epsilon\chi\alpha\lambda\acute{\alpha}\sigma\theta\eta\eta$ , to let down, to lower, Mar. ii. 4; Lu. v. 4, 5; Ac. ix. 25, xxvii. 17, 30; 2 Cor. xi. 33.\*

**Χαλδαῖος, ου, ὁ, a Chaldean**, Ac. vii. 4.\*

**χαλεπός, ῆ, ὄν, (1) hard, troublesome, 2 Tim. iii. 1; (2) harsh, fierce**, Mat. viii. 28.\*

**χαλιν-αγωγός, ὦ, to bridle, to curb**, Ja. i. 26, iii. 2. (N.T.)\*

**χαλινός, οὔ, ὁ, a bridle, a curb**, Ja. iii. 3; Rev. xiv. 20.\*

**χάλκεος, οὗς, ἡ, οὖν, brazen**, Rev. ix. 20.\*

**χαλκεύς, ἑως, ὁ, a worker in brass or copper**, 2 Tim. iv. 14.\*

**χαλκηδών, ὄνος, ὁ, chalcedony, a precious stone**, Rev. xxi. 19.\*

**χαλκίον, ου, τό, a brazen vessel**, Mar. vii. 4.\*

**χαλκο-λίβανον, ου, τό (or -vos, ου, ἡ), meaning uncertain, either some precious metal, or frankincense (λίβανος) of a yellow color**, Rev. i. 15, ii. 8. (N.T.)\*

**χαλκός, οὔ, ὁ, copper, brass, money**, Mar. vi. 8, 1 Cor. xiii. 1.

**χαμαί, adv., on or to the ground**, Jn. ix. 6, xviii. 6.\*

**Χαναάν, ἡ, Canaan**, Ac. vii. 11, xiii. 19.\*

**Χαναναῖος, αἰα, αἰων, Canaanite, i.e., Phœnician**, Mat. xv. 22.\*

**χαρά, ἄς, ἡ, joy, gladness**, Gal. v. 22; Col. i. 11; a source of joy, 1 Th. ii. 19, 20.

**χάραγμα, ατος, τό, sculpture**, Ac. xvii. 29; engraving, a stamp, a sign, Rev. xiv. 9, 11, xvi. 2.

**χαρακτήρ, ἥρος, ὁ, an impres-**

sion, an exact reproduction, Heb. i. 3.\*

**χάραξ, ακος, ὁ, a palisade, a mound for besieging**, Lu. xix. 43.\*

**χαρίζομαι, ἴσσομαι, dep. mid., fut. pass. χαρισθῆσομαι, (1) to show favor to (dat.)**, Gal. iii. 18; (2) to forgive (dat. pers., acc. thing), 2 Cor. xii. 10; Ep. iv. 32; Col. ii. 13; (3) to give freely, bestow, Lu. vii. 21; 1 Cor. ii. 12.

**χάρις, ιτος, acc. χάριν and χάριτα** (W. H. in Ac. xxiv. 27; Ju. 4), ἡ, (1) objectively, agreeableness, charm, Lu. iv. 22; (2) subjectively, inclination towards, favor, kindness, liberality, thanks, Lu. i. 30, ii. 40, 52; Ac. ii. 47, xxiv. 27; χάριν ἔχειν, to thank; χάριν ἔχειν πρὸς, to be in favor with; especially of the undeserved favor of God or Christ, 2 Cor. iv. 15, xii. 9; χάριν, used as prep. with gen. (lit., with inclination towards), for the sake of, on account of, Ep. iii. 14; 1 Tim. v. 14; Tit. i. 11.

**χάρισμα, ατος, τό, a gift of grace, an undeserved favor from God to man**, Ro. i. 11, v. 15, 16, vi. 23, xi. 29, xii. 6; 1 Cor. i. 7, vii. 7, xii. 4, 9, 28, 30, 31; 2 Cor. i. 11; 1 Tim. iv. 14; 2 Tim. i. 6; 1 Pet. iv. 10.\*

**χαριτόν, ὦ, to favor, bestow freely on (acc.)**, Ep. i. 6; pass., to be favored, Lu. i. 28. (Ap.)\*

**Χαρράν, ἡ (Heb.), Charran or Haran**, Ac. vii. 2, 4.\*

**χάρτης, ου, ὁ, paper**, 2 Jn. 12.\*

**χάσμα, ατος, τό, a gap, a gulf**, Lu. xvi. 26.\*

**χείλος, ους, τό, a lip; plur., mouth**, Mat. xv. 8; 1 Cor. xiv. 21; fig., shore, Heb. xi. 12.

**χειμάζω, in pass., to be storm-beaten, or tempest-tossed**, Ac. xxvii. 18.\*

**χειμάρρος, ου, ὁ, a storm-brook, a wintry torrent**, Jn. xviii. 1.\*

**χειμών, ὦνος, ὁ, (1) a storm, a tempest**, Ac. xxvii. 20; (2) winter, the rainy season, Mat. xxiv. 20.

**χείρ, χειρός, ἡ, a hand**, Lu. vi. 6; 1 Tim. ii. 8; met., for any exertion of power, Mat. xvii. 22; Lu. ix. 44; espec. in the phrases the hand of God, the hand of the Lord, for help, Ac. iv. 30, xi. 21; for punishment, Heb. x. 31.

**χειραγωγέω, ὦ, to lead by the hand**, Ac. ix. 8, xxii. 11.\*

**χειρ-αγωγός, ὄν, leading one by the hand**, Ac. xiii. 11.\*

**χειρό-γραφον, ου, τό, a hand-writing, a bond; fig., of the Mosaic law**, Col. ii. 14.\*

**χειρ-ποίητος, ου, done or made with hands**, Mar. xiv. 58; Ac. vii. 48, xvii. 24; Ep. ii. 12; Heb. ix. 11, 24.\*

**χειρ-τονέω, ὦ, to vote by stretching out the hand, to choose by vote**, 2 Cor. viii. 19; to appoint, Ac. xiv. 23.\*

**χείρων, ου, compar. of κακός (which see), worse, Mat. xii. 45; worse, more severe**, Heb. x. 29; εἰς τὸ χείρων, worse, Mar. v. 26; ἐπὶ τὸ χείρων, worse and worse, 2 Tim. iii. 13.

**χερουβίμ (W. H. Χερουβείν), τά, cherubim, the Heb. plural of cherub, the golden figures on the mercy-seat**, Heb. ix. 5. (S.)\*

**χήρα, ἄς, ἡ, a widow**, Ac. vi. 1, ix. 39, 41; Ja. i. 27.

**χθές (W. H. ἐχθές), adv., yesterday**, Jn. iv. 52; Ac. vii. 28; Heb. xiii. 8.\*

**χιλι-αρχος, ου, ὁ, a commander of a thousand men, a military tribune**, Ac. xxi. xxv.

**χιλιάς, ἄδος, ἡ, a thousand**, Lu. xiv. 31; 1 Cor. x. 8.

**χιλιοί, αι, α, a thousand**, 2 Pet. iii. 8; Rev. xi. 3.

**Χίος, ου, ἡ, Chios**, Ac. xx. 15.\*

**χιτών, ὦνος, ὁ, a tunic, an under-garment**, Lu. iii. 11, vi. 29; a garment, Mar. xiv. 63. Syn.: see ἱμάτιον.

**χῶν, ὄνος, ἡ, snow**, Mat. xxviii. 3; Mar. ix. 3 (W. H. omit); Rev. i. 14.\*

**χλαμύς, ὕδος, ἡ, a short cloak worn by Roman officers and magistrates**, Mat. xxvii. 28 31.\* Syn.: see ἱμάτιον.

χλευάζω, *to mock, scoff* (abs.), Ac. ii. 13 (W. H. διαχλευάζω), xvii. 32.\*

χλιαρός, *ἀ, δν, lukewarm*, Rev. iii. 16.\*

Χλόη, *ης, ἡ, Chloe*, 1 Cor. i. 11.\*

χλωρός, *ἀ, δν, (1) green*, Mar. vi. 39; Rev. viii. 7, ix. 4; (2) *pale*, Rev. vi. 8.\*

ξῆς, *six hundred and sixty-six*, Rev. xiii. 18 (W. H. write the numbers in full).\*

χοϊκός, *ἡ, δν, earthy, made of earth*, 1 Cor. xv. 47-49. (N. T.).\*

χοϊνίς, *ικος, ἡ, a chenix, a measure containing two sextarii* (see ἐξέτης), Rev. vi. 6.\*

χοῖρος, *ου, ὁ, plur., swine*, Lu. viii. 32, 33, xv. 15, 16.

χολδαί, *ω, to be angry* (dat.), Jn. vii. 23.\*

χολή, *ἡς, ἡ, (1) gall, fig., Ac. viii. 23; (2) perh. bitter herbs, such as wormwood*, Mat. xxvii. 34.\*

χόος, *see χούος*.

Χοραζίν, *(W. H. Χοραζέιν), ἡ, Chorazin*, Mat. xi. 21; Lu. x. 13.\*

χορ-ηγέω, *ω, to lead or furnish a chorus*; hence, *to furnish abundantly, to supply*, 2 Cor. ix. 10; 1 Pet. iv. 11.\*

χορός, *ου, ὁ, a dance, dancing*, plur., Lu. xv. 25.\*

χορτάζω, *to feed, to satisfy* with (gen. or ἀπό), Mat. v. 6, xv. 33; Mar. viii. 4; Lu. xvi. 21.

χόρτασμα, *ατος, τό, food, sustenance*, Ac. vii. 11.\*

χόρτος, *ου, ὁ, grass, herbage*, Mat. vi. 30; *growing grain*, Mat. xiii. 26; *hay*, 1 Cor. iii. 12.

Χουζά, *ἀ, ὁ, Chuzas*, Lu. viii. 3.\*

χούς, *οός, acc. ουν, ὁ, dust*, Mar. vi. 11; Rev. xviii. 19.\*

χράσμαι, *ωμαι, dep. (prop. mid. of χράω), to use* (dat.), *to make use of*, 1 Cor. ix. 12, 15; 2 Cor. xiii. 10 (dat. om.); *to deal with*, Ac. xxvii. 3.

χράω, *see κίχρημι*.

χρεία, *ας, ἡ, (1) need, necessity, plur., necessities*, Mar. xi. 3; Tit. iii. 14; *ἔχω χρεῖαν, to need*, Jn. xiii. 10; (2) *business*, Ac. vi. 3.

χρεωφειλέτης (W. H. χρεοφιλέτης), *ου, ὁ, a debtor*, Lu. vii. 41, xvi. 5.\*

χρή, *impers. (from χράω), it is necessary, it is proper* (acc. and inf.), Ja. iii. 10.\*

χρήζω, *to have need of, to need* (gen.), Lu. xi. 8, xii. 30.

χρήμα, *ατος, τό, a thing of use; money, sing., only Ac. iv. 37; plur., riches, money*, Mar. x. 23; Ac. viii. 18, 20.

χρηματίζω, *ίσω, to transact business; hence, (1) to utter an oracle, to give a divine warning*, Lu. ii. 26; Heb. xii. 25; *pass., to receive a divine response, be warned of God*, Mat. ii. 12, 22; Ac. x. 22; Heb. viii. 5, xi. 7; (2) *to receive a name, to be called*, Ac. xi. 26; Ro. vii. 3.\*

χρηματισμός, *ου, ὁ, an oracle*, Ro. xi. 4.\*

χρήσιμος, *η, ου, useful, profitable*, 2 Tim. ii. 14.\*

χρήσις, *εως, ἡ, use*, Ro. i. 26, 27.\*

χρηστεύομαι, *dep., to be kind*, 1 Cor. xiii. 4. (N. T.).\*

χρηστο-λογία, *ας, ἡ, a kind address; in a bad sense, plausible speaking*, Ro. xvi. 18. (N. T.).\*

χρηστός, *ἡ, δν, useful, good*, 1 Cor. xv. 33; *gentle, pleasant*, Lu. v. 39; *kind*, 1 Pet. ii. 3; *τὸ χρηστόν, kindness*, Ro. ii. 4.

χρηστότης, *τητος, ἡ, (1) goodness, generally*, Ro. iii. 12; (2) *specially, benignity, kindness*, Col. iii. 12. *Syn.: see ἀγαθωσύνη*.

χρίσμα, *ατος, τό, an anointing*, 1 Jn. ii. 20, 27.\*

Χριστιανός, *ου, ὁ, a Christian*, Ac. xi. 26, xxvi. 28; 1 Pet. iv. 16.\*

χριστός, *ου, ὁ* (verbal adj. from χρίω), *anointed; as a proper name, the Messiah, the Christ* (see Gr. § 217 e, Wi. § 18, 9, note 1, Bu. 89), Mat. xxiii. 10, etc.

χρίω, *σω, to anoint, to consecrate by anointing*, as Jesus, the Christ, Lu. iv. 18; Ac. iv. 27, x. 38; Heb. i. 9; *applied also to Christians*, 2 Cor. i. 21. *Syn.: see ἀλείφω*.

χρονίζω, *to delay, to tarry*, Mat.

xxiv. 48, xxv. 5; Lu. i. 21, xii. 45; Heb. x. 37.\*

χρόνος, *ου, ὁ, (1) time, generally*, Lu. iv. 5; Gal. iv. 4; (2) *a particular time, or season*, Mat. ii. 7; Ac. i. 7. *Syn.: see καιρός*.

χρονο-τριβέω, *ω, to wear away time, to spend time*, Ac. xx. 16.\*

χρύσεος, *ου, ὁ, ουν, golden*, 2 Tim. ii. 20; Heb. ix. 4.

χρυσόν, *ου, τό* (dim. of χρυσός), *a piece of gold, a golden ornament*, Ac. iii. 6; 1 Pet. iii. 3.

χρυσό-δακτύλιος, *ου, adorned with a gold ring*, Ja. ii. 2. (N. T.).\*

χρυσό-λίθος, *ου, ὁ* (a golden stone), *a gem of a bright yellow color, a topaz*, Rev. xxi. 20. (S.).\*

χρυσό-πρασος, *ου, ὁ, a gem of a greenish-golden color, a chrysoprase*, Rev. xxi. 20. (N. T.).\*

χρυσός, *ου, ὁ, gold, anything made of gold, gold coin*, Mat. ii. 11, x. 9; Ja. v. 3.

χρυσώ, *ω, to adorn with gold, to gild*, Rev. xvii. 4, xviii. 16.\*

χρώς, *χρωτός, ὁ, the skin*, Ac. xix. 12.\*

χωλός, *ἡ, δν, lame*, Ac. iii. 2; *deprived of a foot*, Mar. ix. 45.

χώρα, *ας, ἡ, (1) a country, or region*, Jn. xi. 54; (2) *the land, opposed to the sea*, Ac. xxvii. 27; (3) *the country, dist. from town*, Lu. ii. 8; (4) *plur., fields*, Jn. iv. 35.

χωρέω, *ω, ἡσω, lit., to make room; hence, (1) to have room for, receive, contain*, Mat. xix. 11, 12; Jn. ii. 6, xxi. 25; 2 Cor. vii. 2; *impers., to be room for*, Mar. ii. 2; (2) *to make room by departing, to go*, Mat. xv. 17; *to make progress*, Jn. viii. 37; *to turn one's self*, 2 Pet. iii. 9.\*

χωρίζω, *ίσω, to put apart, to separate*, Mat. xix. 6; *mid. (1st aor. pass.), to separate one's self, of divorce*, 1 Cor. vii. 11, 15; *to depart, to go away* (ἀπό or ἐκ), Ac. i. 4, xviii. 1.

χωρίον, *ου, τό, a place, a field*

Mar. xiv. 32; plur., *lands*, Ac. iv. 34; *a farm, estate*, Ac. xxviii. 7.

**χωρίς**, adv., *separately, by itself*, only Jn. xx. 7; as prep. gov. gen., *apart from, without*, Jn. xv. 5; Ro. iii. 21; *besides, exclusive of*, Mat. xiv. 21.

**χῶρος**, ου, ὁ (Lat. *Caurus*), *the N.W. wind*; used for the N.W. quarter of the heavens, Ac. xxvii. 12. (N. T.)\*

## Ψ

**Ψ, ψ, ψι**, *psi*, *ps*, the twenty-third letter. As a numeral, ψ' = 700; ψ = 700,000.

**ψάλλω**, ψαλῶ, *to sing, accompanied with instruments, to sing psalms*, Ro. xv. 9; 1 Cor. xiv. 15; Ep. v. 19; Ja. v. 13.\*

**ψαλμός**, ου, ὁ, *a psalm, a song of praise*, Ep. v. 19; Col. iii. 16; plur., *the book of Psalms* in the O. T., Lu. xxiv. 44. *Syn.*: see ὕμνος.

**ψευδ-ἀδελφος**, ου, ὁ, *a false brother, a pretended Christian*, 2 Cor. xi. 26; Gal. ii. 4. (N. T.)\*

**ψευδ-ἀπόστολος**, ου, ὁ, *a false or pretended apostle*, 2 Cor. xi. 13. (N. T.)\*

**ψευδής**, ἐς, *false, deceitful, lying*, Ac. vi. 13; Rev. ii. 2, xxi. 8.\*

**ψευδο-διδάσκαλος**, ου, ὁ, *a false teacher, a teacher of false doctrines*, 2 Pet. ii. 1. (N. T.)\*

**ψευδο-λόγος**, ου, *false-speaking, speaking lies*, 1 Tim. iv. 2.\*

**ψεύδομαι**, dep., 1st aor. ἐψεύσαμην, *to deceive, to lie, to speak falsely*, Heb. vi. 18; Rev. iii. 9; *to lie to* (acc.), Ac. v. 3.

**ψευδο-μάρτυρ**, or -us, υπος, ὁ, *a false witness*, Mat. xxvi. 60; 1 Cor. xv. 15.\*

**ψευδο-μαρτυρέω**, ὠ, ἥσω, *to testify falsely*, Lu. xviii. 20.

**ψευδο-μαρτυρία**, as, ἡ, *false testimony*, Mat. xv. 19, xxvi. 59.\*

**ψευδο-προφήτης**, ου, ὁ, *a false prophet, one who in God's name teaches what is false*, Mar. xiii. 22; 2 Pet. ii. 1. (S.)

**ψεῦδος**, ους, τό, *a falsehood, a lie*, Jn. viii. 44; 2 Th. ii. 11.

**ψευδό-χριστος**, ου, ὁ, *a false Christ, a pretended Messiah*, Mat. xxiv. 24; Mar. xiii. 22. (N. T.)\*

**ψευδ-ώνυμος**, ου, *falsely named*, 1 Tim. vi. 20.\*

**ψεῖσμα**, ατος, τό, *falsehood, perfidy*, Ro. iii. 7.\*

**ψεῦστος**, ου, ὁ, *a liar, a deceiver*, Jn. viii. 44, 55; Ro. iii. 4.

**ψηλαφάω**, ὦ, *to feel, to touch, to handle* (acc.), Lu. xxiv. 39; Heb. xii. 18; 1 Jn. i. 1; *to feel after, grope for*, fig., Ac. xvii. 27.\* *Syn.*: see ἅπτω.

**ψηφίζω**, ἰσω, *to reckon, to compute*, Lu. xiv. 28; Rev. xiii. 18.\*

**ψῆφος**, ου, ἡ, *a small stone, a pebble*, Rev. ii. 17; used for voting, hence, *a vote*, Ac. xxvi. 10.\*

**ψιθυρισμός**, ου, ὁ, *a whispering, a secret slandering*, 2 Cor. xii. 20. (S.)\*

**ψιθυριστής**, ου, ὁ, *a whisperer, a secret slanderinger*, Ro. i. 30.\*

**ψυχῶν**, ου, τό, *a crumb*, Mat. xv. 27; Mar. vii. 28; Lu. xvi. 21 (W. H. omit). (N. T.)\*

**ψυχή**, ἡς, ἡ, (1) *the vital breath, the animal life, of animals*, Rev. viii. 9, xvi. 3, elsewhere only of man, Mat. vi. 25; (2) *the human soul, as distinguished from the body*, Mat. x. 28; (3) *the soul as the seat of the affections, the will, etc.*, Ac. xiv. 2, 22; (4) *the self* (like Heb.), Mat. x. 39; (5) *a human person, an individual*, Ro. xiii. 1.

**ψυχικός**, ἡ, ὄν, *animal, natural, sensuous*, 1 Cor. ii. 14, xv. 44, 46; Ja. iii. 15; Ju. 19.\*

**ψυχός**, ους, τό, *cold*, Jn. xviii. 18.

**ψυχρός**, ἄ, ὄν, *cold*, Mat. x. 42 (sc. ὑδατος); fig., *cold-hearted*, Rev. iii. 15, 16.\*

**ψύχω**, 2d fut. pass. ψυγήσομαι, *to cool*; pass., fig., *to be cooled, to grow cold*, Mat. xxiv. 12.\*

**ψομίζω**, *to feed*, Ro. xii. 20; *to spend in feeding*, 1 Cor. xiii. 3.\*

**ψωμίον**, ου, τό, *a bit, a morsel*, Jn. xiii. 26, 27, 30. (S.)\*

**ψῶχω**, *to rub, to rub to pieces*, as ears of corn, Lu. vi. 1.\*

## Ω

**Ω, ω, ὦ μέγα**, *omega, o*, the twenty-fourth letter. As a numeral, ω' = 800; ω = 800,000. τὸ ὦ, a name of God and Christ (see under Α), Rev. i. 8, 11 (W. H. omit), xxi. 6, xxii. 13.\*

**ὦ**, interj., *O*, used before the vocative in address, Ac. i. 1, xviii. 14; in exclamation, of admiration, Mat. xv. 28; Ro. xi. 33; or of reproof, Lu. xxiv. 25.

**Ὠβήδ**, ὁ, *Obed*, Mat. i. 5 (W. H. Ἰωβήδ); Lu. iii. 32 (W. H. Ἰωβήλ).\*

**ᾧδε**, adv., of place, *hither, here*; so, *in this life*, Heb. xiii. 14; *herein, in this matter*, Rev. xiii. 10; ᾧδε ἡ ᾧδε, *here or there*, Mat. xxiv. 23.

**ὦδῃ**, ἡς, ἡ, *an ode, a song*, Rev. v. 9, xv. 3. *Syn.*: see ὕμνος.

**ὠδίν**, ἱνός, ἡ, *the pain of childbirth, acute pain, severe anguish*, Mat. xxiv. 8; Mar. xiii. 8; Ac. ii. 24; 1 Th. v. 3.\*

**ὠδίνω**, *to feel the pains of childbirth, to travail*, Gal. iv. 27; Rev. xii. 2; fig., Gal. iv. 19.\*

**ὦμος**, ου, ὁ, *a shoulder*, Mat. xxiii. 4; Lu. xv. 5.\*

**ὠνέομαι**, οὔμαι, ἥσομαι, *to buy* (gen. of price), Ac. vii. 16.\*

**ὠόν** (W. H. ὠόν), ου, τό, *an egg*, Lu. xii. 12.\*

**ᾠρα**, as, ἡ, (1) *a definite space of time, a season*; (2) *an hour*, Mar. xiii. 32; Ac. xvi. 33; (3) *the particular time for anything*, Lu. xiv. 17; Mat. xxvi. 45.

**ὠραίος**, αλα, αἰων, *fair, beautiful*, Mat. xxiii. 27; Ac. iii. 2, 10; Ro. x. 15.\*

**ὠρύσομαι**, dep. mid., *to roar, to howl*, as a beast, 1 Pet. v. 8.\*

**ὥς**, an adv. of comparison, *as, like as, about, as it were*, according as, 2 Pet. i. 3; *how*, Lu. viii. 47; *how!* Ro. x. 15; as particle of time,



when, while, as soon as, Lu. i. 23, xx. 37; Ro. xv. 24; as consecutive particle, so that (inf.), Ac. xx. 24; ὡς ἔπος εἰπεῖν, so to speak, Heb. vii. 9.

ὡσαννά, interj., hosanna! (Heb., Ps. cxviii. 25, *save now!*), Mat. xxi. 9, 15; Mar. xi. 9, 10; Jn. xii. 13. (N.T.)\*

ὡσ-αύτως, adv., in like manner, likewise, Mat. xx. 5, 1 Tim. ii. 9.

ὡσ-εἰ, adv., as if, as though, like as, with numerals, about, Ac. ii. 3, 41.

Ὡσηέ, ὁ, Hosea, Ro. ix. 25.\*

ὡσ-περ, adv., just as, as, Mat. xii. 40; 1 Cor. viii. 5.

ὡσ-περ-εἰ, adv., just as if, as it were, 1 Cor. xv. 8.\*

ὡσ-τε, conj., so that (inf., see Gr. § 391, Wi. §§ 41 b, 5, note 1, 44, 1, Bu. 244), therefore, Mat. viii. 24; Gal. iii. 9, 24.

ὠτάριον, ον, τό (dim. of οὖς, see παιδάριον), an ear, Mar. xiv. 47 (W. H.); Jn. xviii. 10 (W. H.).\*

ὠτίον, ον, τό (dim. of οὖς, an ear), an ear, Mat. xxvi. 51;

Lu. xxii. 51; Jn. xviii. 26; also in the passages under ὠτάριον (Rec).\*

ὠφέλεια, as, ἡ, usefulness, profit, advantage, Ro. iii. 1; Ju. 16.\*

ὠφελέω, ὦ, ἤσω, to be useful, to profit, to benefit, to help (acc., also acc. of definition), Ro. ii. 25; 1 Cor. xiv. 6; pass., to be profited, to be helped, Mat. xvi. 26.

ὠφέλιμος, ον, profitable, beneficial, dat. of pers., Tit. iii. 8; πρὸς (acc.), of obj., 1 Tim. iv. 8; 2 Tim. iii. 16.\*

## NEW TESTAMENT SYNONYMS.

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### INTRODUCTION.

A *careful* discrimination between synonyms in the study of any language is a matter of the utmost importance, and also consequently of considerable difficulty. But there are some considerations which make a treatment of the synonyms of the New Testament especially difficult and especially necessary. The Greek language in classical times was one which was admirably adapted for expressing fine shades of meaning, and therefore one which abounded in synonyms. In later Greek, outside of the New Testament, some of these distinctions were changed or modified. The writers of the New Testament were men of Semitic habits of thought and expression. They also had theological and ethical teachings to impart which were far more profound and spiritual than had been conveyed by the Greek language previous to that time. These and other facts affecting the New Testament Greek necessarily modify the meaning of many of the synonyms there used, in some cases effecting a complete transformation.

The object in the present treatment is to consider the New Testament usage. Hence, the distinctions of classical Greek are stated only so far as they are also found in New Testament usage, or are of importance for determining the latter. For a discrimination of the distinctive meanings of New Testament synonyms, three things must usually be considered :

First, the etymological meaning of the words ;

Second, the relations in which the words are found in classical Greek ;

Third, the relations in which they are found in New Testament Greek, the last being often the chief factor.

The use of the words in the Septuagint is also important, for their connection with the Hebrew words which they are used to translate often throws light on their meaning.

The discussions here given aim to be brief, but yet to outline clearly the important and fundamental differences of meaning. Some words which are often given in works on this subject have been omitted, for the reason that the definitions as given in the Lexicon sufficiently indicate the important distinctions. There has been added, however, a consideration of some other words which are not so commonly included.

The chief works from which material and suggestions have been drawn are mentioned in the Introduction to the Lexicon.

The reason is stated in the Introduction to the Lexicon why in some cases the same word is treated both in the synonyms of the Lexicon itself, and also in this place. In every such instance the treatment here is to be regarded as supplementary to that in the Lexicon proper.

The synonyms here discussed do not belong exclusively nor chiefly to any one class of words. Both theological and non-theological terms are included. The aim has been to consider all the synonyms most likely to be confounded with one another, *i.e.*, all those most important, for practical use, to the average student of the New Testament.



## INDEX TO SYNONYMS.

This Index includes all the synonyms discussed in any way, even those indicated by simply giving references to literature concerning them, both in the Lexicon itself and in this separate chapter. Where the same word is discussed in both, the treatment in this separate chapter, as previously stated, is to be considered as supplementary to that in the Lexicon proper.

*The references BY PAGES are in every case to the Lexicon itself; BY SECTIONS, to this separate chapter.*

	PAGE.	SECT.		PAGE.	SECT.
ἀγαθωσύνη . . . . .	I		ἄμεμπτος . . . . .	10	
ἀγαπάω . . . . .	I	31	ἀμιάντος . . . . .	19	
ἄγιος . . . . .	2	I	ἀμφίβληστρον . . . . .	7	
ἀγνόημα . . . . .	2	2	ἄμωμος . . . . .	10	
ἀγνός . . . . .	2	I	ἀνάθεμα . . . . .	7	
ἀγράμματος . . . . .	2		ἀνάθημα . . . . .	7	
ἄδολος . . . . .	2	3	ἀνακαίνωσις . . . . .	8	11
αἰδώς . . . . .	3	5	ἀνάπανσις . . . . .		39
αἵρεσις . . . . .		33	ἀνέγκλητος . . . . .		10
αἰσχρολογία . . . . .		4	ἄνεμος . . . . .		40
αἰσχύνη . . . . .	4	5	ἀνεπίληπτος . . . . .		10
αἰτέω . . . . .	4	37	ἄνεσις . . . . .		39
αἰτία . . . . .		7	ἀνθρωποκτόνος . . . . .		12
αἵτημα . . . . .	4	6	ἀνομία . . . . .	9	2
αἰών . . . . .	4	38	ἀνοχή . . . . .	10	
ἄκακος . . . . .		3	ἀντίτυπος . . . . .		36
ἀκέραιος . . . . .		3	ἀντίχριστος . . . . .		13
ἀλαζών . . . . .		8	ἄποῦς . . . . .		3
ἀλείφω . . . . .	5		ἀποκάλυψις . . . . .	12	
ἀληθής . . . . .	5		ἀπολύτρωσις . . . . .	12	
ἀληθινός . . . . .	5		ἄπτομαι . . . . .	13	
ἄλλος . . . . .	6		ἄρτιος . . . . .	14	
ἁμαράντιος . . . . .		9	ἄρχαῖος . . . . .		41
ἁμάραντος . . . . .		9	ἀρχιτελώνης . . . . .		59
ἁμάρτημα . . . . .	6	2	ἀσέβεια . . . . .	14	2
ἁμαρτία . . . . .	6	2	ἀσέλγεια . . . . .		14

	PAGE.	SECT.		PAGE.	SECT.
ἄσπονδος . . . . .		15	ἐπιθυμία . . . . .		23
ἄστειος . . . . .		16	ἐπιτιμῶ . . . . .		7
ἄσυνθετος . . . . .		15	ἐπιφάνεια . . . . .	40	
ἄσωτία . . . . .		14	ἐρωτάω . . . . .	4	37
αὐστηρὸς . . . . .		42	ἕτερος . . . . .	6	
ἄφεςις . . . . .	16		εὐλάβεια . . . . .	23	
ἄφθαρτος . . . . .		9	εὐλαβής . . . . .	43	18
ἄχλυσ . . . . .		43	εὐσεβής . . . . .	43	18
			εὐτραπελία . . . . .		4
βίος . . . . .	19		εὐχαριστία . . . . .	43	6
βόσκω . . . . .	20		εὐχή . . . . .	43	6
βούλομαι . . . . .		32			
βωμός . . . . .	20		ζόφος . . . . .		43
			ζωή . . . . .	19	
γνόφος . . . . .		43	ζῶον . . . . .		47
γνώσις . . . . .	22	17			
			ἥττημα . . . . .	46	2
δέησις . . . . .	23	6			
δεῖ . . . . .		57	θάλασσα . . . . .		48
δειλία . . . . .	23		θειότης . . . . .	46	
δεισιδαίμων . . . . .	24	18	θέλω . . . . .		32
δεσπότης . . . . .	24		θεοσεβής . . . . .	46	18
δημιουργός . . . . .	25		θεότης . . . . .	46	
δήμος . . . . .		44	θεράπων . . . . .		45
διάδημα . . . . .	25		θεσμός . . . . .		35
διάκονος . . . . .		45	θηρίον . . . . .		47
διάνοια . . . . .		34	θιγγάνων . . . . .	13	
δίδραχμον . . . . .		58	θλιψίς . . . . .		24
δίκτυον . . . . .	7		θρηνέω . . . . .		49
δόγμα . . . . .		35	θρήσκος . . . . .	47	18
δοκέω . . . . .	28		θύελλα . . . . .		40
δοκιμάζω . . . . .	28		θυμός . . . . .	47	
δολῶ . . . . .		46	θυσιαστήριον . . . . .	20	
δοῦλος . . . . .		45			
δύναμις . . . . .	29		ἰδέα . . . . .	48	50
			ιδιώτης . . . . .	2	
Ἑβραῖος . . . . .	30		ιερόν . . . . .	48	
ἔθνος . . . . .		44	ιερός . . . . .	48	1
εἰκῶν . . . . .	31		ικετηρία . . . . .	48	6
εἰλικρινής . . . . .		19	ἰλασμός . . . . .	48	
ἐκκλησία . . . . .	33	20	ἰμάτιον . . . . .	49	51
ἐλεγχος . . . . .		7	ἰματισμός . . . . .	49	51
ἐλέγχω . . . . .		7	Ἰουδαῖος . . . . .	30	
ἐλεος . . . . .		30	Ἰσραηλῆτης . . . . .	30	
ἐλκῶ . . . . .	34				
ἐντευξις . . . . .	36	6	καθαρός . . . . .		19
ἐντολή . . . . .		35	καινός . . . . .	50	52
ἐντροπή . . . . .	36	5	καιρός . . . . .	50	
ἐπίγνωσις . . . . .	39	17	κακός . . . . .		25
ἐπιείκεια . . . . .		22	καλός . . . . .		16

	PAGE.	SECT.		PAGE.	SECT.
καπηλεύω . . . . .		46	ὁμοίως . . . . .	70	
κόλασις . . . . .		26	ὀργή . . . . .	47	
καταλλαγή . . . . .	52		ὀρεξις . . . . .		23
κενός . . . . .	55		ὀρμή . . . . .		23
κῆσος . . . . .		58	ὀσιος . . . . .	72	1
κλέπτης . . . . .	56		ὀφείλει . . . . .		57
κόπος . . . . .		53	ὄχλος . . . . .		44
κόπτομαι . . . . .		49			
κόσμος . . . . .	4	38	πάθος . . . . .		23
κόφινος . . . . .		56	παιδάριον . . . . .		60
κραϊπάλη . . . . .		54	παιδίον . . . . .		60
κύριος . . . . .	24		παιδίσκη . . . . .		60
κῶμος . . . . .		54	παῖς . . . . .		60
			παλαιός . . . . .		41
λαῖλαψ . . . . .		40	παλιγγενεσία . . . . .	74	11
λαλέω . . . . .	59		πανήγυρις . . . . .	74	20
λαμπάς . . . . .	59		παράβασις . . . . .	74	2
λαός . . . . .		44	παρακοή . . . . .	75	2
λατρεύω . . . . .	59		παρανομία . . . . .	75	2
λέγω . . . . .	59		παράπτωμα . . . . .	75	2
λειτουργέω . . . . .	59		πάρεσις . . . . .	16	
ληστής . . . . .	56		παροργισμός . . . . .	47	
λούω . . . . .	61		πατριά . . . . .		61
λυπέομαι . . . . .		49	πειράζω . . . . .	28	
λύχνος . . . . .	59		πέλαγος . . . . .		48
			πένης . . . . .	78	
μακροθυμία . . . . .	10		πενθέω . . . . .		49
μάταιος . . . . .	55		πλεονεξία . . . . .	80	
μάχη . . . . .		55	πλύνω . . . . .	61	
μέθη . . . . .		54	πνεῦμα . . . . .		40
μεταμέλομαι . . . . .	64		πνοή . . . . .		40
μετανοέω . . . . .	64		ποδήρης . . . . .	81	51
μιαίνω . . . . .		27	ποιέω . . . . .	81	28
μολύνω . . . . .		27	ποιμαίνω . . . . .	20	
μορφή . . . . .	66	50	πόλεμος . . . . .		55
μόχθος . . . . .		53	πονηρός . . . . .		25
μωρολογία . . . . .		4	πόνος . . . . .		53
			πότος . . . . .		54
ναός . . . . .	48		πραότης . . . . .		21, 22
νέος . . . . .	50	52	πράσσω . . . . .	83	28
νίπτω . . . . .	61		προσευχή . . . . .	85	6
νόμος . . . . .		35	πτωχός . . . . .	78	
νοῦς . . . . .		34			
			σαγήνη . . . . .	7	
οἰκέτης . . . . .		45	σαρκικός . . . . .		29
οἶκος . . . . .		61	σάρκινος . . . . .		29
οἰκτιρμός . . . . .		30	σεμνός . . . . .		1
οἰνοφλυγία . . . . .		54	σημεῖον . . . . .	29	
ὀλόκληρος . . . . .	14		σικάριος . . . . .		12
ὁμοίωμα . . . . .	70		σκληρός . . . . .		42



	PAGE.	SECT.		PAGE.	SECT.
σκοτός . . . . .		43	φαίνομαι . . . . .	28	
σοφία . . . . .	91	17	φανέρωσις . . . . .	104	
σπαταλάω . . . . .	91		φαῦλος . . . . .		25
σπυρίς . . . . .		56	φέγγος . . . . .	59	
στενοχωρία . . . . .		24	φέρω . . . . .	104	
στέφανος . . . . .	25		φιλαργυρία . . . . .	80	
στολή . . . . .	93	51	φιλέω . . . . .	1	31
στρηνιάω . . . . .	91		φόβος . . . . .	23	
συναγωγή . . . . .	95	20	φονεύς . . . . .		12
τύρω . . . . .	34		φορέω . . . . .	104	
σχῆμα . . . . .	97	50	φόρος . . . . .		58
σχίσμα . . . . .		33	φρόνησις . . . . .	106	17
σωφροσύνη . . . . .		5	φυλή . . . . .		61
			φῶς . . . . .	59	
ταπεινοφροσύνη . . . . .		21	φωστήρ . . . . .	59	
τέκνον . . . . .		60			
τέλειος . . . . .	14		χιτών . . . . .	107	51
τέλος . . . . .		58	χλαμύς . . . . .	107	51
τελώνης . . . . .		59	χρηστότης . . . . .	1	
τέρας . . . . .	29		χρίω . . . . .	5	
τεχνίτης . . . . .	25		χρόνος . . . . .	50	
τιμωρία . . . . .		26			
τρυφάω . . . . .	91		ψαλμός . . . . .	102	
τύπος . . . . .		36	ψευδόχριστος . . . . .		13
			ψηλαφάω . . . . .	13	
υἱός . . . . .		60	ψυχικός . . . . .		29
ὕμνος . . . . .	102				
ὑπερήφανος . . . . .		8	ῥῆμα . . . . .	102	
ὑπέρβη . . . . .		45	ῥαῖος . . . . .		16
ὑπομονή . . . . .	10				

## § 1. Holy, sacred, pure.

ἱερός, ὁσῖος, ἅγιος, ἄγνός, σεμνός.

None of these words in classical Greek has necessarily any moral significance. Those which now have such a meaning have developed it in Biblical Greek. **ἱερός** means *sacred*, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for *holy* in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception. **ὁσῖος**, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to **ὁσῖος**, *i.e.*, as **ἀνοσία**, the Greeks regarded, *e.g.*, a marriage between brother and sister such as was common in Egypt, or the omission of the rites of sepulture in connection with a relative. **ἅγιος** has probably as its fundamental meaning *separation*, *i.e.*, from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does. **ἄγνός** is probably related to **ἅγιος**. It means specifically *pure*. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh. **σεμνός** is that which inspires *reverence* or *awe*. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

## § 2. Sin.

ἁμαρτία, ἁμάρτημα, ἀσέβεια, παρακοή, ἀνομία, παρανομία, παράβασις, παράπτωμα, ἄγνότημα, ἥττημα.

**ἁμαρτία** meant originally *the missing of a mark*. When applied to moral things the idea is similar, it is missing the true end of life, and so it is

used as a general term for *sin*. It means both the act of sinning and the result, the sin itself. **ἀμαρτήμα** means only the sin itself, not the act, in its particular manifestations as separate deeds of disobedience to a divine law. **ἀσέβεια** is *ungodliness*, positive and active irreligion, a condition of direct opposition to God. **παρακοή** is strictly *failing to hear*, or hearing carelessly and inattentively. The sin is in this failure to hear when God speaks, and also in the active disobedience which ordinarily follows. **ἀνομία** is *lawlessness*, contempt of law, a condition or action not simply without law, as the etymology might indicate, but contrary to law. The law is usually by implication the Mosaic law. **παρανομία** occurs only once, 2 Pet. ii. 16, and is practically equivalent to *ἀνομία*. **παράβασις** is *transgression*, the passing beyond some assigned limit. It is the breaking of a distinctly recognized commandment. It consequently means more than *ἀμαρτία*. **παράπτωμα** is used in different senses, sometimes in a milder sense, denoting an error, a mistake, a fault; and sometimes meaning a trespass, a willful sin. **ἀγνότημα** occurs only once, Heb. ix. 7. It indicates *error*, sin which to a certain extent is the result of ignorance. **ἡττημα** denotes *being worsted, defeated*. In an ethical sense it means *a failure in duty, a fault*. — All these different words may occasionally but not usually be used simply to describe the same act from different points of view. The fundamental meanings of these words may well be summed up in the language of Trench: Sin “may be regarded as the missing of a mark or aim: it is then *ἀμαρτία* or *ἀμαρτήμα*; the overpassing or transgressing of a line: it is then *παράβασις*; the disobedience to a voice: in which case it is *παρακοή*; the falling where one should have stood upright: this will be *παράπτωμα*; ignorance of what one ought to have known: this will be *ἀγνότημα*; diminishing of that which should have been rendered in full measure, which is *ἡττημα*; non-observance of a law, which is *ἀνομία* or *παρανομία*.”

### § 3. Sincere.

*ἀπλοῦς, ἀκέραιος, ἄκακος, ἄδολος.*

**ἀπλοῦς** is literally *spread out without folds*, and hence means single, simple, without complexity of character and motive. In the N.T. this idea of simplicity is always favorable; in classical Greek the word is also occasionally used in an unfavorable sense, denoting foolish simplicity. **ἀκέραιος** also means *simple*, literally *free from any foreign admixture, unadulterated, free from disturbing elements*. **ἄκακος** in Heb. vii. 26 means one in whom exists absence of all evil, and so by implication the presence of all good. It passes



also through the merely negative meaning of absence of evil, found in S., to the unfavorable meaning of simple, easily deceived, credulous, which is found in Ro. xvi. 18. **ἄδολος**, occurring only in 1 Pet. ii. 2, means *sincere, unmixed, without guile*.

#### § 4. Sins of the tongue.

**μωρολογία, αἰσχρολογία, εὐτραπεία.**

**μωρολογία**, used only once in the N.T., is *foolish talking*, but this in the Biblical sense of the word foolish, which implies that it is also sinful. It is conversation which is first insipid, then corrupt. It is random talk, which naturally reveals the vanity and sin of the heart. **αἰσχρολογία**, also used once, means any kind of disgraceful language, especially abuse of others. In classical Greek it sometimes means distinctively language which leads to lewdness. **εὐτραπεία**, occurring once, originally meant *versatility in conversation*. It acquires, however, an unfavorable meaning, since polished, refined conversation has a tendency to become evil in many ways. The word denotes, then, a subtle form of evil-speaking, sinful conversation without the coarseness which frequently accompanies it, but not without its malignity.

#### § 5. Shame, disgrace.

**αἰδώς, αἰσχύνη, ἐντροπή, (σωφροσύνη).**

**αἰδώς** is the feeling of *innate moral repugnance* to doing a dishonorable act. This moral repugnance is not found in **αἰσχύνη**, which is rather the feeling of *disgrace* which results from doing an unworthy thing, or the fear of such disgrace which serves to prevent its being done. **αἰδώς** is thus the nobler word, **αἰσχύνη** having regard chiefly to the opinions of others. **αἰδώς** is the fear of doing a shameful thing, **αἰσχύνη** is chiefly the fear of being found out. "**αἰδώς** would always restrain a good man from an unworthy act, while **αἰσχύνη** might sometimes restrain a bad one" (Trench). **ἐντροπή** stands somewhat between the other two words in meaning, but in the N.T. leans to the nobler side, indicating that *wholesome shame* which leads a man to consideration of his condition if it is unworthy, and to a change of conduct for the better. **σωφροσύνη**, *self-command*, may not seem to have much in common with these three words. As a matter of fact, however, it expresses positively that which **αἰδώς** expresses negatively.

## § 6. Prayer.

εὐχή, προσευχή, δέσις, ἔντευξις, εὐχαριστία, αἴτημα, ἱκετηρία.

εὐχή, when it means *prayer*, has apparently a general signification. *προσευχή* and *δέσις* are often used together. *προσευχή* is restricted to prayer to God, while *δέσις* has no such restriction. *δέσις* also refers chiefly to prayer *for particular benefits*, while *προσευχή* is more general. The prominent thought in *ἐντευξις* is that of boldness and freedom in approach to God. *εὐχαριστία* is *thanksgiving*, the grateful acknowledgment of God's mercies, chiefly in prayer. *αἴτημα*, much like *δέσις*, denotes a specific petition for a particular thing. In *ἱκετηρία* the attitude of humility and deprecation in prayer is specially emphasized. All these words may indicate at times not different kinds of prayer, but the same prayer viewed from different stand-points.

## § 7. To rebuke; rebuke, accusation.

ἐπιτιμάω, ἐλέγχω; αἴτία, ἔλεγχος.

ἐπιτιμάω means simply *to rebuke*, in any sense. It may be justly or unjustly, and, if justly, the rebuke may be heeded or it may not. ἐλέγχω, on the other hand, means to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means *to convince*. A similar distinction exists between the nouns αἴτία and ἔλεγχος. αἴτία is an accusation, whether false or true. ἔλεγχος is a charge which is shown to be true, and often is so confessed by the accused. It has both a judicial and a moral meaning.

## § 8. Boaster, proud, insolent.

ἀλαζών, ὑπερήφανος, ὑβριστής.

ἀλαζών is properly a *boaster*, who tells great things concerning his own prowess and achievements, with the implied idea that many of his claims are false. This word naturally describes a trait which manifests itself in contact with one's fellow-men, not one which exists simply within the heart. ὑπερήφανος describes one who thinks too highly of himself, describing a trait which is simply internal, not referring primarily to external manifestation, although this is implied. It means one who is *proud*, the external manifestation when it appears being in the form of *arrogance* in dealing with others. ὑβριστής describes one who delights in *insolent wrong-doing* toward others,

finds pleasure in such acts. Cruelty and lust are two of the many forms which this quality assumes. These three words occur together in Ro. i. 30. They are never used in a good sense. They may be said to move in a certain sense in an ascending scale of guilt, designating respectively "the boastful *in words*, the proud and overbearing *in thoughts*, the insolent and injurious *in acts*" (Cremer).

### § 9. Incorruptible, unfading.

ἄφθαρτος, ἀμάραντος, ἀμαράντινος.

**ἄφθαρτος** is properly *incorruptible*, unaffected by corruption and decay. It is applied to God, and to that which is connected with him. **ἀμάραντος** expresses the same idea in another way. It means *unfading*, the root idea being that it is unaffected by the withering which is common in the case of flowers. **ἀμαράντινος**, derived from ἀμάραντος, means *composed of amaranths*, i.e., of unfading flowers.

### § 10. Faultless, unblamed.

ἄμωμος, ἄμεμπτος, ἀνέγκλητος, ἀνεπίληπτος.

**ἄμωμος** is *faultless*, without blemish, free from imperfections. It refers especially to character. **ἄμεμπτος** is strictly *unblamed*, one with whom no fault is found. This of course refers particularly to the verdict of others upon one. **ἀνέγκλητος** designates one against whom there is no accusation, implying not acquittal of a charge, but that no charge has been made. **ἀνεπίληπτος** means *irreprehensible*, designating one who affords nothing upon which an adversary might seize, in order to make a charge against him.

### § 11. Regeneration, renovation.

παλιγγενεσία, ἀνακαίνωσις.

**παλιγγενεσία** means *new birth*. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In Tit. iii. 5 it means *new birth, regeneration*, referring to God's act of causing the sinner to pass from the death of sin into spiritual life in Christ. It has a wider meaning in Mat. xix. 28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual. **ἀνακαίνωσις** is *renewal* or



*renovation*, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as *e.g.* Cremer, without sufficient reason, have thought that the early use of *παλιγγενεσία* as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning *resurrection*, especially in Mat. xix. 28.

### § 12. Murderer.

φονεύς, ἀνθρωποκτόνος, σικάριος.

Both in derivation and usage, φονεύς and ἀνθρωποκτόνος are distinguished from each other just as the English *murderer* from *manslayer* or *homicide*. σικάριος, used only in Ac. xxi. 38, is the Latin *sicarius*, and means *an assassin*, usually hired for the work, who furtively stabbed his enemy with a short sword, the Latin *sica*. φονεύς is a generic word and may denote a murderer of any kind, σικάριος being one of the specific varieties which it includes.

### § 13. Anti-Christ, false Christ.

ψευδόχριστος, ἀντίχριστος.

ψευδόχριστος means *a false Christ, a pretended Messiah*, who sets himself up instead of Christ, proclaiming that he is Christ. Some have given about the same meaning to ἀντίχριστος. But it is much more probable that it means one diametrically opposed to Christ, one who sets himself up against Christ, proclaiming that there is no Christ.

### § 14. Profligacy.

ἀσωτία, ἀσέλγεια.

The fundamental idea of ἀσωτία is "wastefulness and riotous excess; of ἀσέλγεια, lawless insolence and wanton caprice" (Trench). ἀσωτία means reckless and extravagant expenditure, chiefly for the gratification of one's sensual desires. It denotes a dissolute, profligate course of life. In ἀσέλγεια also there is included the idea of profligacy, often of lasciviousness, but the fundamental thought is the acknowledging of no restraints, the insolent doing of whatever one's caprice may suggest.

## § 15. Covenant-breaker, implacable.

ἀσύνθετος, ἄσπονδος.

These words are quite similar in their effects, but opposite in their conception. **ἀσύνθετος**, occurring only in Ro. i. 31, is *covenant-breaker*, one who interrupts a state of peace and brings on war by disregarding an agreement by which peace is maintained. **ἄσπονδος** is *implacable*, one who refuses to agree to any terms or suggestions of peace. It implies a state of war, and a refusal of covenant or even of armistice to end it permanently or temporarily. In the N.T. use both words probably refer not to war in the strict sense so much as to discord and strife.

## § 16. Beautiful, graceful.

ἀστεῖος, ὥραῖος, καλός.

**ἀστεῖος** is properly one living in a city, urban. It soon acquires the meaning *urbane, polite, elegant*. Then it obtains to a limited extent the meaning *beautiful*, although never in the highest degree. **ὥραῖος**, from ὥρα, hour, period, means properly *timely*. From that comes the idea of being beautiful, since nearly everything is beautiful in its hour of fullest perfection. **καλός** is a much higher word. It means *beautiful*, physically or morally. It is, however, distinctly the beauty which comes from harmony, the beauty which arises from a symmetrical adjustment in right proportion, in other words, from the harmonious completeness of the object concerned.

## § 17. Wisdom, knowledge.

σοφία, φρόνησις, γνῶσις, ἐπίγνωσις.

**σοφία** is certainly the highest word of all these. It is properly *wisdom*. It denotes mental excellence in the highest and fullest sense, expressing an *attitude* as well as an *act* of the mind. It comprehends knowledge and implies goodness, including the striving after the highest ends, as well as the using of the best means for their attainment. It is never ascribed to any one but God and good men, except in a plainly ironical sense. **φρόνησις** is a middle term, sometimes having a meaning nearly as high as *σοφία*, sometimes much lower. It means *prudence, intelligence*, a skillful adaptation of the means to the end desired, the end, however, not being necessarily a good one. **γνῶσις** is *knowledge, cognition*, the understanding of facts or truths,

or else *insight, discernment*. **ἐπίγνωσις** has an intensive meaning as compared with **γνώσις**, it is a fuller, clearer, more thorough knowledge. The verb **ἐπιγινώσκω** has the same intensive force as compared with **γινώσκω**.

### § 18. Religious.

**θεοσεβής, εὐσεβής, εὐλαβής, θρήσκος, δεισιδαίμων.**

**θεοσεβής**, according to derivation and usage, means *worship of God* (or of the gods), a fulfillment of one's duty towards God. It is a general term, meaning *religious* in a good sense. **εὐσεβής** is distinguished from **θεοσεβής** in two ways. It is used to include the fulfillment of obligations of all kinds, both towards God and man. It is thus applied to the fulfillment of the duties involved in human relations, as towards one's parents. Furthermore, when used in the higher sense, it means not any kind of worship, but, as the etymology indicates, the worshipping of God *aright*. **εὐλαβής**, meaning originally *careful in handling*, in its religious application means careful in handling divine things. It characterizes the anxious and scrupulous worshipper, careful not to change anything that should be observed in worship, and fearful of offending. It means *devout*, and may be applied to an adherent of any religion, being especially appropriate to describe the best of the Jewish worshippers. **θρήσκος** is one who is diligent in the performance of the *outward* service of God. It applies especially to ceremonial worship. **δεισιδαίμων**, in accordance with its derivation, makes prominent the element of *fear*. It emphasizes strongly the ideas of dependence and of anxiety for divine favor. It may be used as practically equivalent to **θεοσεβής**. Often, however, it implies that the fear which it makes prominent is an unworthy fear, so that it comes to have the meaning *superstitious*. In the N.T. it is used, as is also the noun **δεισιδαιμονία**, in a purposely neutral sense, meaning simply *religious*, neither conveying the highest meaning, nor plainly implying a lower meaning.

### § 19. Pure.

**εἰλικρινής, καθαρός, ἀμίαντος.**

**εἰλικρινής** denotes chiefly that which is pure as being *sincere*, free from foreign admixture. **καθαρός** is that which is pure as being *clean*, free from soil or stain. The meaning of both in the N.T. is distinctly ethical. **ἀμίαντος** is *unspotted*, describing that which is far removed from every kind of contamination.



## § 20. Assembly, church.

συναγωγή, ἐκκλησία, πανήγυρις.

According to their derivation, συναγωγή is simply *an assembly*, a mass of people gathered together; ἐκκλησία is a narrower word, also *an assembly*, but including only those specially *called together out of* a larger multitude, for the transaction of business. ἐκκλησία usually denotes a somewhat more select company than συναγωγή. A significant use of ἐκκλησία in strict harmony with its derivation was common among the Greeks. It was their common word for the lawful assembly in a free Greek city of all those possessing the rights of citizenship, for the transaction of public affairs. They were *summoned out of* the whole population, "a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights" (Trench). συναγωγή had been, before N.T. times, appropriated to designate *a synagogue*, a Jewish assembly for worship, distinct from the Temple, in which sense it is used in the N.T. Probably for that reason, and also for its greater inherent etymological fitness, ἐκκλησία is the word taken to designate *a Christian church*, a company of believers who meet for worship. Both these words, however, are sometimes used in the N.T. in a non-technical sense. πανήγυρις, occurring only in Heb. xii. 23, differs from both, denoting a solemn assembly for festal rejoicing.

## § 21. Humility, gentleness.

ταπεινοφροσύνη, πραότης.

ταπεινοφροσύνη is *humility*, not the making of one's self small when he is really great, but thinking little of one's self, because this is in a sense the right estimate for any human being, however great. πραότης is founded upon this idea, and goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with *gentleness* and *meekness* whatever may come to him from others or from God.

## § 22. Gentleness.

πραότης, ἐπιείκεια.

Both words may be translated *gentleness*, yet there are marked differences in meaning. πραότης is rather passive, denoting, as has been said above, see § 21, one's attitude toward others in view of their acts, bad or

good. **ἐπιείκεια** is distinctly active, it is seen in one's deeds toward others, and it usually implies the relation of superior to inferior. It is fundamentally a relaxing of strict legal requirements concerning others, yet doing this in order more fully to carry out the real spirit of the law. It is *clemency* in which there is no element of weakness or injustice.

### § 23. Desire, lust.

**ἐπιθυμία, πάθος, ὁρμή, ὄρεξις.**

**ἐπιθυμία** is the broadest of these words. Its meaning may be good, but it is usually bad. It denotes any natural desire or appetite, usually with the implication that it is a depraved desire. **πάθος** has not as broad a meaning as in classical Greek, but denotes evil desire, chiefly, however, as a condition of the soul rather than in active operation. **ὁρμή** indicates *hostile* motion toward an object, either for seizing or repelling. **ὄρεξις** is a desire or appetite, especially seeking the object of gratification in order to make it one's own.

### § 24. Affliction.

**θλίψις, στενοχωρία.**

**θλίψις** according to its derivation means *pressure*. In its figurative sense it is that which presses upon the spirit, *affliction*. **στενοχωρία** meant originally *a narrow, confined space*. It denotes affliction as arising from cramping circumstances. In use it cannot always be distinguished from **θλίψις**, but it is ordinarily a stronger word.

### § 25. Bad, evil.

**κακός, πονηρός, φαῦλος.**

These words may be used with very little distinction of meaning, but often the difference is marked. **κακός** frequently means *evil* rather negatively, referring to the absence of the qualities which constitute a person or thing what it should be or what it claims to be. It is also used meaning *evil* in a moral sense. It is a general antithesis to **ἀγαθός**. **πονηρός** is a word at once stronger and more active, it means *mischief-making*, delighting in injury, doing evil to others, dangerous, destructive. **κακός** describes the quality according to its nature, **πονηρός**, according to its effects. **φαῦλος** is the bad chiefly as the *worthless*, the good for nothing.

## § 26. Punishment.

τιμωρία, κόλασις.

**τιμωρία** in classical and N.T. usage denotes especially the vindictive character of punishment, it is the punishment in relation to the *punisher*. **κόλασις** in classical Greek meant usually punishment which aimed at the reformation of the offender. But sometimes in later Greek, and always in the N.T., the idea of reformation seems to disappear, so that there remains simply the idea of punishment, but viewed in relation to the *punished*.

## § 27. To pollute.

μιαίνω, μολύνω.

**μιαίνω** meant originally *to stain*, as with color. **μολύνω** meant originally *to smear over*, as with mud or filth, always having a bad meaning, while the meaning of **μιαίνω** might be either good or bad. According to classical Greek, **μιαίνω** has a religious meaning, *to profane*, while **μολύνω** is simply *to spoil, disgrace*. As ethically applied in the N.T. they have both practically the same meaning, *to pollute, defile*. It is, however, true that **μιαίνω**, to judge from classical usage, refers chiefly to the effect of the act not on the individual, but on others, on the community.

## § 28. To do.

ποιέω, πράσσω.

These words are often used interchangeably, but in many cases a distinction can be drawn. **ποιέω** refers more to the object and end of an act, **πράσσω** rather to the means by which the object is attained. Hence, while **ποιέω** means *to accomplish*, **πράσσω** may mean nothing more than merely *to busy one's self about*. **ποιέω** often means to do a thing once for all, **πράσσω**, to do continually or repeatedly. From these distinctions it follows that **ποιέω**, being on the whole the higher word, is more often used of doing good, **πράσσω** more frequently of doing evil.

## § 29. Fleshly, fleshy, sensual.

σαρκικός, σάρκινος, ψυχικός.

**σαρκικός** means *fleshly*, that which is controlled by the wrong desires which rule in the flesh, flesh often being understood in its broad sense, see



**σάρξ.** It describes a man who gives the flesh the dominion in his life, a place which does not belong to it by right. It means distinctly opposed to the Spirit of God, anti-spiritual. **σάρκινος** properly means *fleshy*, made of flesh, flesh being the material of which it is composed. When given a bad meaning, however, it is plainly similar to **σαρκικός**, but according to Trenchard not so strong, denoting one as unspiritual, undeveloped, rather than anti-spiritual. Others, as Cremer and Thayer, with more probability make **σάρκινος** the stronger, it describes one who is flesh, wholly given up to the flesh, rooted in the flesh, rather than one who simply acts according to the flesh (**σαρκικός**). There is much confusion between the two in the N.T. manuscripts. **ψυχικός** has a meaning somewhat similar to **σαρκικός**. Both are used in contrast with **πνευματικός**. But **ψυχικός** has really a distinct meaning, describing the life which is controlled by the **ψυχή**. It denotes, therefore, that which belongs to the animal life, or that which is controlled simply by the appetites and passions of the sensuous nature.

### § 30. Mercy, compassion.

**ἔλεος, οἰκτιρμός.**

Both words denote sympathy, fellow-feeling with misery, mercy, compassion. **ἔλεος**, however, manifests itself chiefly in acts rather than words, while **οἰκτιρμός** is used rather of the inward feeling of compassion which abides in the heart. A criminal might ask for **ἔλεος**, *mercy*, from his judge; but hopeless suffering may be the object of **οἰκτιρμός**, *compassion*.

### § 31. To love.

**ἀγαπάω, φιλέω.**

**ἀγαπάω**, and not **φιλέω**, is the word used of God's love to men, **φιλανθρωπία** is, however, once used with this meaning, Tit. iii. 4. **ἀγαπάω** is also the word ordinarily used of men's love to God, but **φιλέω** is once so used, 1 Cor. xvi. 22. **ἀγαπάω** is the word used of love to one's enemies. The interchange of the words in Jn. xxi. 15-17 is very interesting and instructive.

### § 32. To will, to wish.

**βούλομαι, θέλω.**

In many cases these two words are used without appreciable distinction, meaning *conscious willing, purpose*. But frequently it is evident that a

difference is intended, although there is much difference of opinion as to the exact distinction. Thayer says that **βούλομαι** "seems to designate the will which follows deliberation," **θέλω**, "the will which proceeds from inclination." Grimm, on the other hand, says that **θέλω** gives prominence to the emotive element, **βούλομαι** to the rational and volitive; **θέλω** signifies the choice, while **βούλομαι** marks the choice as deliberate and intelligent. The view of Cremer on the whole seems preferable to any other. According to this view, **βούλομαι** has the wider range of meaning, but **θέλω** is the stronger word, **θέλω** denotes the active resolution, the will urging on to action, see Ro. vii. 15, while **βούλομαι** is rather to have in thought, to intend, to be determined. **βούλομαι** sometimes means no more than to have an inclination, see Ac. xxiii. 15. Instructive examples of the use of the two words in close proximity are found in Mar. xv. 9, 15, and especially Mat. i. 19.

### § 33. Schism.

**σχίσμα**, **αἵρεσις**.

**σχίσμα** is *actual division, separation*. **αἵρεσις** is rather *the separating tendency*, so it is really more fundamental than **σχίσμα**.

### § 34. Mind, understanding.

**νοῦς**, **διάνοια**.

**νοῦς** is distinctly *the reflective consciousness*, "the organ of moral thinking and knowing, the intellectual organ of moral sentiment" (Cremer). **διάνοια** meant originally *activity of thinking*, but has borrowed from **νοῦς** its common meaning of *faculty of thought*. It is more common than **νοῦς**, and has largely replaced it in its usual meanings.

### § 35. Law.

**νόμος**, **θεσμός**, **ἐντολή**, **δόγμα**.

**νόμος** is the common word meaning *law*. It may mean law in general. In the N.T., however, it usually means the law of God, and most frequently the Mosaic law. **θεσμός** is law considered with special reference to the authority on which it rests. **ἐντολή** is more specific, being used of a particular command. **δόγμα** is an authoritative conclusion, a proposition which it is expected that all will recognize as universally binding.

## § 36. Type, image.

τύπος, ἀντίτυπος.

τύπος has many meanings, among the most common being *image*, *pattern* or *model*, and *type*. In the last sense it means a person or thing prefiguring a future person or thing, *e.g.*, Adam as a type of Christ, Ro. v. 14. ἀντί-τυπος, as used in 1 Pet. iii. 21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word *antitype* suggests. By Cremer it is rather given the meaning *image*.

## § 37. To ask.

αἰτέω, ἐρωτάω.

Thayer, as opposed to Trench and others, would make the distinction between these two words to be this: "αἰτέω signifies to ask for something to be given, not done, giving prominence to the thing asked for rather than the person, and hence is rarely used in exhortation. ἐρωτάω, on the other hand, is to request a person to do (rarely to give) something; referring more directly to the person, it is naturally used in exhortation, etc."

## § 38. World, age.

αἰών, κόσμος.

It is only in a part of their meanings that these two words are in any real sense synonymous, and it is that part which is here considered. Both A. V. and R. V. often translate αἰών by *world*, thus obscuring the distinction between it and κόσμος. αἰών is usually better expressed by *age*, it is the world at a given time, a particular period in the world's history. κόσμος has very frequently an unfavorable meaning, denoting the inhabitants of the world, mankind in general, as opposed to God. A similar meaning is often attached to αἰών, it means the spirit of the age, often in an unfavorable sense. See Ep. ii. 2, where both words occur together. An exceptional meaning for the plural of αἰών is found in Heb. i. 2 and xi. 3, where it denotes the worlds, apparently in reference to space rather than time.

## § 39. Rest.

ἀνάπαυσις, ἀνεσις.

Both words in a certain sense mean *rest*, but from different stand-points. ἀνάπαυσις is rest which comes by cessation from labor, which may



be simply temporary. ἄνεσις means literally the relaxation of strings which have been drawn tight. Hence, it is used to designate ease, especially that which comes by relaxation of unfavorable conditions of any kind, such as affliction.

#### § 40. Wind.

πνεῦμα, πνοή, ἄνεμος, λαίλαψ, θύελλα.

πνεῦμα when used in its lower meaning to denote wind means simply *an ordinary wind*, a regularly blowing current of air of considerable force. πνοή is distinguished from it as being a gentler motion of the air. ἄνεμος, on the other hand, is more forcible than πνεῦμα, it is the strong, often the tempestuous, wind. λαίλαψ is the violent fitful wind which accompanies a heavy shower. θύελλα is more violent than any of the others, and often implies a conflict of opposing winds.

#### § 41. Old.

παλαιός, ἀρχαῖος.

According to their derivation, παλαιός is that which has been in existence for a long time, ἀρχαῖος that which has been from the beginning. In use, at times no distinction can be drawn. Often, however, ἀρχαῖος does denote distinctively that which has been from the beginning, and so it reaches back to a point of time beyond παλαιός. παλαιός has often the secondary meaning of that which is old and so worn out, having suffered more or less from the injuries and ravages of time, its opposite in this sense being καινός.

#### § 42. Harsh, austere.

αὐστηρός, σκληρός.

αὐστηρός has not necessarily an unfavorable meaning. It is well represented by the word *austere*, it means one who is earnest and severe, strict in his ways, opposed to all levity. By implication it may have the unfavorable meaning of harshness or moroseness. σκληρός has always an unfavorable meaning. It indicates one who is uncivil, intractable, rough and harsh. There is in it the implication of inhumanity.

## § 43. Darkness.

σκότος, γνόφος, ζόφος, ἀχλύς.

**σκότος** is a general word, meaning *darkness* in any sense. **γνόφος** usually refers to darkness that accompanies a storm. **ζόφος** meant originally *the gloom* of twilight. It was then applied in classical Greek to the darkness of the underworld, the gloom of a sunless region. The latter meaning seems to be practically the one which the word has in the N.T. **ἀχλύς** is specifically a misty darkness.

## § 44. People, nation.

λαός, ἔθνος, δῆμος, ὄχλος.

**λαός** is a word which is usually limited in use to the chosen people, Israel. **ἔθνος** in the singular is a general term for nation, applied to any nation, even to the Jews. In the plural it ordinarily denotes all mankind aside from the Jews and in contrast with them, the Gentiles. **δῆμος** is a people, especially organized and convened together, and exercising their rights as citizens. **ὄχλος** is *a crowd*, an unorganized multitude, especially composed of those who have not the rights and privileges of free citizens.

## § 45. Servant, slave.

δοῦλος, θεράπων, διάκονος, οἰκέτης, ὑπηρέτης.

**δοῦλος** is the usual word for *slave*, one who is permanently in servitude, in subjection to a master. **θεράπων** is simply one who renders service at a particular time, sometimes as a slave, more often as a freeman, who renders voluntary service prompted by duty or love. It denotes one who serves, *in his relation to a person*. **διάκονος** also may designate either a slave or a freeman, it denotes a servant viewed *in relation to his work*. **οἰκέτης** designates a slave, sometimes being practically equivalent to **δοῦλος**. Usually, however, as the etymology of the term indicates, it means a slave as a member of the household, not emphasizing the servile idea, but rather the relation which would tend to mitigate the severity of his condition. **ὑπηρέτης** means literally *an under-rower*, and was used to describe an ordinary rower on a war-galley. It is then used, as in the N.T., to indicate any man, not a slave, who served in a subordinate position under a superior.

## § 46. To adulterate.

καπηλεύω, δολόω.

Both these words mean *to adulterate*, and some maintain that they are practically identical. But it is more probable that **δολόω** means simply to adulterate, while **καπηλεύω** conveys the idea of adulterating for the sake of making an unjust profit by the process.

## § 47. Animal.

ζῶον, θηρίον.

**ζῶον** is a general term, meaning *living creature*, which may include all living beings, in classical Greek even including man. In the N.T. it means ordinarily *animal*. **θηρίον** is *beast*, usually wild beast. It implies perhaps not necessarily wildness and ferocity, but at least a certain amount of brutality which is wanting in **ζῶον**. **ζῶον** emphasizes the qualities in which animals are akin to man, **θηρίον**, those in which they are inferior.

## § 48. Sea.

θάλασσα, πέλαγος.

**θάλασσα** is the more general word, indicating *the sea* or *ocean* as contrasted with the land or shore. It may be applied to small bodies of water. **πέλαγος** is *the open sea*, the uninterrupted expanse of water, in contrast with the portions broken by islands or with partly inclosed bays. The prominent thought is said by Trench to be breadth rather than depth. Noteworthy is the distinction between the two words in Mat. xviii. 6.

## § 49. To grieve.

λυπέομαι, πενθέω, θρηνέω, κόπτομαι.

**λυπέομαι** is the most general word, meaning simply *to grieve*, outwardly or inwardly. **πενθέω** means properly *to lament for the dead*. It is also applied to passionate lamentation of any kind, so great that it cannot be hid. **θρηνέω** is *to give utterance to a dirge* over the dead, either in unstudied words, or in a more elaborate poem. This word is used by S. in describing David's lament over Saul and Jonathan. **κόπτομαι** is *to beat the breast in grief*, ordinarily for the dead.



## § 50. Form, appearance.

ιδέα, μορφή, σχῆμα.

ιδέα denotes merely *outward appearance*. Both μορφή and σχῆμα express something more than that. They too denote outward form, but as including one's habits, activities and modes of action in general. In μορφή it is also implied that the outward form expresses the inner essence, an idea which is absent from σχῆμα. μορφή expresses the form as that which is intrinsic and essential, σχῆμα signifies the figure, shape, as that which is more outward and accidental. Both σχῆμα and ιδέα therefore deal with externals, σχῆμα being more comprehensive than ιδέα, while μορφή deals with externals as expressing that which is internal.

## § 51. Clothing.

ἱμάτιον, χιτῶν, ἱματισμός, χλαμύς, στολή, ποδήρης.

ἱμάτιον is used in a general sense to mean *clothing*, and may thus be applied to any garment when it is not desired to express its exact nature. In a more specific use, however, it denotes the large loose outer garment, *a cloak*, which ordinarily was worn, but in working was laid aside. χιτῶν is best expressed by the word *tunic*. It was a closely fitting under-garment, usually worn next the skin. At times, especially in working, it was the only garment worn. A person clothed only in the χιτῶν was often called γυμνός (Jn. xxi. 7). ἱμάτιον and χιτῶν are often found associated as the upper and under garment respectively. ἱματισμός does not denote a specific garment, but means *clothing*, being used, however, ordinarily only of garments more or less stately or costly. χλαμύς is *a robe* or *cloak*, it is a technical expression for a garment of dignity or office. στολή is any stately robe, ordinarily long, reaching to the feet or sweeping the ground, often worn by women. ποδήρης was originally an adjective meaning *reaching to the feet*. It can hardly be distinguished in use from στολή. It occurs only in Rev. i. 13.

## § 52. New.

νέος, καινός.

νέος is *the new* as contemplated under the aspect of time, that which has recently come into existence. καινός is *the new* under the aspect of quality, that which has not seen service. καινός therefore often means new

as contrasted with that which has decayed with age, or is worn out, its opposite then being *παλαιός*. It sometimes suggests that which is unusual. It often implies praise, the new as superior to the old. Occasionally, on the other hand, it implies the opposite, the new as inferior to that which is old, because the old is familiar or because it has improved with age. Of course it is evident that both *νέος* and *καινός* may sometimes be applied to the same object, but from different points of view.

### § 53. Labor.

*μόχθος, πόνος, κόπος.*

*μόχθος* is *labor*, hard and often painful. It is the ordinary word for common labor which is the usual lot of humanity. *πόνος* is *labor* which demands one's whole strength. It is therefore applied to labors of an unusual kind, specially wearing or painful. In classical Greek it was the usual word employed to describe the labors of Hercules. *κόπος* denotes *the weariness* which results from labor, or labor considered from the stand-point of the resulting weariness.

### § 54. Drunkenness, drinking.

*μέθη, πότος, οἰνοφλυγία, κῶμος, κραιπάλη.*

*μέθη* is the ordinary word for *drunkenness*. *πότος* is rather concrete, *a drinking, carousing*. *οἰνοφλυγία* is a prolonged condition of drunkenness, *a debauch*. *κῶμος* includes *riot and revelry*, usually as arising from drunkenness. *κραίπαλη* denotes *the sickness and discomfort* resulting from drunkenness.

### § 55. War, battle.

*πόλεμος, μάχη.*

*πόλεμος* ordinarily means *war*, *i.e.*, the whole course of hostilities; *μάχη*, *battle*, a single engagement. It is also true that *μάχη* has often the weaker force of *strife* or *contention*, which is very seldom found in *πόλεμος*.

### § 56. Basket.

*σφυρίς, κόφινος.*

These words in the N.T. are used with an evident purpose to discriminate between them. The distinction, however, does not seem to have

been chiefly one of size, as some have thought, but of use. **σπυρίς** is usually a basket for food, a *lunch-basket*, a *hamper*, while **κόφινος** is a more general term for *basket*. The descriptions of the two miracles of feeding the multitude use always different words in the two cases, see *e.g.* Mar. viii. 19, 20.

### § 57. It is necessary.

δεῖ, ὀφείλει.

**δεῖ**, the third person of **δέω**, is commonly used impersonally in classical Greek. This usage is less common, but frequent, in the N.T. **δεῖ** indicates a necessity in the nature of things rather than a personal obligation, it describes that which *must* be done. **ὀφείλει** indicates rather the personal obligation, it is that which is proper, something that *ought* to be done.

### § 58. Tax.

φόρος, τέλος, κῆνσος, δίδραχμον.

**φόρος** indicates a *direct tax* which was levied annually on houses, lands, and persons, and paid usually in produce. **τέλος** is an *indirect tax* on merchandise, which was collected at piers, harbors, and gates of cities. It was similar to modern import duties. **κῆνσος**, originally an enrollment of property and persons, came to mean a *poll-tax*, levied annually on individuals by the Roman government. **δίδραχμον** was the coin used to pay an annual tax levied by the religious leaders of Israel for the purpose of defraying the general expenses of the Temple.

### § 59. Tax-collector.

τελώνης, ἀρχιτελώνης.

The Roman system of collecting taxes, especially the **τέλοι**, in their provinces, included ordinarily three grades of officials. There was the highest, called in Latin *publicanus*, who paid a sum of money for the taxes of a certain province, and then exacted that and as much more as he could from the province. This man lived in Rome. Then there were the *submagistri*, who had charge each of a certain portion of territory, and who lived in the provinces. Then there were the *portitores*, the actual custom-house officers, who did the real work of collecting the taxes. The N.T. word **τελώνης** is used to describe one of the *portitores*, it is the lowest of these



three grades. It does not correspond to the Latin *publicanus*, and the word *publican* used to translate it in A. V. and R. V. is apt to be misleading, *tax-collector* would be better. ἀρχιτελώνης, only occurring in Lu. xix. 2, evidently describes a higher official than τελώνης, and is probably one of the *submagistri*, the next higher grade.

### § 60. Child.

τέκνον, υἱός, παῖς, παιδίον, παιδάριον, παιδίσκη.

τέκνον and υἱός both point to parentage. τέκνον, however, emphasizes the idea of descent, giving prominence to the physical and outward aspects; while υἱός emphasizes the idea of relationship, and considers especially the inward, ethical, and legal aspects. παῖς as well as τέκνον emphasizes the idea of descent, but gives especial prominence to age, denoting a child as one who is young. παῖς is also often used of a servant. The number of years covered by the term παῖς is quite indefinite. Its diminutives παιδίον and παιδάριον are used without appreciable difference to denote a young child. (παιδίσκος in classical Greek and) παιδίσκη, in which the diminutive force is largely lost, cover the years of late childhood and early youth.

### § 61. Tribe, family, household.

φυλή, πατριά, οἶκος.

These words form a series. φυλή is sometimes a *race, nation*, but usually a *tribe*, such as one of the twelve tribes of Israel, descended from the twelve sons of Jacob. πατριά is a smaller division within the tribe, it is an association of families closely related, in the N.T. generally used of those descended from a particular one of the sons of Jacob's sons. οἶκος is yet narrower, *household*, including all the inmates of a single house, being the unit of organization.

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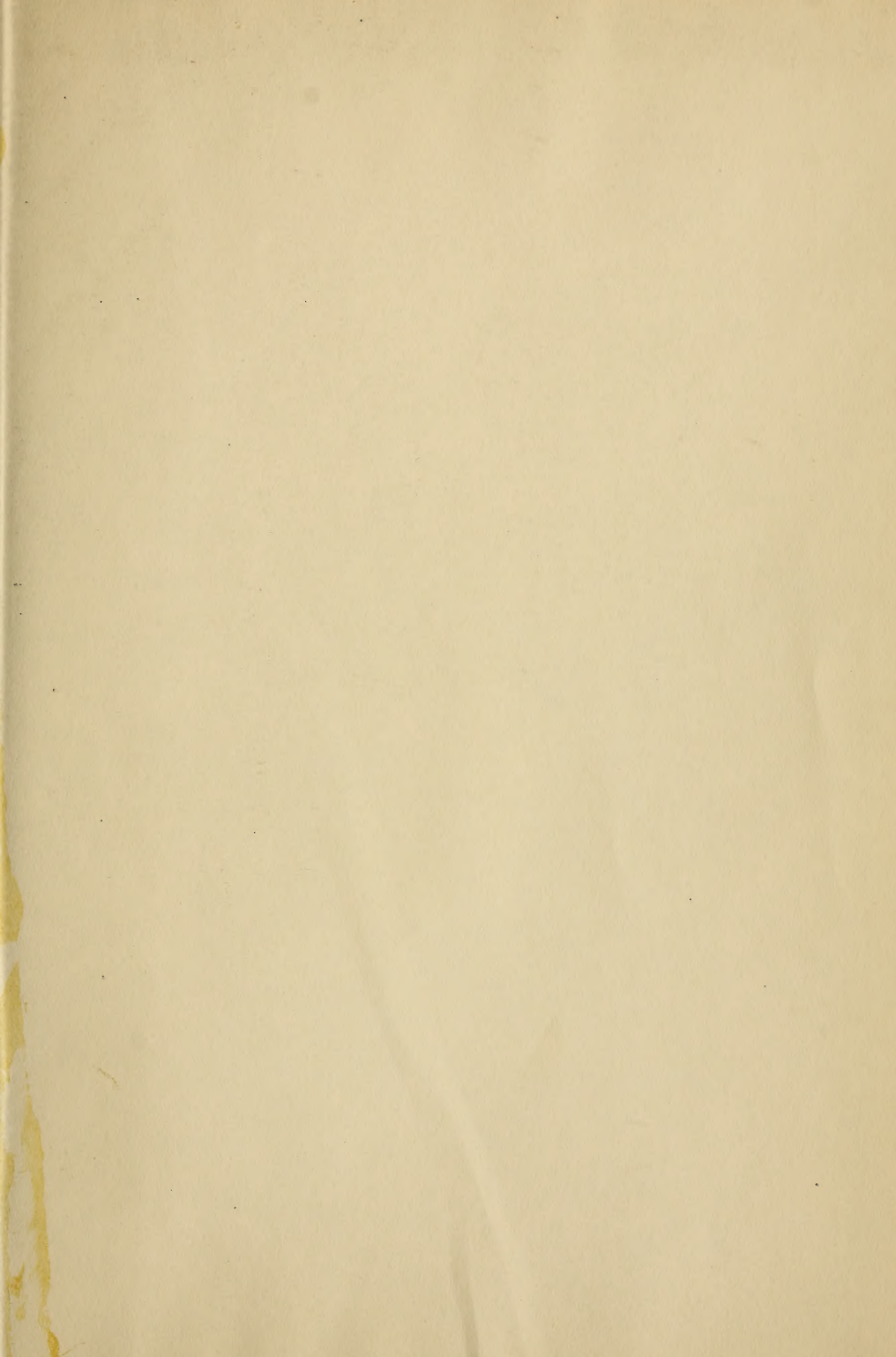
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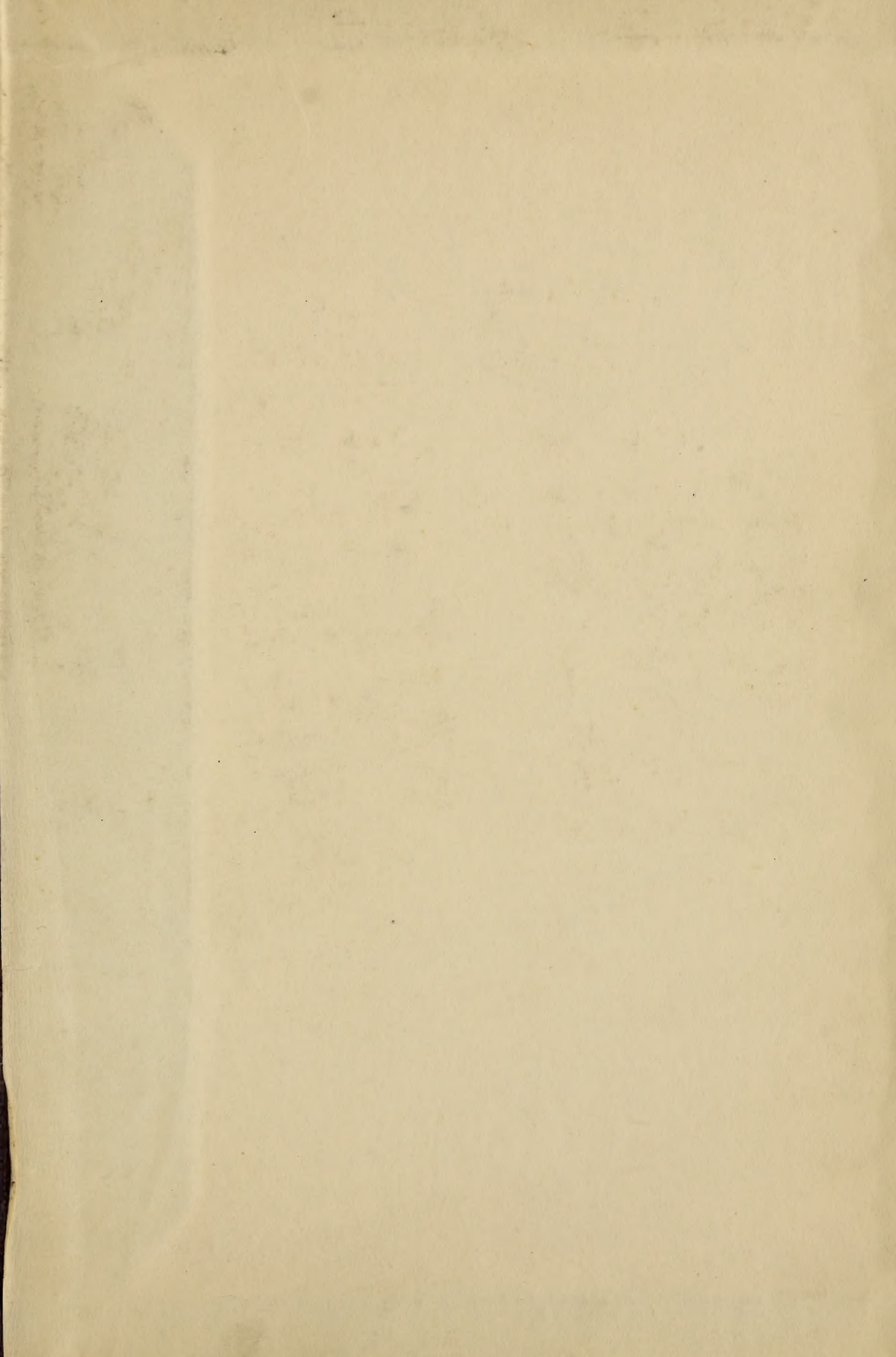
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